



MENUCHAV'SIMCHA

Candle Lighting 7:47PM

Vol. 14 Issue 13

**Parshas Behar
Bechukosai 5778**

KNOWING YOUR PLACE

BY RABBI YOSEF PRUPAS

Ma inyan Shmitta etzel har Sinai? The first pasuk in Parshas Behar tells us that Hashem gave the mitzvah of Shmittah on Har Sinai. Chaza"l ask why—why does Shmittah have more to do with Har Sinai than do all other mitzvos? As puzzling as the placement of Shmittah next to Har Sinai is, the explanation Chaza"l offer is even more puzzling. Chaza"l explain that the Torah mentions Har Sinai in the context of Shmittah to teach that "just as the laws of Shmittah were taught with all their laws and details at Sinai, so too all the mitzvos of the Torah were taught with all their laws and details at Sinai." However, this seemingly just begs the question: Why does the Torah choose Shmittah, of all mitzvos, to teach us this lesson—a lesson it seemingly could have told us by any other of the 613 mitzvos?

Rabbi Samson Raphael Hirsch suggests that, in fact, the mitzvah of Shmittah has no more to do with Har Sinai than does any other mitzvah; instead, it is the context in which Shmittah was given that makes it the prime candidate for teaching us this lesson. Immediately before the mitzvah of Shmittah, at the end of Parshas Emor, the Torah relates the episode of the *megadeif*, in which a man blasphemed against Hashem. Initially, Moshe was at loss as to how to react, until Hashem informed him that the punishment for blasphemy is death. That Moshe did not know the law made it seem as though perhaps not every law was taught in all its detail at Har Sinai. Therefore, to disabuse us of this notion, the Torah used the very next opportunity—the mitzvah of Shmittah—to clarify that, indeed, all the halachos were taught in all their detail at Har Sinai. (To understand why the *issur of Lo Sekalleil* was not given in its entirety, please see *Rabbi Samson Raphael Hirsch's commentary at the beginning of Parshas Behar*).

An alternative explanation is that the episode of the *megadeif* and the mitzvah of Shmittah actually share a common theme—the value of "place." We know that Hashem is called "*HaMakom*"—literally, "The Place." One instance in which we use this designation is when we comfort someone who has, *rachmana litzlan*, lost a close relative. Our custom is to say "*HaMakom Yenacheim Eschem*," "The Place should comfort you." Rabbi Yisrael Rutman explains:

"But why do we use the word "HaMakom" – the Omnipresent (literally, "The Place")? It is but one of the many names of Hashem, and not the one normally employed in

blessings. Perhaps "HaRachaman," the Merciful One, would be more appropriate?

Hashem is everywhere. However a person who has lost a loved one often feels that he has been abandoned by Hashem; that there is no Hashem where he is. We say to the mourner, therefore, that HaMakom should comfort him: We pray that he be blessed by a renewed awareness of Hashem's presence, even in the grief-stricken place in which he now finds himself – for that place, too, is HaMakom, the place of G-d.

He emerged from Bais Din feeling alone – that he had no place

The contemplation of HaMakom during a time of pain, and coming closer to Him, can comfort the mourner with the realization that their loved one's physical death is only a part of the bigger picture. Just as their life was a part of God's plan, so too is their passing from this world to another yet more real world.

At the end of life, every soul returns to its Makom, to its unique place in the world.

In the spiritual reality, nothing is lost: Not the beloved one's purpose, nor their goodness, and nor even their real existence. The soul continues to exist eternally. At the end of life, every soul returns to its Makom, to its unique "place" in the "world." We tell the mourner: If you could see The Place where the deceased now dwells, you'd be comforted."

The downfall of the *megadeif* was that, as Rashi explains, Beis Din informed him that he had no *nachala*, not hereditary portion with any of the Twelve Tribes (because his father was an Egyptian). He emerged from Bais Din feeling alone – that he had no place, and thus reacted in the unfortunate manner that he did. His mistake was that, while we all need to feel at home, our conception of home should not be rooted in property or physical space, but instead we should feel that our true place is with Hashem. The laws of Shemittah teach us this profound lesson. By commanding us to leave our own land fallow every seventh year, the Torah reminds us that, in truth, no one has a right to feel completely at home, even in his own property. Our sense of belonging is not tied to our physical dwelling but to our connection with Hashem. Since the places we occupy are in fact nonessential, the one true place that we all share as equals is being with Hashem.

This message is timely as we look forward to reaccepting the Torah on Shavuos. As we stand together and relive our experience at Har Sinai, let us remember that the Place of Hashem is a place for us all.

DVAR HALACHA



Pas Akum - Pas Palter

LAWS OF PAS AKUM, PART 5
BASED ON THE SUNDAY MORNING HALACHA SHIUR
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

We have learnt that *pas akum* (the bread of a non-Jew) is forbidden. This week we will learn about the *heter* (leniency) of *pas palter* (bread of a *palter*). A "*palter*" is a term used in the Gemara for a person who sells bread commercially (as opposed to a "*nachtom*," who is a person that bakes bread commercially). Any store-bought bread nowadays (with a proper *hechsher* of course) would be classified as *pas palter*. The Shulchan Aruch in YD 112:2 says: "There are some places that are lenient, where people buy bread from a non-Jewish baker, because it is a *sha'as hadchak* (difficult circumstance). But with *pas shel baalei batim* (homemade bread), no one is *meikel* (lenient). The Rema adds: *Pas baal habayis* is only when the non-Jew made the bread for his personal use. But if he made it to sell, then he is called a *palter*. There are those who say that even if Jewish bread is in fact available, you are still allowed to buy the *pas palter*."

So we see that according to the Shulchan Aruch, under certain circumstances, one may be lenient and eat *pas palter*, while the Rema goes with the opinion he mentioned and allows one to eat *pas palter* at any time. Where did this leniency of *pas palter* come from? The Gemara in Avodah Zara 35 (where the *gezeirah* (decree) of *pas akum* is mentioned) learns that Rebbi Yehudah HaNasi was *matir* (allowed) something that had to do with *pas akum*. It is not clear what exactly he was *matir* and is the subject of a debate. The 3 opinions are: (1) You're allowed to have *pas akum* when *pas yisroel* is not available. (2) You're allowed to have *pas palter* when *pas yisroel palter* is not available. (3) You're allowed to have

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Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services.**

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[cont. from front]

pas palter at any time. The Shulchan Aruch seems to hold like opinion 2, and the Rema like opinion 3. (Interestingly, the Gemara Yerushalmi actually understands that Rebbi and his beis din removed the *gezeirah of pas akum* completely. We go with the Gemara Bavli though, which has the above debate about what component of it they allowed.)

There is a principle in halacha that a beis din (Jewish court) is not able to reverse a *gezeirah* of a previous *beis din*, unless the current beis din is greater in number and in wisdom. Since we generally assume that the generations are decreasing in wisdom, this is a very uncommon situation. If so, why was Rebbi Yehudah HaNasi and his *beis din* able to create leniencies within the *gezeirah of pas akum*? There are two main answers. One is that when the *gezeirah of pas akum* was first introduced, it was not accepted in every Jewish community. Another answer is that the *gezeirah* did indeed spread to all communities, however, the majority of people in these communities were not able to bear the great burden of it. This made the *gezeirah* weaker and thus Rebbi's *beis din* had the ability to modify it.

The opinions of the Shulchan Aruch and the Rema create a practical difference for Sephardim and Ashkenazim. When buying bread in a store, Sephardim need to first verify that there is no *pas yisroel* available before buying *pas palter*. Ashkenazim can always buy *pas palter*, even if there is *pas yisroel* available. However, even for Sephardim, there is room to be lenient if the *pas yisroel* is prohibitively expensive, or if the *pas palter* is better quality, or if the *pas palter* is of a type that is unavailable in *pas yisroel* form (e.g. rye bread). One's own rabbi will be able to clarify the matter for him. *To be cont...*

KOLLEL News

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MAZEL TOV:

RABBI YAKIR AND LEA SCHECHTER, ON THE BIRTH OF A SON. SEE BELOW FOR BRIS AND SHALOM ZACHOR INFORMATION.

DR. MARTY AND SHERI FRIEDMAN ON THE BIRTH OF A GRANDDAUGHTER, BORN TO THEIR CHILDREN, CHAIM YITZCHOK AND NECHAMA FRIEDMAN OF GIVAT ZEVI, ISRAEL. MAZEL TOV ALSO TO THE GREAT-GRANDPARENTS, **RABBI AARON AND ESTHER GOLD**.

RABBI AND MRS. ELI BACK ON BIRTH OF A GRANDSON, BORN TO THEIR CHILDREN, RABBI AND MRS. MENACHEM BACK.

DAVID A AND JACI LAZOWICK ON THE BIRTH OF A GRANDSON, BORN TO THEIR CHILDREN, **YISRAEL AND BROOKE BAUER**.

SHMUEL AND HENYA NOVICK ON THE BIRTH OF A GRANDSON, BORN TO THEIR CHILDREN, YISROEL SIMCHA AND RONITTE MAZAL NOVICK.

JONATHAN AND KAREN FRIEDMAN ON THE BAR MITZVAH OF THEIR SON, BENJAMIN.

DOVID AND TAMAR DANIEL ON THE BAR MITZVAH OF THEIR SON, YISHAI.

JACK & JUDY SIDERER AND EILEEN STIEGLITZ ON THE BIRTH OF THEIR NEW GRANDSON BORN TO THEIR CHILDREN, DANIEL AND ELANA STIEGLITZ.

CONDOLENCES TO:

SARAH AND JEFF ROSNER ON THE PASSING OF SARAH'S MOTHER, DEBRA BRUCK, A"H.

SCHECHTER SHALOM ZACHOR AND BRIS DETAILS

THE SHALOM ZACHOR WILL TAKE PLACE AT THEIR HOME, 236 STONEWAY LANE, MERION STATION BEGINNING AT 9:00 P.M.

THE BRIS WILL TAKE PLACE ON MONDAY MORNING AT THE KOLLEL AFTER SHACHARIS. SHACHARIS 7:30 A.M. BRIS: 8:30 A.M. (APPROXIMATELY)

MAY THE SCHECHTERS MERIT TO RAISE HIM TO TORAH, CHUPPAH AND MAASIM TOVIM!

DAVENING TIMES:

Friday, May 11:

7:47PM Candle Lighting

8:05PM Shkiya/sunset

Shabbos, May 12:

8:15AM Shacharis

8:57AM/9:23AM Latest Krias Shema

Ramban Shiur by Rabbi Eskenazi

5:30 SHIVTI

6:30PM Mincha

8:06PM Shkiya/Sunset

9:01PM Ma'ariv

9:18PM 72 minutes

10:30PM Rabbi Reisman's Shiur

THIS MONDAY!

KOLLEL'S 19TH ANNUAL LECTURE

Dr. David E. Epstein z"l Memorial Lecture

We will be honored to host HORAV DOVID SCHUSTAL, SHLIT" A, Rosh Yeshiva, Beth Medrosh Govoha,

WHO WILL SPEAK ON

The Primacy of Torah: Appreciating the Essence of Shavuot

MONDAY, MAY 14, 2018

AT THE LEVERING MILL TRIBUTE HOUSE (FORMERLY BALA WOMAN'S CLUB) 382 BALA AVENUE, BALA CYNWYD, PA 19004

6:45 P.M.: SPONSOR'S RECEPTION

7:00 P.M.: DESSERT RECEPTION

7:30 P.M.: MINCHA

7:45 P.M.: GREETINGS, RABBI BIBERFELD

8:00 P.M. - LECTURE, HORAV SCHUSTAL, SHLIT" A



RIDDLE OF THE WEEK

What passuk in Parshas Bechukosai is inscribed on the Liberty Bell?

ANSWER TO LAST WEEK'S RIDDLE: **Q.** Why by a Kohein Hedyot does the Torah mention the mother before the father, and by the Kohein Gadol the order is reversed? **A.** See Be'er HaParsha, Parshas Emor

STORY

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THE OTHER STORY

In the Feingold home in Ashdod, Israel, mixed emotions reigned. There was great joy because the eldest daughter had just become engaged, yet at the same time the parents were worried because there was little money to pay for both the upcoming wedding and for their share of the cost of an apartment for the new couple. Mr. Feingold traveled throughout Israel and the United States to raise money for his daughter's wedding. In addition, because his neighbors and friends understood the difficult situation, they too began to raise money for the family.

Finally, the night of the wedding arrived. But when guests who had contributed to the wedding walked in to the hotel's largest ballroom they were quite surprised. The room was decorated with opulent magnificence, including elegant floral arrangements, and a seven-piece band was playing as the first of six courses was served. Was this what people had raised money for? And had the rabbis not recently spoken out against ostentatious weddings, encouraging people not to make lavish affairs because it might compel others of more modest means to imitate or duplicate them? And here the Feingolds had used so much money, including other people's money, for one night, when the bride and groom needed to buy an apartment! The people who had been invited left the hall dismayed and displeased.

A few days later, Mr. Feingold, who sensed the resentment in his guests, broached the topic with the rabbi of his community, Rabbi Elya Weiss, and explained what had happened. "When I first came to discuss prices and fix a date, the wedding hall owner asked me, 'Do you by any chance have Feingold relatives in Germany?' When I told him that Leo Feingold was my late father, tears welled up in his eyes. He exclaimed, 'I am alive today only because of your father! He hid my family and me and saved us from the Nazis. My whole family owes their lives to your father!'" Mr. Feingold explained how he had always wanted to meet his saviors to pay them back in some small way, but he had lost contact with them after the war. He insisted that he would make us a beautiful wedding," continued Mr. Feingold, "and even though we tried to talk him out of it, he felt it was his way of showing gratitude.

"When we came to the wedding hall that night, we were as shocked as anyone else. I couldn't say anything to anyone because our benefactor had asked that his present remain a secret. However, when I saw the reactions of the guests, I went to him to get permission to reveal the truth. I now ask of you, Rabbi Weiss, please let everyone know the truth."

The next morning in shul, Rabbi Weiss told the whole story to his congregation. Once again the people were surprised, but this time at themselves. All those who had spoken negatively suddenly realized that in reality they had not known all the facts – even though at the time, they were sure they had!

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