



MENUCHAV'SIMCHA

Candle Lighting 8:13 PM

Vol. 14 Issue 17

Parshas Korach 5778

PARSHA THOUGHTS

BY RABBI SRULI SCHWARTZ

Slowly But Surely

When Korach led his uprising of 250 levi'im, Moshe reprimanded them by saying, "Rav lochem Bnei Levi-sons of Levi, it is too much for you." The gemorah (Sotah 13b) tells us that Moshe was punished for rebuking the levi'im in such a harsh manner. The levi'im were striving for greatness and closeness with G-d, and a well-meaning aspiration should never be dismissed in a rough manner, even if that aspiration may be somewhat misguided. This raises a question: if indeed the levi'im were striving for greatness, why did Moshe rebuke them?

A second, seemingly unrelated, question is why it was necessary for Aharon's staff to blossom, bud, and then bear a fruit? (see Bamidbar 17:23). Why wasn't the blossoming alone enough to vindicate Aharon?

The Vilna Gaon (Even Shleima 4:10) explains why many people find it difficult to maintain their resolutions. He says that in order to achieve greatness, one must climb the ladder one rung at a time. If someone commits himself to achieve too much at one time, the commitment will not be everlasting. This was the mistake of the 250 levi'im. Indeed, they were striving to be close with G-d; however, they took the wrong path to their desired destination. The Bnei Levi wanted to reach the highest levels instantly. As a result, they plummeted to their death. This is the message that Hashem was conveying with the blossoming of Aharon's staff. Undisputedly, the most desired part of a tree is the fruit it bears, but one cannot expect the tree to bear its fruit right away. The tree first has to blossom, then sprout a bud, and only afterward can we expect the fruit to grow. This is the significance of the blossom, bud, and fruit on Aharon's staff. Hashem was telling Klal Yisroel that in order to reach the high status of Aharon Hakohen, one must undergo a step-by-

step process, similar to that of the growth of a tree.

Throughout the year, we are often inspired and want to commit ourselves to a more meaningful lifestyle. Let us remember that it is better to commit to a smaller and more reasonable amount rather than committing to an enormous change. It may take a little longer, but every step will be firmly rooted. When we reach our aspired destination, it will be everlasting. (Based on what I heard from my father, Reb Shloime Schwartz)

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The Winning Argument

The mishna in Pirkei Avos (5:17) compares the machlokes, argument, of Korach to that of Shammai and Hillel. The mishna states that the difference between the two was that the machlokes between Shammai and Hillel was leshaim shamayim, for the sake of heaven, while the machlokes of Korach was not. The commentators (Rav Yeruchom Levovitz and the S'fas Emes) are puzzled. It appears that the sin of Korach was far greater than just being a machlokes shelo leshaim shamayim. Why then does the mishna make light of the sin by only classifying it as an argument that was not for the sake of G-d?

The S'fas Emes explains that the purpose of an argument is to clarify an opinion that has been stated. Once all the opinions are clarified, the objective is to discern which is more logical and closer to the truth. This is the idea of a machlokes leshaim shamayim. Korach, however, was not willing to entertain the possibility that someone else's opinion was right and that his was wrong. He had an agenda to meet. This is what the mishna means when it stresses "shelo leshem shamayim." It is not describing the gravity of the sin, but rather showing how Korach's evil motives affected the way he conducted himself during an argument.

DVAR HALACHA



Pas Akum - Eggs, Sugar, and Breakfast Cereal Part 8

BASED ON THE SUNDAY MORNING HALACHA SHIUR
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL
WRITTEN BY: OVADIA GOWAR

The laws of *pas akum* are all about bread. The bread mentioned in the Gemara is assumed to consist of water and flour only; nothing else is added. Do the halachos change when we add in other ingredients? What about things that are baked, but are not "bread" in the way that we usually understand it? Here are three cases:

The Shulchan Aruch in YD 112:6 says: In a place where they are lenient with *pas palter* (commercially baked non-Jewish bread), even if the bread was kneaded with eggs, or they smeared eggs on it, it is still *mutar* (permissible).

Why should this be, eggs that are cooked fall under the prohibition of *bishul akum*, not *pas akum*!?

The Taz explains that since the eggs are mixed in with the bread and the bread is the main item, they become *tafel* (secondary) to it. In the case of the egg being smeared on top of the bread, the GRA explains that the egg is just there for appearance. We follow the principle of *chazusah lav milсах hee* (superficial appearance does not cause a status change). A similar case is with a woman who is *niddah* and returns from the mikveh. She then discovers a pen mark on her hand. A pen mark is definitely something she is particular about and would certainly remove it before going to a public event. Nevertheless, she is still *tahor* and does not need to go to mikveh again, because of this principle of *chazusah lav milсах hee*.

The Rema in 112:6 says: The kneaded dough that they call "*kichlich*", or types of sweets that they call "*lekach*" (the equivalent of our cakes and cookies), are included in the

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

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KOLLEL News

MAZEL TOV:

BRAD AND DINI WEISSMAN ON THE BIRTH OF A BABY GIRL. A SPECIAL MAZEL TOV TO THE PROUD GRANDPARENTS, ELIEZER AND RACHEL WISE.

EZRA AND SUSIE WOHLGELERENTER ON THE BIRTH OF A GRANDDAUGHTER BORN TO THEIR CHILDREN, AVI AND SARAH WOHLGELERENTER

AKIVA AND TOVA DWORKIN ON THE BIRTH OF A BABY BOY. THE SHOLOM ZACHOR WILL BE 20 MONTGOMERY UNIT C STARTING AT 9:15 P.M. THE BRIS WILL BEZRAS HASHEM TAKE PLACE AT THE KOLLEL ON MONDAY MORNING AFTER 7:30 A.M. SHACHARIS. (APPROXIMATELY 8:30 A.M.)

SHIMON AND CHANA SARA IVGI ON THE BIRTH OF A BABY BOY. THE BRIS WILL BEZRAS HASHEM TAKE PLACE AT THE KOLLEL ON TUESDAY MORNING AFTER 7:30 A.M. SHACHARIS. (APPROXIMATELY 8:20 A.M.)

CONDOLENCES TO:

DAVID AND MICHELLE MARGULES ON THE PASSING OF MICHELLE'S MOTHER, MRS. MILDRED SELTZER, Z"L

THE PHILADELPHIA COMMUNITY KOLLEL WOMEN'S DIVISION INVITES YOU TO JOIN US FOR A SHABBOS AFTERNOON ONEG FOR WOMEN AND CHILDREN

SHABBOS PARSHAS BALAK JUNE 30, 2018, 4:30 - 6:00 PM

AT THE ZEFFRENS 111 BRYN MAWR AVENUE, BALA CYNWYD

ENJOY CAMARADERIE, REFRESHMENTS, AND WORDS OF INSPIRATION.

JOIN US AS WE BID FAREWELL TO COMMUNITY FAMILIES WHO ARE RELOCATING!

To receive Menucha Vesimcha by weekly email or to dedicate/sponsor an issue menuchavesimcha@phillykolllel.org

DAVENING TIMES:

Friday, June 15:

8:13PM Candle Lighting
8:31PM Shkiya/sunset

Shabbos, June 16:

8:15AM Shacharis
8:40AM/9:16 Latest Krias Shema

Ramban Shiur by Rabbi Eskenazi

KIDDUSH THIS WEEK IS SPONSORED BY

RABBI YAAKOV YITZCHOK AND CHAYA RIMMER AND THE GRANDPARENTS,

RABBI YECHIEL AND REBBETZIN RACHAEL BIBERFELD IN HONOR OF THE BIRTH OF AVIGAYIL RIMMER

5:30PM SHIVTI
6:30PM Mincha
8:31PM Shkiya/Sunset
9:26PM Ma'ariv
9:43PM 72 minutes

MAZEL TOV TO PARTICIPANTS OF THE 10-MINUTE HALACHA SHIUR: NEW TOPIC THIS MONDAY! LAWS OF AMIRA L'AKUM

MAZEL TOV TO THE PARTICIPANTS OF THE 10-MINUTE HALACHA SHIUR UPON COMPLETING SEFER HILCHOS SHABBOS B'SHABBATO. ON MONDAY, THE GROUP WILL BE STARTING A NEW SEFER ORCHOS SHABBOS ON THE LAWS OF AMIRA L'AKUM ON SHABBOS.

THE SHIUR RUNS EACH WEEKDAY NIGHT AFTER MAARIV, MONDAY THROUGH THURSDAY.

[cont. from front]



category of pas (and not bishul).

The laws of *pas akum* are more lenient than the laws of *bishul akum*, so the Rema is being lenient here with cakes and cookies. So we see that adding sugar does not take away the status of pas from these items.

A very relevant *shailah* today is concerning breakfast cereals? Since they are generally baked or toasted, do the laws of *pas akum* apply to them?

Before we look at specific cases we need to understand the basic criteria for something to be classified as *pas*. Firstly, it needs to be made of one of the five main grains (wheat, barley, rye, oats and spelt). Secondly, the item needs to have *tzuras hapas* (the form/shape of bread).

The list of five grains excludes rice, so Rice Krispies would not be a problem of *pas akum*. What about Bran Flakes (which are made from wheat)? Flakes don't have *tzuras hapas*, so they would also not be a problem. What about Cheerios (which are made from oats)? R' Pinchos Bodner (Laws of Brochos) says in the name of R' Shlomo Zalman Auerbach that Cheerios have *tzuras hapas* because they look like mini bagels. (R' Elyashiv apparently also held this). So Cheerios (with a *hechsher* obviously) has the status of *pas palter*. Shredded wheat might also might be a problem, since the shape resembles a slice of bread. French Toast Crunch literally looks like little slices of bread. However, it is certainly not a problem since it is made with corn and not wheat.

The laws of *Pas Akum* encompass our lives, from those delicious Cheerios we have for breakfast, to our favorite cookies we have as a late night snack! **Next week IYH we will begin the laws of Chalav Akum/Chalav Yisroel (non-Jewish/Jewish milk).**



RIDDLE OF THE WEEK

1. Who was swallowed up by the earth's mouth?
2. What was so miraculous about the earth opening its mouth – isn't it just an earthquake?

ANSWER TO LAST WEEK'S RIDDLE: **Q.** What type of officers were the *meraglim*? **A.** They were officers of fifty. The Ba'al Haturim says that the word *haimah* has the numerical value of fifty, signifying that the spies were officers of fifty people.

STORY

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A GLIMPSE OF GREATNESS

A young man living in Eretz Yisrael had a question in halacha and decided to call the leading authority, Rabbi Moshe Feinstein, to get an answer. It was 10:00 AM in the morning when he decided to place the call, but he did not realize that it was 3:00 AM in New York City, where Reb Moshe lived. He dialed the number and Reb Moshe himself answered the telephone. Without much of an introduction, the young man asked his question. When he paused, waiting for an answer, he was puzzled when instead of responding, Reb Moshe excused himself and asked the young man to hold on for a few minutes.

"Does the Rosh HaYeshiva need to refer to sefarim? Everyone knows that he responds to difficult questions within seconds, as he has the entire Torah at his fingertips!" he thought to himself as he waited. In five minutes Reb Moshe returned to the telephone. He stated his opinion clearly. Then, right before hanging up, Reb Moshe asked the caller for his name and address. The man was surprised, wondering why the great rabbi needed this information, but supplied it with hesitation.

One week later, the young man received a check in the mail from Reb Moshe along with a note of explanation: "When you called me at 3:00 AM, I took time out to wash my hands and recite Birkas HaTorah before responding to your *shaila*. Although you were prepared to pay for the phone call, I feel responsible for the time I kept you waiting, because the time was used for my benefit not to 'talk in learning' prior to reciting the blessing. Therefore, I am sending you a check to cover approximately five minutes' worth of long distance talk."

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