



MENUCHAV'SIMCHA

Candle Lighting 8:14 PM

Vol. 14 Issue 20

Parshas Pinchas 5778

A TEFILLAH FOR SHABBOS

BY RABBI YOSEF PRUPAS

In the Mincha davening of Shabbos we find a unique Tefilla, that "Your children should recognize and know that their rest (Shabbos rest) comes from You." By comparison, we don't daven that Hashem's children should recognize that the Mitzvohs of Tzitzis or Tefillin are from Him. What is so different about Shabbos that it needs this special tefilla?

Rabbi Yitzchak Hutner addresses this question in his magnum opus Pachad Yitzchak and gives the following explanation: We have Shabbos because Hashem had Shabbos, and we learn what it means to rest on Shabbos by emulating the Shabbos of Hashem. There is one technical problem. We didn't create the world, so how "in the world" do we emulate Hashem? The answer is that Hashem formed the universe to serve as a place devoted solely and entirely to service of Him. The Mishkan, on a deeper level, is a microcosm of the world, and also was built solely and entirely for the service of Hashem. **Therefore we can define our rest on Shabbos by what we were or not allowed to do in the process of building the Mishkan.** Should there be any discrepancy between the role of the universe and Mishkan, we would no longer be able to derive the laws of rest on Shabbos from the Mishkan. **Because if the world was not entirely the place to serve G-d, then we could not say that the building of the Mishkan, which is definitely solely a place of worship, is a reflection of creation.** Therefore our resting from building the Mishkan would be in no way similar to the resting of G-d.

Let us take this a bit further. All aspects of life in this world, even the mundane, have the potential to be utilized in service of G-d. We learn this from a verse in Mishlei (3:6) "B'chol d'rachecha da'eihu," "Know G-d in all your ways." This concept is expressed by our Rabbis in Avos (2:12), "All your actions should be for the sake of Heaven." This is the perspective one must have as he contemplates "and six days you shall work." The commandment to work is reflective of work's potential to serve a higher purpose.

The same criteria apply with regard to resting on

Shabbos, albeit in a different manner entirely. All of Shabbos too must be devoted to serving G-d, for that is our task on Shabbos. Therefore the Prophet Yeshaya tells us, "If you proclaim Shabbos 'a delight... and you honor it by not engaging in your own affairs, from seeking your own needs or discussing the forbidden..."

Our Sages learn from this the concept of making Shabbos –"Shabbosdik." Changing the way we walk, the way we talk, and the manner of how we go about doing even the permitted gives our Shabbos the proper atmosphere. It also incorporates all that we do into our job of serving G-d on Shabbos. In fact, in this week's Parsha we learn that even the way we think should be "Shabbosdik."

**Our Sages
LEARN FROM THIS
THE CONCEPT
OF MAKING
SHABBOS
—"SHABBOSDIK."**

The Meshech Chochma on the verse "Olas Shabbos b'Shabbato - the Olah offering of each Shabbos on its own Shabbos," explains that since we are forbidden from working on Shabbos, the possibility of committing a sin that will require a Chatas (sin offering) is less likely. Therefore a Chatas is not included in the Shabbos service in the Beis Hamikdash. On the other hand, because we are allowed to think about our business our minds are likely to wander and we might have forbidden thoughts. Therefore we are commanded to bring an Olah sacrifice, which brings forgiveness for forbidden thoughts, as part of the community Shabbos service in the Beis Hamikdash. **Changing the way we think can ensure the right mindset throughout Shabbos.**

We can now address our original question. In order to have Shabbos we have to understand Shabbos. Comprehending Shabbos means realizing that the world, the six days and Shabbos, each with its unique service, were created solely to serve G-d. Without that we would be missing the equation that connects the building of the Mishkan to the creation on the world and Shabbos. For this reason the Men of the Great Assembly prepared this special tefilla to help us truly understand Shabbos, and appreciate that it is a "rest that comes from you."

DVAR HALACHA



CHOLOV AKUM - R' Moshe's Heter

Part 3

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

Last week we looked at the disagreement between the Pri Chadash and most other Acharonim about the extent of the *gezeirah* (decree) of cholov akum. The Pri Chadash holds that as long as there are no non-kosher animals in the vicinity at the time of the milking, then the milk is permissible, even without any Jewish supervision. The other Acharonim argue and maintain that Jewish supervision is required, regardless of the circumstances.

There exist a series of three letters, written in the early 1950s, between a certain Jew and R' Moshe Feinstein. The person was bothered why people in his area, including well respected rabbonim, were regularly buying unsupervised, non-cholov yisroel milk from the local store. It seems that those people were relying on the leniency of the Pri Chadash. However, given all the Acharonim who argue against him, was this really the right thing to be doing?

R' Moshe agreed with the position of the Acharonim that the *gezeirah of cholov akum* that Chazal established required Jewish supervision of the milking even if only kosher animals were present. However, R' Moshe found another basis in halacha to permit consumption of this unsupervised milk.

R' Moshe said that we find a number of cases in the Gemara and in halacha where we are so sure of something that it is considered as if we saw it with our own eyes. This is called the principle of "Anan Sa'adei" ("we are witnesses").

For example, consider two *eidim* (witnesses) who are standing under the chupah about to witness the *chassan* placing the ring on the *kallah's* finger to perform the mitzvah of kiddushin. Just as he is about to put it on, someone stands in their way and they cannot see. The obstructing person then steps away and they now see the ring on the

[cont. on back]

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MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

kallah's finger. Technically they did not witness the *kiddushin*. However, since it is virtually certain that the *kiddushin* happened, they are still regarded as *eidei kiddushin*.

We also see this in the Gemara that we mentioned last week in Avodah Zara 39b that deals with the laws of *cholov yisroel*. The Jew is sitting outside the non-Jew's property while the milking is happening. However since the Jew could potentially stand up to see what is happening, the non-Jew experiences *mirsas* (fear) of being seen and therefore won't use non-kosher milk. R' Moshe says that the non-Jewish dairy farmers of today experience a similar fear, since the government inspects the dairies on a regular basis to ensure that the milk is actually cow's milk. R' Moshe says that because of this, it is so certain that the milk available in the stores is cow's milk, we can rely on the principle of *anan sa'adei*. It is considered as if a Jew watched the milking and the milk is regarded as *cholov yisroel*.

If R' Moshe holds that the unsupervised milk available in the stores is *cholov yisroel*, why has it become the custom to call milk that was actually watched by a Jew by the term "*cholov yisroel*", while the unsupervised milk is called "*cholov stam*" (ordinary milk)? There was a necessity to distinguish between the two types of milk, because there were a number of well-respected rabbonim who argued against R' Moshe at the time and said that the government supervision wasn't enough. R' Moshe himself, in his letters, says that a *baal nefesh* (someone who wants to follow halacha in the best way) should not rely on his leniency and should drink only *cholov yisroel* that was supervised. R' Moshe said that he himself followed the stricter practice.

Next week we will look at R' Moshe's heter in a little more detail. We will also examine if the basis of his heter has changed today.

KOLLEL News

MAZEL TOV:

RABBI ELIYAHU AND BRACHA BREINER
ON THE BIRTH OF A DAUGHTER.

MRS. DALE DUNOFF
ON THE BIRTH OF A GRANDSON, BORN TO
THEIR CHILDREN, DOVID AND RINA DUNOFF.

DAVENING TIMES:

Friday, July 6:

8:14PM Candle Lighting
8:32PM *Shkiya*/sunset

Shabbos, July 7:

8:15AM *Shacharis*
8:46AM/9:22 Latest *Krias Shema*

Ramban Shiur by Rabbi Eskenazi

5:30PM SHIVTI
6:30PM Mincha
8:32PM *Shkiya*/Sunset
9:27PM Ma'ariv
9:44PM 72 minutes

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TUESDAY JULY 24
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RIDDLE OF THE WEEK

Answer to last week's riddle: Q. Who, unlike Bilam, knew how to ride their donkey? A. Avraham, Moshe, and Moshiach B'meheira B'Yameinu

STORY

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THE RIGHT ATTITUDE

There was a man who lived in America in the early 1900s, when it was extremely difficult to keep Shabbos. The vast majority of businesses were open then on Shabbos, since the two-day weekend had not yet come into vogue. Employers would tell their workers that if they didn't come to work on Saturday, they might as well not come in on Monday either.

This man never flinched; he resolved never to violate or work on Shabbos at all costs. One would expect that he would be constantly stressed, a worrisome, depressed father and husband. But no such thing occurred. Although his financial situation was impossible, this man walked around with tremendous joy, unlike many Jews who did indeed sacrifice for Shabbos and mitzvot yet constantly complained and conveyed to their children how difficult it was to be a Jew.

On one occasion, a friend saw him in the street, beaming with immense pleasure and happiness. The friend walked up to him, asking who was engaged – he was sure there was a family celebration that was causing his immense joy. The man told his friend that there was no such thing. "Then why do you look so incredibly happy?" his friend asked. "I'll tell you," said the man. "Are you aware that in six days it is going to be Shabbos?"

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