



MENUCHAV'SIMCHA

Candle Lighting 5:28PM

Vol. 14 Issue 8

Parshas Tetzaveh/ Zachor 5778

THE ETERNAL JEW

BY RABBI SRULI SCHWARTZ

Mark Twain once wrote a short essay called "Concerning the Jews" (The Herald, 1898), questioning the eternal existence of the Jews. He wrote:

To conclude.--If the statistics are right, the Jews constitute but one per cent of the human race. It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of... He has made a marvellous fight in this world, in all the ages; and has done it with his hands tied behind him. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendour, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone... The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal to the Jew; all other forces pass, but he remains. What is the secret of his immortality?

The answer to this great phenomenon lies in the medrash at the beginning of this week's parsha. The medrash states that Klal Yisroel is compared to the olive, "Hashem had called your name a leafy olive tree" (Yirmiyahu 11:16). It is only when an olive is hammered, pressed, and crushed that it produces oil. Similarly, when other nations have persecuted us, broken our bones, and pierced our skin, we have repented and cried out to Hashem. The medrash correlates Bnei Yisroel to an olive. Just as the olive must be pressed and crushed in order to produce its oil, so Bnei Yisroel must endure a similar process of oppression in order to become closest to Hashem.

Purim illustrates this concept. The persecution caused by Haman and Achashveirosh initiated the Jews to repent. Klal Yisroel was so sincere that they reached

levels that they had never reached before. The Talmud tells us that originally, at Har Sinai, Bnei Yisroel accepted the Torah only out of fear, but now, on the day of Purim, they were able to accept it out of love. Haman wanted to break us, but in turn, he made us.

Body and Soul

"And you shall make an altar for burning the incense" (SHEMOS 30:1).

In the Mishkan and Beis Hamikdash there were two mizbaychos, the mizbayach hanechoshes and the mizbayach hazohov. The mizbayach hanechoshes, the copper altar, was located outside of the actual sanctuary in the courtyard of the Mishkan and was used for sacrificial services. The mizbayach hazohov, the golden altar, located inside the Mishkan, was used for burning the incense. Why was it necessary to build two altars? Why couldn't they use one altar for both services?

The Kli Yakar explains that there are two different parts of a person, the physical part and the spiritual part. The physical entity of a person entices the individual to commit a sin and fulfill the desires of the body, the neshoma. The neshoma is the spiritual dimension of a person and was created in the image of G-d. Our spiritual side therefore constantly strives to attain closeness with Hashem. When a person commits a sin, both his body and neshoma are involved and both require atonement. The copper altar was used to atone for the physical part of a person by sacrificing physical materials such as animals and birds. However, our souls were also damaged through the sin and require a kaporah as well. The offering of the incense on the golden altar served this purpose. The incense represents our neshoma. Just like the incense, when used as a korban, forms a cloud and travels upward, our neshoma strives to be elevated and will ultimately return to the Creator when it fulfills its purpose.

Haman wanted TO BREAK US, BUT IN TURN, HE MADE US

DVAR HALACHA



Microwave Ovens

LAWS OF BISHUL AKUM, PART 7
BASED ON THE SUNDAY MORNING HALACHA SHIUR
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

My non-Jewish housekeeper cooked some potatoes for my children to eat for dinner. Potatoes are not eaten raw and they are certainly served at fancy banquets, so does that mean my children ate bishul akum!?

There are two halachos towards the end of Shulchan Aruch Y.D. 113 that deal with food preparation methods other than cooking: Seif (Paragraph) 12: Small fish that were salted, whether by a Jew or a non-Jew, are regarded as partially cooked. If a non-Jew cooked them afterwards, they are mutar (permissible)...

Seif 13: A fish that was salted by a non-Jew, or fruits that were smoked, to the point of being edible, are permissible. This is because salting was not included in the gezeirah (decree) of bishul akum and smoking is not regarded as cooking. The Rema adds: Pickling is also not regarded as cooking...

Why are the above two cases not a problem of bishul akum? The Taz says that if a non-Jew did the salting at the beginning, there is no bishul akum, because Chazal only made the gezeirah on bishul al yedei aish (cooking through fire). (Why the gezeirah was only on fire is not known. Perhaps it was because this was by far the most common way of preparing food.) Salting the food gets it to a point where it is edible. Since the food is not cooked, but is edible, it now becomes a davar ha'ne'echal kmoi shehu chai (something that is eaten uncooked). This takes it out of the scope of bishul akum (as we mentioned in the first shiur).

Another question naturally flows out of these halachos: What is the status of other forms of preparing food besides salting, smoking or pickling? In particular, what is the status of more modern ways of food

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

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MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

KOLLEL News

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

MAZEL TOV:

DAVID AND TANYA LIBESMAN ON THE ENGAGEMENT OF THEIR DAUGHTER, KAYLA, TO SAMMY ARONSON.

EVAN AND AYALA AIDMAN ON THE BAR MITZVAH OF THEIR SON, ARYEH.

RABBI AND MRS. DOVID WACHS ON THE BIRTH AND BRIS OF THEIR GRANDSON, SHIMON AVROHOM, BORN TO YECHIEL AND CHAYA SCHRECK OF BALTIMORE.

CONDOLENCES TO:

MORRIS AND HEDY COHEN ON THE PASSING OF THEIR MOTHER IN LAW AND MOTHER, MRS. FAYE MIDANIK.

KOLLEL PHILADELPHIA COMMUNITY KOLLEL WOMEN'S DIVISION PRESENTS

HEAR THE MESSAGE OF PURIM

GIVEN BY MRS. RACHAEL BIBERFELD

THIS SHABBOS, PARSHAS ZACHOR

AT THE ZEFFREN HOME

111 BRYN MAWR AVENUE, AT 4:00 PM

COME GAIN INSIGHT AND INSPIRATION FOR PURIM!

MASMID

This Week's Masmid Program is sponsored by

THE KUPFER FAMILY

IN MEMORY OF THEIR FATHER

DR. SAMUEL KUPFER, ז"ל שמואל בן אליעזר זל

AND GRANDFATHER - MR. LAWRENCE KUPFER, ז"ל זל אליעזר בן חיים מנחם מענדיל זל ת.נ.צ.ב.ה

DAVENING TIMES:

Friday, February 22:

5:28PM Candle Lighting

5:46PM Shkiya/sunset

Shabbos, February 23:

8:15AM Shacharis

8:52AM/9:28AM Latest Krias Shema

Ramban Shiur by Rabbi Eskenazi

THIS WEEK'S KIDDUSH IS SPONSORED IN HONOR OF:

R' YEHUDA NOSENCHUK, R' SRULL SCHWARTZ, R' CHESKY WEISS, R' YOCHANAN ESKENAZI, R' URI GREENSPAN, R' ARYEH LEIB LUDZKER R' YIRMIYAHU BAUMINGER

ON THE OCCASION OF THEIR UPCOMING BIRTHDAYS.

5:07PM Mincha

5:47PM Shkiya/Sunset

6:42PM Ma'ariv

6:59PM 72 minutes

7:15PM Masmid

8:00PM Rabbi Reisman's Shiur

PURIM AT THE KOLLEL

Taanis Esther: (Wed. February 28)

1:00 p.m. Mincha (Machatzis Hashekel)

5:51 p.m. Shkiya 6:31 p.m. Maariv

6:50-7:35 p.m. Megilla Reading (approx.)

8:30 p.m. Sharp 2nd Reading of Megilla (at the Kollel)

Purim Day: (Thursday, March 1)

6:10 a.m. Shachris. 6:25 a.m. Borchu. 6:34 a.m. Sunrise

7:10-8:00 a.m. Megilla Reading (approx.)

8:10 a.m. Shachris (Second Minyan)

9:10 a.m. Megilla Reading (approx.)

1:00 -1:45 p.m. Yeshivas Mordechai Hatzadik

1:45 p.m. Mincha

7:00-9:45 p.m. Mesibas Purim -

Music and Dancing in the Beis Medrash

9:00 p.m. Maariv First Minyan Downstairs

10:00 p.m. Maariv Second Minyan

preparation, such as microwaving?

We saw from the Taz that the *gezeirah* was only on *bishul al yedei aish*. Thus, at first glance it would seem that microwaving is permissible. Microwaving does not make use of fire (the microwaves excite the water particles inside the food, thereby generating heat, in a process known as dielectric heating). The Chelkas Binyamin permits microwaving on this basis.

Some commentators say that the reason why smoking is not a problem of *bishul akum* is because it was only developed after the time of Chazal. Thus it was never part of the original *gezeirah*. The same argument could apply to microwaving.

However, others argue that cooking through fire just means a normal mode of cooking food. R' Moshe Feinstein was asked about the permissibility of using a microwave oven on Shabbos (barring of course the rabbinic issue of electricity; the question was dealing with the *issur Torah* of *bishul*). The Gemara says that *bishul b'chama* (cooking using the sun's direct rays) is permissible because it is an unusual way of cooking. Perhaps using a microwave oven should be *mutar* on the same basis. However, it seems that R' Moshe's assumption was that microwaving was going to eventually become the standard way of cooking. On that basis he forbade using it on Shabbos. If microwaving became a standard way of cooking, perhaps it would also cause a problem of *bishul akum*.

Nowadays though, we see that microwaves are generally used only for reheating things and for defrosting. Microwaving is still an unconventional way of cooking. Rav Heineman from Star-K rules this way and says that microwaving does not cause a problem of *bishul akum*.

That concludes our series on the laws of bishul akum. Next week we begin the laws of pas akum (bread baked by a non-Jew).



RIDDLE OF THE WEEK

I'm on the back, a little in front. The entire world knows me because of one man's heart. What am I?

STORY

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THE FEAST OF THANKS-GIVING

"AND IF THEY BE ASHAMED OF ALLHEY HAVE DONE?" (HAFTORAH PARSHAS TETZAVEH)

R'Mendel of Parmishlan did not believe in punishing himself by fasting or other self-torments. "The human body," he used to say, "is the handiwork of Hashem. What right do I have to punish it or persecute it?" But when he was visited by suffering, he rejoiced and welcomed it. "Suffering cleanses and purifies the body from sin. I am not responsible for bringing this on, that is why I welcome it."

Once, R'Mendel invited a large number of his followers and friends to a *seudas hoda'a*, a feast of thanks-giving. Everyone came but could not help asking, "what is the reason for this celebration?"

The Rebbe explained, "today someone embarrassed me in public."

The reply left them even more puzzled.

R'Mendel explained. "When a person feels ill and recovers, does he not hold a feast of thanks? Why? Because the suffering he felt through his illness served to cleanse and erase his account of sins. His recovery was a sign from above that his atonement was accepted. Our sages also said that one who was publicly shamed has his record of sins wiped clean. Since this is so, should I not rejoice? Should I not also hold a feast of thanks-giving?"

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