



MENUCHAV'SIMCHA

Candle Lighting 5:43PM

Vol. 14 Issue 9

TIME TO THINK

BY RABBI YOSEF PRUPAS

When beginning to read this week's parsha, one immediately wonders why Moshe needed to precede the command to build the Mishkan with the prohibition to do work on Shabbos. Rashi quotes the well-known Mechilta that this was in order to let the Jewish People know that Shabbos takes precedence over construction of the Mishkan. This begs to be understood, for in Parshas Ki Sisa we find this law already conveyed. Why the need to repeat it here?

To answer, we need to focus on another point of interest. Very rarely do we find the passuk referring to the Jewish Nation as "Adas B'nei Yisroel," "Congregation of the Children of Israel," usually only as "B'nei Yisroel," "Children of Israel." What is unique about this parsha? The Nesivos Shalom writes that by rearranging the letters of the word "Adas" you get the word "Da'as," knowledge. Our sages teach us in Tractate Sota 3a, that a person only sins as a result of a foolish spirit that has entered him. Losing one's ability to think is the precursor to sin. Rashi tell us that the events of this week's parsha take place immediately after Yom Kippur when Moshe brought down the second Luchos. The Jewish People at that point were fragmented as a result of the sin of the Golden Calf. They had "lost" their minds to sin, and Moshe was now tasked with rectifying that. To accomplish this mission Moshe introduced the Jewish People to the concept of Mishkan, but first he had to start with the prohibition to work on Shabbos. Why?

The Vilna Gaon, in Aderes Eliyahu, writes that G-d renews creation each day, and the recreation of Shabbos is prepared on Erev Shabbos. **Rabbi Yitzchak Hutner** explains the words of The Gaon with one of the laws of Shabbos.

There is a prohibition to carry an item of significance from a private domain to a public domain, or vice versa.

However if one were to use an object of significance to carry an item that is insignificant (e.g. a pitcher to carry a piece of bread smaller than a bite), one will have not transgressed Shabbos. This is because the significant item is nullified by its purpose to carry the insignificant object. What we see is that what is considered worthy depends on the evaluation of mankind. That ability represents the "da'as," the ability to think, unique to man.

Rabbi Hutner then informs us that this singular law speaks to a broader concept of Shabbos. The "six days of work" are only prelude to Shabbos. Shabbos brings back into focus man's purpose in this world. Therefore although the world continues renew on Shabbos physically, human intellect is now focused on the loftier spiritual role of Shabbos. G-d prepared this by creating intelligent man right before Shabbos, thus allowing the world of secondary purpose, by man's understanding, to function on a day with different priorities. This is similar to the pitcher carrying the insignificant piece of bread.

"Ki os hi beini uveineichem la'da'as ki Ani Hashem mikadishchem." The verse clearly states that Shabbos is the symbol (of our relationship with G-d) to know that Hashem is the One who sanctifies us. Shabbos with its laws and rules, gives the Jewish people the time to reflect and think about our priorities in this world. Guard the Shabbos because it guards us from making unthinkable mistakes.

Once Moshe brought back the Jewish People's ability to think, he was now able to give the laws of constructing the Mishkan. This required tremendous wisdom, as reiterated so often in this week's parsha, that was now possible because of Shabbos. May we remain properly focused.

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Parshas Vayakhel-Pikudei/Parah 5778

DVAR HALACHA



Pas Akum - History

LAWS OF PAS AKUM, PART 1
BASED ON THE SUNDAY MORNING HALACHA SHIUR
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

The Shulchan Aruch (in Y.D. Siman 112) deals with the laws of *pas akum*, which is the *gezeirah* (decree) prohibiting eating bread baked by a non-Jew. Like *bishul akum*, the reason for this *gezeirah* is to prevent unnecessary friendly bonding, which could ultimately lead to *chasnus* (intermarriage) (Avodah Zara 35b).

Before we start looking at the details of this *gezeirah*, we need to ask ourselves: Where does the prohibition of *pas akum* originate from? It turns out that there are 3 proposed sources:

In the Tanach, we have the book of Daniel. Daniel was handpicked among the Jews to serve as an advisor to the Babylonian king Nevuchadnezzar. In the first chapter it says that the king prepared "*pas bog*" and wine for all the men undergoing the training. Daniel did not want to eat the *pas bog* or wine, so he asked the officer if he could have something else. The officer was concerned that he would be punished if Daniel looked malnourished. Daniel challenged the officer to let him eat a diet of greens and water for 10 days. He did so and Daniel was just fine. The Rishonim debate about what exactly "*pas bog*" is. Ramban and other Rishonim learn that "*pas bog*" was actual bread. Therefore, some say that this is a possible source for the minhag (custom) to be strict and eat only *pas yisroel* (bread baked by a Jew) during the 10 days of *teshuvah* from Rosh Hashanah through Yom Kippur.

The Zohar in Parshas Mishpatim on the pasuk "*v'anshei kodesh t'hiyun li*" says that the king made this *pas bog* with "*beis* and *gimel*" (The letters that make up the word "*bog*"). What does "*beis* and *gimel*" mean? *Basar* and *gevinah* (i.e. the king was deliberately trying to make Daniel stumble by feeding him *basar b'chalav* (meat and

[cont. on back]



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[cont. from front]

milk)). According to this opinion, these *pesukim* are not a source for *pas akum*, because Daniel didn't eat the food simply because it wasn't kosher.

Rashi offers 2 explanations: "*Pas bog*" is just a term in Kasdi (an ancient Babylonian language) that meant "the king's food," or, according to some it is bread. Rashi argues against this, because we see that the officer gave Daniel *zaronim* (seeds) to eat. Seeds are not an adequate replacement for bread, rather they replace cooked food. He should've been given something bread-like to meet his body's needs if he was really omitting bread from his diet. So *pas bog* must've just been some type of food that is eaten as part of a meal, but wasn't bread itself. The Beis Yosef (in Siman 123) brings a different opinion. He quotes Pirkei d'Rabbi Eliezer that the first one to be *goizer* on *pas akum* was Pinchas. This makes sense because Pinchas was the one who saved *k'lal Yisroel* from the Moavim, who had caused Israel to sin through forbidden relations. The *gezeirah* of *pas akum* was because of *chasnus*. However, says the Beis Yosef, even though Pinchas was *goizer* this upon *k'lal Yisroel*, they did not accept it on themselves at the time (a *gezeirah* has to be accepted willingly by the community for it to become binding). Finally, the Gemara in Avodah Zara says that the *gezeirah* of *pas akum* was created during the time of *talmidei* (the students of) Beis Shammai and Hillel. The Gemara in Shabbos (daf 13-17), talks about a certain day when the *talmidei* Beis Shammai and Beis Hillel gathered together to debate about a whole spectrum of halachos. It is a general principle that the halacha is like Beis Hillel. However, on that particular day, Beis Shammai outnumbered Beis Hillel, and thus 18 *gezeiros* were promulgated in line with their opinion. The last one mentioned is *pas akum*. It seems that at this time, *k'lal Yisroel* did accept it upon themselves. been with us ever since.

KOLLEL News

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MAZEL TOV:

OVADIAH AND MIRIRAM GOWAR ON THE BIRTH OF THEIR DAUGHTER, CHANA BAILA.

RUSSELL AND CHAYA LYONS ON THE BIRTH OF THEIR GRANDDAUGHTER, NECHAMA ESTHER.

DR. MENASHE KOHN ON THE BIRTH OF A GRANDSON BORN TO HIS CHILDREN **ASHER AND MCKENZIE KOHN**. THE SHALOM ZACHOR WILL BE TONIGHT FROM 8:00-10:00 P.M. AT 335 N. HIGHLAND AVENUE IN MERION STATION.

JOSH AND SARA BLEIER ON THE BAR MITZVAH OF THEIR SON, JOEY.

DR. LEON AND MALKIE SCHWARTZ ON THE UPCOMING WEDDING OF THEIR SON, YAAKOV.

RABBI GEDALIAH AND DR. RUTHIE FELDMAN UPON THE BIRTH OF A GRANDDAUGHTER BORN TO THEIR CHILDREN, **RABBI URI & DINA FELDMAN**

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DAVENING TIMES:

Friday, March 8:

5:43PM Candle Lighting

6:01PM Shkiya/sunset

Shabbos, March 9:

8:15AM Shacharis

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

Ramban Shiur by Rabbi Eskenazi

5:22PM Mincha

6:02PM Shkiya/Sunset

6:57PM Ma'ariv

7:14PM 72 minutes

8:30PM Rabbi Reisman's Shiur

THE MISHNAYOS CLUB CONTINUES

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Seder Moed: with Rabbi Moshe Starkman
Sunday, Tuesday, and Thursday
7:35 - 8 PM

Seder Zeraim: with Rabbi Yedidya Kaganoff
Tuesday and Thursday, 7:30 - 8 pm



RIDDLE OF THE WEEK

When was the construction of the Mishkan finished?

Answer to the riddle of two week's ago:

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

What am I? A. The eford. The eford was primarily on the back of the Kohen Gadol, but part of the shoulder straps came to the front. The only depiction of the eford is from Rashi, who writes, "I never heard of a found a depiction in any source, but my heart tells me."

STORY

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THE POOR MAN'S SACRIFICE

"HE AND OHOLIAV BEN ACHISAMACH OF THE TRIBE OF DAN " (PARSHAS VAYAKHEL)
OHOLIAV WAS FROM THE TRIBE OF DAN, THE LEAST OF THE SHEVATIM, FROM THE SONS OF THE SHEFACHOS ... AND YET HASHEM PUTS HIM ON THE SAME LEVEL AS BETZALEL WHO WAS FROM THE MOST IMPORTANT OF THE SHEVATIM , YEHUDA! THIS BEARS OUT THE VERSE: "AND THE NOBLEMAN CANNOT BE DISTINGUISHED FROM THE PAUPER." (RASHI)

Once King Agrippas wished to donate one thousand animals as sacrifices for the Beis Hamikdash. How much glory this would give his name! He wanted the entire day to be devoted to his sacrifices only, and so he sent a message to the Kohen Gadol instructing him not to accept any other sacrifices that day.

On that very day, a poor man came to the Beis Hamikdash with his humble offering - two doves. He begged the kohen on duty to accept them and sacrifice them. "But the king gave special instructions that no one else was to bring anything today. Can't you postpone it for tomorrow?" The poor man shook his head sadly and said, "Each day I hunt four pigeons . I bring two of them straight to the Beis Hamikdash and the other two I keep for myself. If I do not bring my offering today, I am afraid that I will be endangering my livelihood."

The Kohen listened to these sincere words and decided to sacrifice the poor man's doves after all, despite the king's orders.

That night the king had a dream. It was revealed to him that some poor man had brought a sacrifice, despite the strict royal orders. When the king awoke, he summoned the kohen and said, "Did I not warn you yesterday not to accept any sacrifices other than mine.?"

The kohen explained, "Yes, Your Majesty. But a poor man came to the Beis Hamikdash with two pigeons. I told him that you forbade us from accepting anyone else's offering, but he insisted that his livelihood depended on it. If he did not bring the two pigeons that day, he would not have food for the morrow. I did not have the heart to refuse him for his life depends on it. And so I accepted his offering despite my instructions."

The king listened gravely and said "you did the right thing after all."

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