



# MENUCHAV'SIMCHA

Candle Lighting 5:03PM

Vol. 14 Issue 5

## Parshas Yisro 5778

### YISRO'S ADVICE

BY RABBI YEDIDYA KAGANOFF

One comes across a very interesting concept at the beginning of this week's Parsha. Yisro (Moshe's father-in-law) comes to the Jews and notices that Moshe is judging the nation alone. The Torah tells us that from morning until night Moshe sat unaided, judging and mediating between plaintiff and defendant. Seeing this obvious problem, Yisro offered an ingenious idea. Appoint judges under Moshe's tutelage - men who will uphold the law under his guidance, thereby easing Moshe's burden. As an added benefit, the nation would no longer need to wait in-line for direction. To quote, "You shall choose men of accomplishment, G-d fearing, who despise money (bribes), and you shall appoint them leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens". What was so innovative about this advice? It seems like basic effective management - divide the burden so everything is more efficient.

There is a very important lesson here. Of course, Moshe understood that this system was not perfect, and at the least, overwhelming. However, Moshe understood his greatness and put value in the fact that the entire public wanted to gain a connection with him, their leader. Due to Moshe's divine inspiration, he was able to effectively handle the volume of disagreements and guidance seekers himself. He had thought the matter through and concluded that it would better to let the people wait through the day so that they would have a relationship with him.

Yisro also appreciated this. However, he disagreed with Moshe on a different point. Obviously, there was no one as great as Moshe, but one can grow to reach levels beyond one's reach. The current system may not have encouraged people to strive to reach greater heights, and become leaders themselves. The thought might occur that since one cannot reach Moshe's level of purity and piety, he should maintain his present spiritual level and remain just a student of Moshe. By appointing students that would determine the law and

teach, it necessitated them having to grow to reach the level of a judge and teacher. Let Moshe create leaders of thousands, leaders of hundreds, etc. so that these leaders will learn, and grow into their roles and then be able to lead and teach and influence the common man.

There is an additional reason why it was necessary to follow Yisro's idea. By creating more leaders, it helped other Jews connect with the leader of their choice.

**SOMETIMES BY PLACING ONE IN A ROLE WITH GREATER RESPONSIBILITY, THAT WILL PUSH THAT PERSON TO DO MORE THAN WHAT HE THOUGHT HE WAS CAPABLE OF**

People have unique ways to serve Hashem. By following Yisro's advice, Moshe gave many Jews the ability to grow in his own unique fashion, thereby elevating the whole nation in a beautiful way.

Moshe took Yisro's instruction even further. When he carried out this plan, the Torah says, "He chose men of accomplishment from among Israel etc." Moshe did not appoint men who Yisro originally suggested, "men of accomplishment, G-d fearing, who despise money (bribes)" - just men of accomplishment. This means that Moshe took people who were not so elevated yet. He assumed they would grow into their role. This teaches us an important point. People on all levels can grow and become great. Moshe understood their potential. Sometimes by placing one in a role with greater responsibility, that will push that person to do more than what he thought he was capable of.

Why does the Torah mention this seemingly trivial episode? It debunks the negative thought that we cannot become as great as the leaders of the previous generation. One might despair that our generation is not near the spiritual level of our grandparents who grew up in a better environment for religious growth. Why should I even try? The Torah wants to teach us to never underestimate the growth we can attain. We also learn that there are many paths to serve Hashem. Make the effort to find a teacher/leader who can best guide you and teach you, how to serve Hashem. Like the Mishna in Avos says, "Make for yourself a teacher."

### DVAR HALACHA



#### Mmmm, These Eggs Are So Good!!

LAWS OF BISHUL AKUM, PART 4  
BASED ON THE SUNDAY MORNING HALACHA SHIUR  
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

You're at a bris and the non-Jewish cook is making the best scrambled eggs you've ever had. Nobody notices when the flame goes out though. Innocently, the cook relights it and continues cooking. Halfway through the meal you all realize you're eating bishul akum. Can we save the situation?

How does the halacha view *bishul akum* performed by a non-Jew who was hired? In YD 113:4, the Shulchan Aruch says that "There are those who are matir (lenient) with our maidservants, that whatever they cook is not *bishul akum*. There are also others who hold that it is assur (forbidden), even bedieved (post facto)". How does the Shulchan Aruch hold? The rule is that when he brings equal opinions and in the form "There are those who say X, and there are those who say Y", then he is paskening like Y. So in this case he rules like the strict opinion. The Rema says that one can rely on the lenient opinions in difficult situations.

What are the arguments behind those who are lenient with this?

There is the opinion of R' Avraham ben R' David, who is brought down in Tosfos. He says that Chazal only decreed the prohibition of *bishul akum* when it is performed *b'beis akum* (in a non-Jew's house). The prohibition never applied to a non-Jew cooking in a Jewish house. It is unclear exactly why. Perhaps it was just very uncommon for Jewish homes to have non-Jewish maidservants at the time, but for whatever reason, the prohibition never applied.

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

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# MENUCHAV'SIMCHA

DVAR HALACHA



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## KOLLEL News

To receive Menucha Vesimcha by weekly email or to dedicate/sponsor an issue [menuchavesimcha@phillykolllel.org](mailto:menuchavesimcha@phillykolllel.org)

### MAZEL TOV:

**AHARON AND DIANE BRAID** ON THE BRIS OF THEIR SON, ELISHA MORDECHAI.

**STEVE AND DENISE GORLECHEN** ON THE BIRTH OF A GRANDSON, BORN TO ERIC & DEENA GORLECHEN

**ISRAEL AND INNA PENDRAK** ON THE BIRTH OF THEIR GRANDDAUGHTER, LEAH, BORN TO AVROHOM DOVID AND SHIFRA PENDRAK.

**LEON AND TOVA WERTHEIMER** ON THE BIRTH OF A GRANDDAUGHTER, BORN TO DOVID AND ALIZA WERTHEIMER

### CONDOLENCES TO:

**YOSSI AND AVITAL MIZRAHY** OF GIVATAYIM, ISRAEL ON THE LOSS OF YOSSI'S MOTHER, A"H.

### SHOVAVIM 5778

The Philadelphia Community Kollel is proud to present a Shovavim Shiur for Women

Given by: **Mrs. Rivka Katz**

Internationally renowned lecturer on the topic of *Taharas Hamishpacha and Relationships*

DISCOVER NEW DIMENSIONS OF YOUR RELATIONSHIP DURING THE WEEKS IN WHICH WE STUDY THE IMPORTANCE OF TAHARA AND KEDUSHA IN OUR MARRIAGES

**MONDAY, FEBRUARY 5, 8:15 PM**  
AT THE HOME OF MRS. CARA NEUMAN  
370 SYCAMORE AVENUE, MERION STATION

### NEW! THE MISHNAYOS CLUB!

Who: Boys Grades 4-6

When: Sundays, Tuesdays, and Thursdays, 7:40-8:00 pm

What: (at least) 2 Mishnayos each session, from either one of two tracks - Seder Zera'im or Moed

With: Rabbi Moshe Starkman or Rabbi Yedidya Kaganoff

TAKE THE OPPORTUNITY FOR EXTRA CURRICULAR LEARNING, WITH CLASSES GIVEN BY TOP NOTCH REBBEIM, WITH TRIPS, SIYUMIM, AND THURSDAY NIGHT CHOLENT!

### DAVENING TIMES:

#### Friday, February 2:

5:03PM Candle Lighting  
5:21PM Shkiya/sunset

#### Shabbos, February 3:

8:15AM Shacharis  
9:05AM/9:41AM Latest Krias Shema

#### Ramban Shiur by Rabbi Eskenazi

4:42PM Mincha  
5:22PM Shkiya/Sunset  
6:17PM Ma'ariv  
6:34PM 72 minutes  
7:00PM Masmid  
8:00PM Rabbi Reisman's Shiur

### MASMID

This Week's Masmid Program is sponsored  
Dr. Eliot and Israela Friedman  
in memory of:

ע"ה חוה בת שמואל Chava bas Shmuel a"h

Great-grandmother of Masmidim  
Binyamin, Benjamin, Joel, and Shimi Friedman

Join Rabbi Yisroel Akerman for a shiur on

### DERECH HASHEM

TUESDAY EVENINGS 8:20 P.M. - 9:00 P.M.

ON THE KOLLEL'S LOWER LEVEL

FOR MEN  
Refreshments by Just Desserts!

The Ramban says that a non-Jewish maidservant's cooking is not *bishul akum*, because her cooking is regarded as the Jew's cooking, so it automatically becomes *bishul yisroel*. The Shach says that this doesn't apply in our days though, because the maidservants referred to in the Shulchan Aruch were people who were literally bought as slaves with money. Since they were owned, their cooking was regarded as an extension of their owner's. People who are merely hired don't fall into this category, even according to the lenient opinions quoted above.

A third argument brought in the name of the Maharshal is that there is no *chashash* (concern) of *chasnus* (risk of intermarriage) because the maidservant is not doing you a favor. You are paying her, she is just doing what she is paid to do, so there is no *kiruv da'as* (affection). The exact words are that they work "*bal korcham, bein yirtzu bein lo yirtzu*" (against their will, whether they want to or not). Modern day poskim debate about the exact meaning of these words. The Chelkas Binyamin speculates that it might mean people that are forced to be doing this work due to their circumstances e.g. they can only legally work doing these kinds of jobs. However, if they are just doing this for the meanwhile, and would leave immediately if something better came about, it is difficult to say that they are doing the work *bal korcham*.

After all is said and done, there are some lenient arguments that could still be applied today. In one-time bedeviled situations, such as the bris case above, it seems that one could rely on the opinion of R' Avraham.



### RIDDLE OF THE WEEK

How many officers were appointed?

Answer to last week's riddle: Q. What pasuk in this week's parsha has 5 consecutive words starting with the same letter? A. Amar Oyeiv Erdoif Asig Achalek... (Az Yashir)

### STORY

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## THE SICK STUDENT

One of R' Akiva's students had become ill. He took to his bed, and no one came to visit him; no one inquired about his health or offered any help. R' Akiva had twenty-four thousand students, yet he noticed the absence of this one student. He asked after him and learned that he was ill. R' Akiva went to visit him.

He found the sick student lying in bed, his face pale, his lips parched with fever and thirst, his breathing labored. He was very ill indeed. R' Akiva looked around the room and saw signs of gross neglect. He opened the windows, dusted, swept, brushed away cobwebs and made the room presentable.

As soon as the room was neat and clean, R' Akiva turned his attention to the patient. He seemed much better already! In a grateful tone, he turned to R' Akiva and said, "Rebbe, you have revived me! Had you not come to visit me at this crucial time, I don't know if I would have lived!"

R' Akiva reassured him that he would get better, wished him a "Refuah Sheleima" and left the house. He immediately went to the Beis Medrash and said to his students, "Let me tell you that whoever does not visit a sick man is responsible, as it were, for his death. If the sick man does not receive help, his condition gets worse and he is liable to die. But, if you visit the sick man, help him and bring him food and drink, he gets somewhat better and his recovery is quick to follow."

(Adapted from Tractate Nedarim 40a)

"AND YOU SHALL SHOW THEM THE WAY THEY ARE TO FOLLOW" (PARSHAS YISRO 18:20)  
"THIS REFERS TO BIKKUR CHOLIM" (BABA KAMA 100A)

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