



MENUCHAV'SIMCHA

Candle Lighting 5:39 PM

Vol. 15 Issue 3

Parshas Chayei Sarah 5779

MY REBBE

BY RABBI ARON SPERKA

In this week's parsha the Torah teaches us in great length the story of Eliezer's search for a match for Yitzchok. It tells of Eliezer's travels to Aram Nahara'im and how he found Rivka in a miraculous way. After being invited into Rivka's home, Eliezer relates his whole saga to Rivka's family. Once again, the Torah goes into great detail, repeating the entire episode in Eliezer's narrative.

The Torah could have simply stated that Eliezer told them everything that had transpired. Why the need to repeat? Rashi answers this question by citing a medrash: "The conversations of the servants of the patriarchs are more pleasing before Hashem than the Torah of their descendants." In contrast, for example, many important halachos, such as the 39 melachos of Shabbos, are just hinted to in the Torah.

The Chasam Sofer expounds on this idea as follows. There are two reasons why Hashem is brief in the Torah. One is because of His humility, i.e. he wrote the Torah in a succinct fashion, so as not to burden us with more. A second reason, says the Chasam Sofer, is that Hashem wanted us to toil in the study of the Torah so that He could rejoice in our effort to understand even the hints and nuances therein. This is to our benefit, since He gives us greater reward for our work. On the other hand, the conversations of the slaves of the patriarchs, and certainly the conversations of their descendants, are deliberately recounted at length. This is because of the delight Hashem has in saying over His children's accomplishments. Similarly, the Yalkut Me'am Loez explains, that by detailing the conversations of the slaves of the patriarchs, it shows how precious the patriarchs

His whole essence was to do Avraham's will, with no sense of self

were to Hashem.

An additional explanation is given that the reason the Torah expanded the stories of our forefathers, is for the deep lessons that we learn out of them.

On this reasoning The Nesivos Shalom asks: What can we learn from the words of Eliezer, who seemed to be just a servant? If the Torah repeats his whole conversation, his words must have much importance. But how can it be that Eliezer's words carry the same importance as the words of the Avos? The Nesivos Shalom answers, this itself teaches us a very important lesson. The halacha is "Kol hamechubar l'tahor-tahor," Everything attached to the ritually pure, is [itself] pure." This halacha can be applied conceptually as well. Anyone who attaches himself to a person who is holy and pure, becomes holy and pure himself. Eliezer was totally subservient to Avraham. His whole essence was to do Avraham's will, with no sense of self. In the parasha he is referred to only as "the servant." That is also how he introduces himself to Rivka's family. His attachment to Avraham put him, in some way, on the same level as Avraham. Therefore, his words and actions also became holy and pure, and that is why we can learn great lessons from him, just like we learn from the words of our forefathers.

This is a lesson for us all. If we attach ourselves to a Rav or a Rebbe, form a relationship with them and are mevatel da'as to them, that connection will elevate us, and since they are greatly connected to Hashem, we too get connected to Hashem.

DVAR HALACHA



Sheichar Akum: Which Types

Part 3

BASED ON THE SUNDAY MORNING HALACHA SHIUR

GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

Last week we learned about a number of leniencies that the gezeirah of sheichar akum has over other gezeiros such as pas akum and bishul akum. But does sheichar akum apply to every type of beverage, or only to a subset?

The Rambam (Ma'achalos Assuros 17:10) writes: "...and we don't drink their beer that is made out of dates and figs or their like. But it is only forbidden in the place where they are sold." Making beer out of dates and figs may sound strange to us, but that was the main type of recreational beverage that people consumed during the times of Chazal. Later the Rambam writes (17:11): "Apple or pomegranate cider and their like are permissible to drink in any place because Chazal were not gozer on something that is not common". The Rambam's usage in both statements of the expression "and their like" creates room for debate about how Chazal treated beverages that were not as common as date beer, but not as uncommon as apple cider.

When Tosfos discuss this in the Gemara in Avodah Zara, they write: "What is included in sheichar? Whether it is made of dates, or grains, it is called sheichar." So we see that Tosfos explicitly mention that grain beer (something much more relevant in our day) is also included in sheichar akum.

How does the Shulchan Aruch rule? He writes in 114:1: "All types of non-Jewish beer are forbidden, whether made from dates, figs, barley, grain or honey, because of chasnus." So instead of ruling like only one of the Rishonim, as he does in the vast majority of halacha, here he actually combines the rulings of Tosfos and the Rambam to be strict.

The Rema has a very interesting opinion. He writes: "There are those who permit [cont. on back]"

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

CONTACT MALKY ADLERSTEIN FOR MORE INFORMATION

P 610.227.0388 // E madlerstein@gmail.com // W www.kutestkids.com

Providing Services in: Philadelphia // Montgomery // Bucks // Delaware // Chester County / Berks County





MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

the drinking of honey beer and grain beer, and indeed this is the minhag in our communities." The Rema actually says that grain beer (our type of beer) was not included in the gezeirah at all. Why should that be? The GR"A explains that the Rema is ruling like a lone Rishon that only date and fig beer went into the gezeirah, because these were the most common beverages during the time of Chazal. Grain beer and other types of less commonly-consumed beverages were not included.

So it comes out that according to the Rema, you are allowed to go into a bar and order a beer, and even drink it there, even if the sole purpose is simply to enjoy a drink and even if you do this regularly. However, even the Rema agrees that it is only permissible if you are just doing your own thing. He would still hold that drinking in the context of something like a non-Jewish party would be forbidden.

However, the GR"A and other Acharonim argue with the Rema's leniency on grain beer because most Rishonim hold that most types of beverages were included in the gezeirah, not just the most popular ones.

The Pri Chadash brings a proof against the Rema from the interesting story with Rav Papa that we saw last week. Why did Rav Papa go buy beer from a non-Jewish store when he himself made date beer for a living? You must say that he was buying something other than date beer. The fact that he needed to go out to the entrance of the store in order to drink is proof that other types of beverages were also included in the gezeirah.

Next week we will begin to explore how the gezeiros of Chazal apply to the iconic drink of our time, coffee.

KOLLEL News

MAZEL TOV:

MR. AND MRS. DAN AND ADENA MENASHA AND FAMILY ON THE BIRTH OF A BABY BOY THIS PAST SHABBOS! THE BRIS WILL B'EZRAS HASHEM BE AT THE MESIVTA (314 LEVERING MILL RD) THIS SHABBOS (CHAYE SARAH) FOLLOWING DAVENING.

MR. AND MRS. ZAC AND RACHEL MILLER ON THE BIRTH OF A BABY BOY. THE **SHALOM ZACHOR** WILL TAKE PLACE THIS FRIDAY NIGHT AT THE HOME OF THE GREENSPANS, 113 GRASMERE RD., FROM 9-11 P.M.

THE BRIS WILL IY"H TAKE PLACE AT LMS ON SUNDAY MORNING AFTER 9:00 A.M. SHACHARIS IN THE MAIN SANCTUARY.

DR. AND MRS. DAVID ABRAHAM ON THE ENGAGEMENT OF THEIR SON YOSEF, TO BRACHI SACHS.

WOMEN'S MELAVEH MALKA MOTZAEI SHABBOS PARSHAS VAYEITZEI, NOVEMBER 17.

WOMEN FROM THE COMMUNITY ARE INVITED TO JOIN US FOR A MELAVEH MALKA ON MOTZAEI SHABBOS PARSHAS VAYEITZEI, NOVEMBER 17TH. AT 8:30 PM AT KOSLOFF TORAH ACADEMY.

**DAIRY BUFFET!
BRING A FRIEND!**

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

DAVENING TIMES:

Friday, November 2:

5:39PM Candle Lighting
5:57PM Shkiya/sunset

Shabbos, November 3:

8:15AM Shacharis
9:32AM/10:08AM Latest Krias Shema

5:15PM Mincha
5:56PM Shkiya/Sunset
6:51PM Ma'ariv
7:08PM 72 minutes
7:30PM Masmid
8:30PM Rabbi Reismens's Navi Shiur

MASPID PROGRAM BEGINS THIS MOTZAEI SHABBOS!

BEGINS THIS MOTZAEI SHABBOS, NOVEMBER 3RD, AT 7:30 P.M. AT THE KOLLEL

THIS WEEK'S MASPID HAS BEEN SPONSORED BY: **Nachum & Dvasha Stollman** In memory of Nachum's mother, **CHAVA ESTHER FRUMA** **BAS RAV ELIEZER YEHUDA A"H**



RIDDLE OF THE WEEK

How many times is Eliezer's name mentioned in this week's Parsha?

Answers to last week's riddle: Q. Where in the Parsha does Hashem ask Himself a question? In parshas Vayeira, when revealing to Avraham to His plan to destroy Sedom

STORY

REPRINTED WITH PERMISSION FROM ARTSCROLL

A MITZVAH FOR FOUR ZUZIM

R'Yeshaya of Zochowitz was well known for his hachnasas orchim. His hospitality was legendary. When he had guests, he wanted them to really enjoy themselves and eat as heartily as if they were at home. A group of guests arrived one Friday afternoon, shortly before Shabbos. R'Yeshaya went out to welcome them to his home. He showed them to a clean room with fresh towels and clean, comfortable beds. He told them to unpack their things and make themselves at home.

A few minutes before Shabbos R'Yeshaya came in and told them, "I know that you were told that you could spend the Shabbos here. I charge four zuzim a person for a Shabbos. This may seem high but for this price you can eat your fill, drink the best of wines and really feel at home."

The men were somewhat surprised but it was too late to change their plans. Oh well, they thought. If they were paying, they might as well take advantage of it and enjoy themselves.

They had a very pleasant Shabbos indeed. The food was plentiful and excellent, the wine superb and the host was warm and accommodating. He did everything to make their stay comfortable. They had no regrets, even if they knew that they would have to pay. After Shabbos they were given a sumptuous melaveh malkah meal which they also ate heartily.

Sunday morning arrived. It was time to leave. When they had gathered all their belongings, the guests went to R'Yeshaya to pay him the four zuzim. But to their great surprise, he refused to accept a penny! Do you think that I would accept money for doing such a great mitzvah?! That I would sell such a privilege for payment?!"

"B-b-but you said on Friday ..."

Never mind what I said on Friday," R'Yeshaya interrupted them. "I only said that I was charging you so that you would feel at home, that you would not feel embarrassed to eat heartily, or to ask for anything you desired. But now - I wouldn't dream of taking money."

PHILADELPHIA COMMUNITY KOLLEL

364 Montgomery Avenue, Merion Station, PA 19066

P 610.668.9557 — F 610.668.9558 — E office@phillykollel.org — W www.phillykollel.org

