



# MENUCHAV'SIMCHA

Candle Lighting 7:53 PM

Vol. 15 Issue 22

## Parshas Emor 5779

### TRUE HOLINESS

BY RABBI YOSEF PRUPAS

Orthodox Jews are often asked strange questions about the Jewish faith from those less knowledgeable in Judaism. Often these questions come from a basic misconception about religion. For many, being intensely religious means self-sacrifice. They may believe that the more they give up the more devout they are. The result is confusion of the basic tenets of other religions with Judaism and hence the strange questions. Most world religions follow Webster's definition of sacrifice, meaning "an act of offering to a deity something precious; especially: the killing of a victim on an altar." This leads some to infer that Judaism follows this approach as well. From this week's parsha we learn otherwise.

The Torah this week introduces various laws pertaining to animal sacrifices. Among them is the prohibition to slaughter an animal and its offspring on the same day and the obligation to wait until the calf is at least eight days old before one can use it as a sacrifice. What possible lesson is the Torah trying to convey with these commandments?

The Meshech Chochma explains that Hashem is revealing to us that the sacrifice process isn't based on the quantity of suffering. It is not true that the more one gives up and the more one suffers for sake of a god, the more that individual has demonstrated his devotion to that deity/religion. An extreme example of this is human sacrifice.

Although there is a need to sacrifice animals to G-d (for reasons that are beyond the scope of this Dvar Torah), it needs to be done in the most humane way possible. To grab a young calf from its mother immediately after birth is an act of cruelty. In the same vein, killing a mother and its baby on

the same day gives the impression, as explained by the Ramban, that one is willing to annihilate an entire species. This is why Hashem required that sacrifices be taken only from animals usually found in abundance.

The Meshech Chochma goes on to say that similar lessons are found throughout Torah. We are commanded to sanctify the Kohein, give joy to the Levi, and benefit the Yisroel with one's wealth. We are warned not to sell a Jew, and if he is sold - to treat him with respect. We are obligated to sustain a ger toshav (permanent non-Jewish resident who according to some opinions has accepted upon himself the Noahide laws) and not to embarrass the Canaanite slave. We are not allowed to inflict pain upon an animal, and if we need to eat it, to slaughter it in the most humane way possible, etc. In sum, the Torah teaches

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The above lessons are so essential, for history is replete with examples of shocking rituals, depredation, and self infliction, in the name of religion. To counteract such notions the Torah concludes the aforementioned laws with the words, "You shall not defile My holy Name, and you shall sanctify Me..." The Torah is telling us that we are obligated to demonstrate compassion and sensitivity, and only by doing so can we sanctify the name of Hashem. It would be a disgrace for Hashem if we followed the "sacred" practices of other religions. May we take these lessons to heart, and let them impact our behavior, and as a result have a positive effect on our fellow Jews.

### DVAR HALACHA



#### Chosamos: Supermarket Bread Part 5

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

The acronym in the Gemara representing the group of lenient foods regarding the required number of seals is "CHaMPaG". Food items in this group only require one *chosam* (seal). The "P" in "CHaMPaG" stands for "pas" (bread). Why does bread only require one *chosam*? The Shach answers that the only concern is that the kosher bread was swapped with *pas akum* (non-Jewish-made bread). *Pas akum* is rabbinically prohibited and therefore only one *chosam* is needed.

Based on this, the Shach says that in a place where the Jewish community has a *minhag* to be lenient with *pas palter* (commercially-made non-Jewish bread), kosher bread does not require a seal at all. Even if the original bread had been swapped out, the new bread would be *pas palter*, which is kosher anyway, so there is nothing to be concerned about.

One could argue that nowadays the assumption of the Shach that non-Jewish bread only presents a rabbinical problem does not necessarily hold true. In the Shach's day, all bread was made from water, flour and a couple of other basic ingredients that were all kosher. But today, other ingredients are also used and therefore it is plausible that the manufacturers could use something that would render the bread non-kosher even from a Torah perspective. So perhaps today, bread should require two seals and not just one?

In practice this doesn't seem to be the case. We see in many kosher supermarket sections that most sliced bread is sold with a mere plastic clamp. Or in the case of special products such as French bread, the bread is stored in a paper bag with no seal at all! Why is this not a problem?

In the case of French bread, there are poskim who rely on the Shach mentioned above to not

[cont. on back]



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# MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

require any seal because most communities in the US today do indeed rely on pas palter. Regarding the issue of non-kosher ingredients such as cheese or milk being used, this does not apply to French bread, because French bread has a standard recipe that does not allow for them.

Furthermore, each type of bakery bread, including sliced bread, has a unique appearance. So if someone swapped one type of commercial bread with another, it would be quite easy to spot this. In halacha, this use of visual recognition is called "tevias ha'ayin." Even though the Gemara in Bava Metzia says that *tevias ayin* is only reliable with a talmid chacham, that case is talking about a lost object. But with a food item, even a *hediyot* (a regular person) could recognize the difference and could rely on this to decide if the kosher bread he is buying is the real thing.

In addition, we are only concerned that the bread would be swapped when the non-Jew is *neheneh b'chalipin*, meaning that there is something for him to gain from swapping it. For example, if he only has stale non-kosher bread to eat, and we give him fresh kosher bread to watch, he may switch it with the stale bread. Or he may be hungry and not have access to any bread, so he will eat the kosher bread and then swap it later with non-kosher bread. However, in the context of a supermarket where many varieties of freshly-made bread are available, it is not clear how anyone would gain by switching the kosher bread with another bread.

In some kosher supermarkets, the mashgiach of the kosher section will also spend some time going around and ensuring that the kosher bread is not being switched with anything. This, together with the concepts mentioned above, helps us be confident that the kosher bread we are buying is really kosher.

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### DAVENING TIMES:

**Friday, May 17:**

7:53PM Candle Lighting  
8:11PM Shkiya/sunset

**Shabbos, May 18:**

8:15AM Shacharis  
8:31AM/9:17AM Latest Krias Shema

5:45PM Shabbos Afternoon Program!

6:30PM Mincha  
8:11PM Shkiya/Sunset

9:06 PM Ma'ariv  
9:23 PM 72 minutes

10:30PM Rabbi Reismsans' Navi Shiur

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**RIDDLE OF THE WEEK**

**IN THIS PARSHA, WHICH LAW REFERS TO THE NUMBERS TWELVE, SIX, TWO, AND ONE?**

ANSWER TO LAST WEEK'S RIDDLE: Q. THE NAME OF OUR PARSHA MEANS "HOLY." WHERE IS THE FIRST PLACE IN THE TORAH THAT KEDUSHA IS MENTIONED? WHERE IS THE SECOND TIME THAT KEDUSHA IS MENTIONED? A. THE FIRST MENTION OF KEDUSHA IS MENTIONED IN PARSHAS BEREISHIS IN CONNECTION TO THE SHABBOS (BEREISHIS 2:3). THE NEXT MENTION OF KEDUSHA IS IN PARSHAS SHEMOS WHEN HASHEM APPEARS TO MOSHE AT THE BURNING BUSH. HASHEM COMMANDS MOSHE TO TAKE OFF HIS SHOES, SINCE THE PLACE WHERE HE IS STANDING IS ON LAND THAT IS KADOSH (SHEMOS 3:5).

### STORY

## SHABBOS IN HIDING

There was once a very righteous Jew who owned a vineyard. His vineyard was protected on all sides by a fence. One Shabbos afternoon, when the man was taking a little walk, he noticed that the fence was broken in one spot. He became very worried. "If wild animals get into the vineyard and eat up my grapes," he thought, "I will no longer earn money from selling grapes. I will have to fix the fence immediately after Shabbos." In order to save time he decided, "I will go on Shabbos to someone who knows about fence building to find out exactly how to fix the fence. The sooner my fence will be repaired, the safer my grapes will be. If I know exactly how to do it, I will be able to start as soon as Shabbos is over."

When he came home after talking to the fence expert, he was calm at first, but soon he began to feel sorry for his actions.

"What have I done," he exclaimed! "I made a terrible mistake; I'm afraid I was mechallel Shabbos. During Shabbos, we are not allowed to even talk about forbidden work that we plan to do after Shabbos. Hashem wants us to imagine that all work is done. We should not worry about future work at all." He was so sorry that he had discussed the fence repair on Shabbos. He decided that he must do teshuvah. But how?

The righteous man thought "I want to show Hashem that I am really sorry that I talked about the repair on Shabbos. Therefore, I won't fix my fence even after Shabbos is over. I will always leave it broken just as it is now."

He was, in fact, allowed to repair the fence after Shabbos, but since he was such a tzaddik, he didn't want to benefit from words that were forbidden on Shabbos.

Hashem rewarded the man by performing a miracle for him. A huge tree began to grow in front of the exact spot where the fence was broken. The tree completely blocked the hole in the fence. This tree was a special kind called a Tzlaf tree. The Tzlaf tree grows a delicious kind of fruit. Both the leaves and the thick peel of the fruit are edible. On the leaves grow little fruits similar to dates. There was always plenty of fruit on the tree because Hashem made the fruit of the Tzlaf tree grow and regrow very quickly.

This amazing tree also provided the righteous man with a good income. He was able to sell its fruits which kept growing all the time.

From then on, he was able to learn Torah without worrying about money. This was his reward

for treating Shabbos with holiness and doing sincere teshuva.

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