



MENUCHAV'SIMCHA

Candle Lighting 5:18 PM

Vol. 15 Issue 15

Parshas Tetzaveh 5779

UPPING THE ANTE

BY RABBI SRULI SCHWARTZ

"Now you shall command Bnei Yisroel..."
(SHEMOS 27:20)

Since Parshas Shemos, this is the only parsha in the whole Torah that does not mention Moshe's name. Instead of stating, "And Hashem said to Moshe," as it normally does, it just says, "And you..." Many explain the reason for this absence resulted from what Moshe said when the Jews sinned with the Golden Calf. When Moshe advocated on behalf of the Jews, he told Hashem, "And now, if You would but forgive their sin! - but if not, erase me now from Your book that You have written," (Shemos 32:32). Although Hashem did forgive the Jewish people, once Moshe uttered these words, the damage was done, and his request to be erased from the Torah had to take effect to a certain degree. Therefore, Moshe's name is not mentioned in one parsha, partially fulfilling his words. This explanation is hard to understand. Moshe stuck his neck out for Klal Yisroel, apparently a commendable act, so why was he punished?

My father, Reb Shloime Schwartz, offers a different explanation as to why the parsha does not mention Moshe's name. Usually, when the Torah records a conversation between Hashem and Moshe, it is written in third person, "And Hashem spoke to Moshe." However, this week's parsha says, "And you," written in first person. The Torah written in first person shows a stronger relationship than written in third person. We see the conversation come to life as opposed to being told about the dialogue. When Moshe davened for Klal Yisroel and put his own life at stake, it showed Hashem that Moshe felt such a deep relationship with His nation, the Jews, that he was willing to sacrifice himself on their behalf. When Moshe did this, he shared something in common with Hashem - a deep affection towards the Jews. As a result, Moshe grew

closer to Hashem and Hashem rewarded Moshe and showed this closeness by writing the parsha in first person.

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 Klei 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 guf, the body. The neshoma is the spiritual dimension of 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 kaparah 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.

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

DVAR HALACHA



Sechorah B'Devarim Assurim: Nursing Homes Part 6

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

Last week we looked into the issue of feeding non-kosher food to one's non-Jewish workers or housekeepers. We saw that this may or may not fall under the prohibition of doing business with non-kosher food items, depending on the circumstances.

What about a situation where food is an essential component of the business and there is no way to avoid this? One clear example, in which many Jews are involved, is in the ownership and management of nursing homes. Can a Jewish-owned nursing home feed its non-Jewish residents non-kosher food? Feeding them kosher food in most cases is not feasible, because it is either not available, or even if it is available, it is probably much more expensive.

All the poskim over the last 150 years rule that this is forbidden. Since part of the nursing home's profit is derived from the sale of food to the residents, this would clearly be doing business with forbidden food. So what should a Jew in the nursing home business do? We will present three strategies to avoid transgressing the prohibition.

Option 1: Get a non-Jewish business partner. One can structure a contractual arrangement such that any profits derived from the food-related activities of the business are directed solely to the non-Jewish partner. One would then need to monitor the business' accounts diligently in order to calculate exactly what these profits are. The Chasam Sofer says that a *yirei shomayim* should stay away from this *lechatchilah* (a priori).

This arrangement is a solution because the prohibition of doing business with non-kosher food only applies where the Jew actually owns the food. According to the nursing home's arrangement, the non-Jewish partner owns the food and therefore there is no issue.

Option 2: If you were to ask the average person on the street "What makes a transaction final?" many would answer "when the money is handed

[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]

over." In halacha, there is a disagreement as to whether this is how the Torah views it as well. To avoid any doubt, the practice in halacha is that the buyer makes the *kinyan* (acquisition) through a "*chazakah*" (literally translated as "taking hold"). A *chazakah* can take many forms. For movable objects, the buyer can simply lift the object three handbreadths up into the air. With fixed property, the Jew must display ownership, such as fixing a fence, or hammering a nail into the wall. Based on this, the Jew in the case of the nursing home should buy the food using only money and not a *chazakah*, while simultaneously having in mind not to acquire the food. In this way he will never actually own it, even though he is using it, and will therefore avoid the prohibition.

Option 3: Horav Shlomo Miller, shlit" a well-known posek from Toronto, suggests that the Jewish owner should outsource the food service to a non-Jewish catering company. The caterer will own the food the whole time; the Jew never takes ownership of it. The Jewish-owned nursing home just allows the non-Jewish catering company to use its facilities.

He also wants to extend this strategy to deal with the problem when you have non-religious Jewish residents. The Jewish-owner, by feeding them non-kosher food, would be transgressing the prohibition of *lifnei iver* (causing another Jew to sin). Horav Miller holds that if the non-Jewish caterer is the one dealing with the food, then you have what is called "*lifnei d'lifnei*" i.e. *lifnei iver* with two degrees of separation, which is permissible.

So these are three possible ways of dealing with this difficult situation. One should consult a posek fluent in these matters before pursuing any particular strategy.

Next week we will deal with more issues of business-related involvement with non-kosher food, such as being a waiter in a non-kosher restaurant, or owning shares in a company that sells non-kosher food.

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

KOLLEL News

MAZEL TOV TO:

RABBI AND MRS. JOSH AND MIRIAM FRIEDMAN
ON THE BIRTH ON A SON. MAZEL TOV TO THE GRANDPARENTS, DR. AND MRS. MARTY CINER.

CONDOLENCES TO:

MICHAEL AND JODY MOLINARI AND FAMILY ON THE PASSING OF JODY'S BROTHER, MICHAEL GOLDSTEIN.

THE SVEI FAMILY ON THE PASSING OF REBBETZIN DEVORA SVEI, A"H, WIFE OF THE PHILADELPHIA ROSH YESHIVA, HORAV ELYA SVEI ZT"L.

RABBI MENACHEM FRIEDMAN
AND FAMILY ON THE PASSING OF HIS FATHER, R' ELIEZER FRIEDMAN.

THE PHILADELPHIA COMMUNITY KOLLEL PRESENTS

A BEGINNER'S GEMARA CLASS WITH RABBI AVRAHAM BAUM

VETERAN REBBE, POLITZ HEBREW ACADEMY

LEARNING PEREK EILU METZIOS OF BAVA METZIAH
THE SECOND CHAPTER OF BAVA METZIA, DEALING WITH THE LAWS OF LOST OBJECTS.

EMPHASIS ON LEARNING HOW TO READ AND UNDERSTAND GEMARA, RASHI, AND SOME EXCERPTS FROM TOSFOS.

SOURCE SHEETS WITH KEY WORDS AND CONCEPTS TRANSLATED AND EXPLAINED.

8:15 - 9:05 PM, WEDNESDAY EVENINGS
IN THE CONFERENCE ROOM,
ON THE LOWER LEVEL OF THE KOLLEL

TO JOIN, OR FOR MORE INFORMATION, PLEASE CONTACT
RABBI YOSEF PRUPAS: P. 610.618.9949
E. YOSEFPRUPAS@PHILLYKOLLEL.ORG

DAVENING TIMES:

Friday, February 15:

5:18PM Candle Lighting
5:36PM Shkiya/sunset

Shabbos, February 16:

8:15AM Shacharis
8:58AM/9:34AM Latest Krias Shema
4:57PM Mincha

Followed by Shalosh Seudos

5:37PM Shkiya/Sunset
6:32 PM Ma'ariv
6:49 PM 72 minutes
7:15PM Masmid

8:00PM Rabbi Reismens' Navi Shiur

MASMID

THIS WEEK IS SPONSORED BY:

MRS. EILEEN STIEGLITZ AND FAMILY
IN MEMORY OF
DR. BARRY STIEGLITZ Z"L

DEAR HUSBAND, FATHER, AND FRIEND

KESHER THIS SUNDAY!

KESHER THIS WEEK IS SPONSORED BY

HANS GREENBERG AND SHERRY SHAPIRO

IN HONOR OF

KESHER AND THE SPECIAL PROGRAM THAT IT IS



RIDDLE OF THE WEEK

IN THIS PARSHA, WHICH OF THE *BIGDEI KEHUNAH* IS "BRAIDED" (AVOS)? WHAT OTHER ITEM IN THE TORAH IS DESCRIBED AS "BRAIDED"?

ANSWER TO LAST WEEK'S RIDDLE

Q. WHICH FOUR LETTERS SPELL OUT THREE DIFFERENT ITEMS FOUND IN THE MISHKAN?
A. THE LETTERS KAF, PEH, RAISH AND TAV SPELL OUT THREE DIFFERENT ITEMS FOUND IN THE MISHKAN: THE KAPORES, THE COVERING OF THE ARON (SHEMOS 25:17), THE PAROCHES, THE PARTITION SEPARATING THE KODESH FROM THE KODESH KODASHIM (26:31), AND THE KAFTOR, THE ROUND BALL DESIGNS FOUND ON THE MENORAH (25:33).

STORY

REPRODUCED FROM "TALES OF TZADDIKIM" WITH PERMISSION OF THE COPYRIGHT HOLDERS, ARTSCROLL / MESORAH PUBLICATIONS, LTD.

TO BE A KOHEN

Once a Roman passed by a classroom where Jewish children were studying chumash. He overheard the teacher reading from the Torah, describing the magnificent clothing which the Kohen Gadol wore – the fine embroidered linen, the gold decorations, and a breastplate of gleaming gems. Gold, royal purple, Indigo blue, gold chains, precious stones - all of these captured his fancy and lit up his imagination. He rushed into the classroom and asked the teacher, "The clothing that you just described - for whom is it intended? Who wears such glorious apparel?" The teacher replied, "They are for the Kohen Gadol!" The Roman thought, "I will tell the Jews that I am willing to convert on condition that I become a Kohen Gadol and wear those magnificent garments!" He turned towards Shammai's beis midrash. He knew that Shammai was a greatly respected Jewish Sage. Striding confidently right up to Shammai, he announced, "I have come to convert to Judaism. I agree to accept your religion, but only on one condition: that you appoint me as Kohen Gadol in your Temple." Shammai thought that he was ridiculing him. What a crazy notion! He had no time to waste on foolishness like this. He chased the Roman out of his study hall in great anger.

The Roman was not discouraged. He next visited Hillel, another Sage, whose patience everyone praised so highly. He walked in and said, "I wish to convert, but only under one condition: that you appoint me Kohen Gadol in your Temple." Hillel saw that he was serious. Apparently, he was not aware that only men who are born kohanim are eligible to become Kohen Gadol. He understood that the Roman thought that, just like anyone could become king, so could anyone eventually become Kohen Gadol, if he proved worthy enough. Patiently and kindly he said, "Surely, you realize that, before becoming a king, one must first learn many things: martial arts, diplomacy, court behavior and so forth. The same applies to the office of the Kohen Gadol. He must first study Torah in order to know his duties and privileges and so forth."

The Roman was able to understand this well enough. "That is very logical, I must admit. Very well, I will begin by studying Torah." And he began to learn Torah from the very beginning. He applied himself diligently and seriously. When he came to Chumash Bamidbar he learned that only the levitim were permitted to handle the holy vessels of the Mishkan. The Torah said: "And the stranger who draws close shall die." Alarmed, he ran to Hillel and asked, "To whom does this apply?" Hillel answered, "These words apply to everyone, even to King David himself. Anyone who is not a Levi is forbidden from serving in the Beis Hamikdash and even from touching its holy vessels." The Roman began thinking aloud, "If this applies to all Jews who are the descendants of the Patriarchs Avraham, Yitzchak and Yaakov, Hashem's chosen people, how much more would they apply to one not born a Jew! How can I, who have just joined this nation and who does not have the parental merit of their forefathers - even dream of approaching the Keilim of the Beis Hamikdash and not expect to die?! I am neither a kohen nor a levi. What a fool I was to have ever embraced such a thought!"

He now returned to Shammai and asked, "Why did you reject me so hastily? Why did you not explain that I did not possibly have a chance of becoming a Kohen Gadol? Why didn't you tell me I was talking foolishness?" He stalked out and returned to Hillel. "How grateful I am to you!" he said. "May Hashem heap blessings upon your head. I thank you most heartily for having drawn me close to Judaism."

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

