



MENUCHAV'SIMCHA

Candle Lighting 4:31 PM

Vol. 15 Issue 4

Parshas Toldos 5779

FOCUSED PRAYER

BY RABBI DAVIDI BRONER

In this week's parsha, Toldos, we encounter the story of Rivka's pregnancy. After a long period of waiting and davening, Rivka finally conceives. The oddity of her pregnancy is described in the following pasuk: *Vayisrotzetzu habanim bkirba, vatomer im kein lama zeh anochi, vatelech lidrosh es Hashem. Vayomer Hashem la, shnei goyim bvitnech ushnei leumim mimeayich yipareidu uleom mileom yeamatz vrav yaavod tzair.* - The children agitated within her, and she said, "If so, why am I thus?" And she went to inquire of Hashem. And Hashem said to her: "Two nations are in your womb; two regimes from your insides shall be separated; the might shall pass from one regime to the other, and the elder shall serve the younger." Rashi points out that the simple understanding needs further explanation, as what could possibly have happened that she would regret her long awaited pregnancy? Therefore, Rashi quotes the medrash describing the unusual circumstances of her pregnancy. The medrash describes that whenever Rivka passed the Torah study centers of Shem and Ever, Yaakov would toss about attempting to go out of his mother's womb. When she would pass by entrances of places of idol worship, Eisav would toss about trying to leave. Thus, due to the confusion, she went to Shem, who had Ruach Hakodesh, to find out what is the reason for this atypical behavior. Shem's response was that she had twins with opposing views, who will have a relationship of asymmetrical reciprocity.

The Ramban takes issue with Rashi's explanation that "Vatelech Lidrosh Es Hashem" is referring to going to ask Shem, as "drisha" is only found in the context of davening. What's left to be explained, according to the Ramban, is what was the "drisha" and what was Hashem's response.

Rabbi Baruch Reis of Toronto answered with a profound explanation based on a teaching of the Ksav

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Sofer. When Rivka felt a baby trying to leave her womb when she passed by a Torah study center, and then again when she passed entrances of places of idol worship, she was unsure of the reason and was debating between two options. One, that she has twins and one of them is interested in the study of Torah, for altruistic purposes, so that he could not pass any chance to study and was itching to go learn at every opportunity, while the other had the same exact reaction to idol worship. Or two, that it was one child who didn't care particularly about the idealism of studying Torah but rather wanted the adulation and respect that came with being a Talmid Chacham. Consequently, he was also interested in the knowledge of Avoda Zara so that he can also gain the notoriety that comes with being an extremely knowledgeable and educated member of the idol worshiping society. And if the latter scenario was the case then, lama zeh anochi - why did I pray for

this - as the sages taught that anyone who studies Torah for a negative purpose it is better that he was never born. But if they were two children, one a Tzadik and one a Rasha, she will still have gotten a worthwhile value in her pregnancy. Therefore, distraught not knowing which of the two options were the case, Rivka designed a plan that will inform her of what was really happening. She decided to daven. If her child was only interested in intellectual learning for the renown it would bring him, he would not be responsive at all. However, if he truly was a tzadik, the same exact excitement that would rouse him to leave for Torah study would galvanize him by praying as well. Accordingly, when Yaakov did want to leave when she davened, she realized that she has twins.

Rabbi Reis concludes, that the true measure of an Oved Hashem is not in his studies, but rather in how he davens. May we all be zoche to daven properly.

DVAR HALACHA



Sheichar Akum: Coffee I

Part 4

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

In the last few issues, we have been focusing on how the *gezeirah* of sheichar akum applies to the drinking of non-Jewish-made alcoholic drinks. But would it also apply to a non-alcoholic drink such as coffee?

With coffee, there are two issues that need to be addressed: (1) Does coffee fall under the *gezeirah* of sheichar akum, and (2) Does coffee fall under the *gezeirah* of bishul akum?

Regarding the applicability of sheichar akum, we already saw that the *Shulchan Aruch* says that the most common drinks of the day (such as date beer) fell under the *gezeirah*, while very uncommon drinks, such as apple cider, did not. There is also a grey area in the middle where one could debate about how moderately consumed drinks were treated. Presumably coffee was a very uncommon drink in the times of Chazal and therefore it is difficult to argue that it was included in the *gezeirah*.

However, this now brings us to the second question of whether or not coffee was included in the *gezeirah* of bishul akum. There is a lot of debate about this topic and we will have to cover it in two issues.

In addressing this, we need to remind ourselves that there are two criteria that need to be met to make bishul akum applicable:

- The food is not eaten *kmo she'hu chai* (raw), and
- It is *oileh al shulchan melachim* (fit to serve at a banquet)

Coffee is not eaten raw and it is served at all types of fancy events, so on face value it should be considered bishul akum.

What about instant coffee, which is seemingly a lower quality type of coffee, would bishul akum apply to it? First of all, in bishul akum, we've seen opinions that say we go after the min (type), so since instant coffee would fall into the general category of "coffee," bishul

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

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[cont. from front]

akum could still apply to it. In addition, you still find that at special events, such as a bris, that they do serve instant coffee, so to say that it is not *oileh al shulchan melachim* might be difficult to argue.

The Acharonim discuss the applicability of *bishul akum* to coffee. It is brought in the name of the Arizal that he forbade non-Jewish coffee because of *bishul akum*. However, the Darchei Teshuvah brings from other sources, that it could be that the Arizal was just being strict on himself and wouldn't protest against others who did drink it. Other Acharonim, such as the Panim Meiros, hold that coffee is forbidden according to the letter of the law, not just as a stringency. On the other side of the spectrum, we have the Be'er Eisek, who says that drinking coffee in coffee houses is permissible even for those people who conduct themselves stringently in all matters. He says that no one is concerned for the opinion of the Panim Meiros.

Are there any halachic arguments to show that coffee does not fall under *bishul akum*? The Pri Chadash brings a Tosfos in Avodah Zara (35b) where they state proofs that beer (which is cooked) does not fall under *bishul akum*. One proof is that the brocha on beer is "*shehakol*" and not "*borei minei mezonos*." This is because the water is the main ingredient in beer, not the grain, so the grain is thus *batel* (nullified) to the water. Water is consumed raw, therefore *bishul akum* doesn't apply to beer. So too, argues the Pri Chadash, water is the main ingredient in coffee, which is why we say the brocha of "*shehakol*" on it and not "*borei pri haEitz*." Therefore, *bishul akum* would not apply to coffee either.

Next week we will see how the Panim Meiros argues against this proof from the Pri Chadash. We will also look at other arguments discussing the applicability of *bishul akum* to coffee.

KOLLEL News

MAZEL TOV:

RABBI DOVID YONASAN (JONATHAN) AND MRS NOMI LEVENE UPON THE ENGAGEMENT OF THEIR SON CHAIM YAAKOV TO ILANA KOHEN OF BALTIMORE!

MR. JEFF AND MRS. CHANA MILLER UPON THE ENGAGEMENT OF THEIR DAUGHTER ELISHEVA TO YEHUDA PE'ER OF ASHDOD!

RUSSELL AND CHAYA LYONS ON THE UPCOMING MARRIAGE OF THEIR SON, DANIEL, TO RACHEL ASPIS OF RYE, NY.

WOMEN'S SHIUR THIS SHABBOS PARSHAS TOLDOS

WOMEN FROM THE COMMUNITY ARE INVITED TO JOIN US FOR A

SHIUR BY MRS. RACHAEL BIBERFELD ENTITLED: **YAAKOV AND EISAV- THE ETERNAL AND INTERNAL BATTLE** AT 3:00 PM AT THE HOME OF DAHLIA OCKEN, 118 SUMMIT LANE, BALA CYNWYD

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!

DAVENING TIMES:

Friday, November 9:

4:31 PM Candle Lighting
4:49 PM *Shkiya*/sunset

Shabbos, November 10:

8:15 AM *Shacharis*
8:36 AM/9:12 AM Latest *Krias Shema*
4:00 PM Mincha

Followed by *Shalosh Seudos*

4:48 PM *Shkiya*/Sunset
5:43 PM Ma'ariv
6:00 PM 72 minutes
6:30 PM Masmid
7:30 PM Rabbi Reismens's Navi Shiur

MASPID PROGRAM THIS MOTZAEI SHABBOS!

STARTING AT 6:30

MASPID THIS WEEK IS SPONSORED BY:

RABBI YONATAN FRANKEL

IN MEMORY OF HIS PATERNAL GRANDFATHER, GREAT-GRANDFATHER OF ARON (NAMED FOR HIM),

ELIEZER, AKIVA & MOLLIE FRANKEL.

AARON MICHOEL BEN CHAIM MEIR Z"L

MAY HIS NESHAMA RECEIVE AN INCREDIBLE ALIYAH FROM HIS GREAT-GRANDSONS LEARNING WITH THEIR FATHER AND PARTICIPATING IN MASPID.



RIDDLE OF THE WEEK

What are the two differences between Tamar's pregnancy and Rivka's pregnancy?

Answers to last week's riddle: Q. How many times is Eliezer's name mentioned in this week's Parsha? A. None!

STORY

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

TO ENJOY THE FRUITS

The Roman emperor Hadrian once set out upon a war in a distant land. On his way there, he and his soldiers traveled through Eretz Yisrael and came to a small village near Tiberias. There they noticed an old man working in his garden. The man was toiling with his spade, digging holes and planting young fig seedlings. The emperor stopped to watch him. The man toiled tirelessly, ignoring the perspiration that rolled down his face and back. He looked at the man's hands: how work worn they were, full of callouses and, still, the old man worked away. "Grandfather!" the emperor said. "Don't you think that you have toiled enough in your lifetime? Tell me, how old are you?" The old man straightened up and replied proudly, "I am one hundred years old, praise Hashem! "One hundred years old and still planting trees?" the emperor marveled. "Why do you work so hard? Do you really expect to reap the fruits of your own labor? Do you think that you will live to eat the figs from these little seedlings? Surely you will die before then, and others will enjoy the fruits!"

"That doesn't matter," replied the old man with a content smile. "If it be Hashem's will that I die, then I will be happy if others enjoy the fruits. My sons and grandsons will benefit, just as I ate the fruits of the trees which my own father and grandfather planted. That is life."

The emperor and his army continued along their way and reached the front. The war was a long and hard one. Finally, after three years, Hadrian scored a final victory and was able to return home. Again he passed through Eretz Yisrael and again he found himself by the orchard near Tiberias. The same old man was in his garden, tending his trees. But the small seedlings of three years before were now proud, fruit-bearing trees! Large green leaves shed their protection over the juicy green and purple figs.

The old man saw the emperor and his soldiers approaching. He quickly took a basket and filled it with 'the biggest, juiciest fruit he could pluck. Then he rushed out to the road and up to the emperor, presenting him with the fruits of his labor. "Your Majesty," he said, "if you recall, I am the same old man whom you met three years ago on your way to war. I was then planting fig seedlings. And today you see me here, still alive, able to enjoy the fruits of my efforts. Here, Your Majesty. Eat and be refreshed." The emperor was deeply impressed. "I see clearly that your G-d loves you indeed. If He respects you, I will do so too." He turned to his servants and told them to take out the figs and fill up the basket with gold coins. The servants did as they were bid. In return for his gift of figs, the old man received a basket full of gold!

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