



MENUCHAV'SIMCHA

Candle Lighting 5:34 PM

Vol. 15 Issue 17

Parshas Vayakel/Shekalim 5779

BE FOCUSED

BY RABBI YOSEF PRUPAS

When beginning to read this week's parsha, one immediately wonders why Moshe needed to precede the command to build the Mishkan with the prohibition to do work Shabbos. Rashi quotes the well-known Mechilta that this was in order to let the Jewish People know that Shabbos takes precedence over construction of the Mishkan. This begs to be understood, for in Parshas Kisa we find this law already conveyed. Why the need to repeat it here?

To answer the above, we need to focus on another point of interest. Very rarely do we find the passuk referring to the Jewish Nation as "adas B'nei Yisroel," "Congregation of the Children of Israel," usually only as "B'nei Yisroel," "Children of Israel." What is unique about this Parsha? The Nesivos Shalom writes that by rearranging the letters of the word "Adas" you will come up the word "Da'as," knowledge. Our sages teach us in Tractate Sota 3a, that a person only sins as a result of a foolish spirit that has entered him. Losing one's ability to think is the precursor to sin. Rashi tell us that events of this week's parsha take place immediately after Yom Kippur when Moshe brought down the second Luchos. The Jewish People at that point were fragmented as a result of the sin of the Golden Calf. They had "lost" their minds to sin, and Moshe was now tasked to rectify that. To accomplish this mission Moshe to introduce to the Jewish People the concept of Mishkan, but first he had to start with the prohibition to work on Shabbos. Why? The Vilna Gaon, in Aderes Eliyahu, writes that G-d renews creation each day, and the recreation of Shabbos is prepared on Erev Shabbos. Rabbi Yitzchak Hutner explains the words of The Gaon with one of the laws of Shabbos.

The "SIX DAYS OF WORK" ARE ONLY PRELUDE TO SHABBOS

There is a prohibition to carry an item of significance from a private domain to a public domain, or vice versa. However if one were to use an object of significance to carry an item that is insignificant (e.g. a pitcher to carry a piece of bread smaller than a bites worth), one will have transgressed the Shabbos. This is because the significant item

is nullified by its purpose to carry the insignificant object. What is considered worthy or not, depends of the evaluation of mankind. That ability represents the "da'as," the ability to think, unique to man.

Rabbi Hutner then informs us that this singular law speaks to broader concept of Shabbos. The "six days of work" are only prelude to Shabbos. Shabbos brings back into focus man's purpose in this world. Therefore although the world continues anew on Shabbos physically, human intellect is now is now focused on the loftier spiritual role of Shabbos. G-d prepared this by creating the intelligent man right before Shabbos, thus allowing the world of secondary purpose, by man's understanding, to function on a day with different priorities. This is similar to the pitcher carrying the insignificant piece of bread.

"Ki os hi beini uveineichem la'da'as ki Ani Hashem mikadishchem." The verse clearly states that Shabbos is symbol (of our relationship with G-d) to know that Hashem is the One who sanctifies us. Shabbos with its laws and rules, gives the Jewish people the time to reflect and think about their priorities in this world. Guard the Shabbos because it guards us from making unthinkable mistakes.

DVAR HALACHA



Sechorah B'Devarim Assurim: Receiving Non-Kosher Gifts Part 8

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

It's the end of the calendar year and your non-Jewish co-worker gives you a lavish food basket, but unfortunately, none of it is kosher. Can you sell it or use it to cultivate a good relationship with another non-Jewish associate of yours? Isn't this doing business with non-kosher food?

We've seen in a previous issue that there are four main leniencies that allow one to sell non-kosher food. One of these leniencies was "nizdamnu lo" ("it happened upon him").

The example brought in the Shulchan Aruch is that of a fisherman who, upon returning to land, finds that among the kosher fish he caught in his net, there are also non-kosher fish. Since these just happened upon him, without any specific intent on his part, he is allowed to sell them as well.

In the case above with the co-worker, the food came to you without your intent. Rabbi Akiva Eiger maintains that this falls into the category of *nizdamnu lo* and therefore you would be allowed to sell it. Tosfos in Pesachim rule the same would apply if you received something non-kosher through an inheritance.

But what if an amazing opportunity comes your way, such as a once-off sale on something non-kosher for an extremely low price, where you could make a massive profit. Would this be regarded as *nizdamnu lo*? The Shach says that *nizdamnu lo* only applies when you came upon it. However, if it came upon you through a business opportunity, this would not be allowed. Chancing upon an opportunity to buy/sell does not fall under the leniency.

Even though the leniency of *nizdamnu lo* makes things easier for us in all the cases, the Rema says that one needs to sell the food item immediately, so that he won't come to eat it.

There is an interesting *shaila* from time of the Bach. There were Jews who would buy or rent
[cont. on back]



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MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

whole sections of forests from the regional noble. Now, it was inevitable that in the forests there would be non-kosher animals such as wild boars. The buyers were also aware of this. In the Bach's particular case, the person in question was using these boars to feed his workers. The Bach felt that this was a big problem. The Taz, his son-in-law, agreed that it was wrong for the person to be feeding the boars to his workers. However, the Taz wants to give the person the benefit of the doubt by arguing that the presence of the non-kosher animals falls into the category of *nizdamnu lo*.

The Taz marshals the Tur, who, when discussing *nizdamnu lo*, uses the expression "*oi sh'tzad t'mei'im im t'horim*" (he catches non-kosher animals with kosher animals) which implies that he knows he will catch them both. Even though it is impossible not to catch the non-kosher animals together with the kosher animals, since his main intent is on the kosher animals, it is permitted.

The Taz thus says that you go after the person's intent, and since the Jew's main intention was to buy the forest, the non-kosher animals are secondary and fall into *nizdamnu lo*.

R' Moshe Feinstein, zt"l interprets the Taz's words differently. He understands that what the Taz means is that the person buying the forest did not have in mind to buy the non-kosher animals from the noble. Rather, the buyer is simply taking care of the animals for him. The noble gives the Jew permission to sell and make a profit from the animals, but the Jew never actually acquires them and thus avoids the problem.

That concludes our study of s'chorah b'davarim assurim. Next week we will begin covering the topic of chosamos i.e. placing seals on kosher food for secure transportation.

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

KOLLEL News

MAZEL TOV TO:

DR. AND MRS. JIM STRONG ON THE MARRIAGE OF THEIR SON.

MR. AND MRS. LEN AND BETH GINSBURG ON THE UPCOMING MARRIAGE OF THEIR DAUGHTER, BELLE, TO MICAH ALTMAN OF MINNESOTA THIS SUNDAY.

DR. AND MRS. DAVID ABRAHAM ON THE UPCOMING MARRIAGE OF THEIR SON, YOSEF, TO BRACHI SACHS THIS SUNDAY.

MR. & MRS. GARY AND GAIL CANTOR UPON THE BIRTH OF A GRANDSON, BORN TO DANNY AND ADINA CANTOR IN YERUSHALAYIM!

CONDOLENCES TO:

DR. JEFFREY SHAPIRO AND THE PASSING OF HIS SON, DAVID SHAPIRO.

MRS. TYBIE RESNICK ON THE PASSING OF HER BELOVED HUSBAND, TED Z"L IN ERETZ YISRAEL.

DR. AND MRS. DAVID POPPER ON THE PASSING OF DAVID'S BROTHER, STEVEN. DR. POPPER WILL BE SITTING IN HIS HOME, 1080 DREW DR YARDLEY PA 19067 UNTIL TUESDAY MORNING. (EXCEPT BETWEEN 10AM-12PM ON FRIDAY MORNING.

MASMID BANQUET!

SUNDAY, MARCH 3, 2019 1:30 PM-3:45 PM
KTA- KOSLOFF TORAH ACADEMY SOCIAL HALL
50 MONTGOMERY AVE, BALA CYNWYD
MINCHA AFTER PROGRAM AT 3:45 P.M.

DIVREI TORAH, RAFFLES, A FULL LUNCH MEAL WITH HOTDOGS, HAMBURGERS, (VEGGIE BURGERS AVAILABLE WITH RSVP) FRIES, SPECIAL DESSERT

AND A SPECTACULAR PRESENTATION WITH THE AWARD-WINNING JUGGLER **MICHAEL KARAS!!**

DAVENING TIMES:

Friday, March 1:

5:34PM Candle Lighting
5:52PM Shkiya/sunset

Shabbos, March 2:

8:15AM Shacharis
8:47AM/9:23AM Latest Krias Shema
5:13PM Mincha

Followed by Shalosh Seudos

5:53PM Shkiya/Sunset
6:48 PM Ma'ariv
7:05 PM 72 minutes
8:30PM Rabbi Reismans' Navi Shiur

KIDDUSH

THIS WEEK IS SPONSORED BY:

RABBI AND MRS. ELIYAHU AND BRACHA BREINER
IN HONOR OF
THE BIRTH OF THEIR DAUGHTER,
LEA AHUVA

KESHER PROGRAM THIS SUNDAY!

THE KESHER MOTHER-DAUGHTER PROGRAM HAS ITS LAST SESSION THIS SUNDAY, MARCH 3RD.



RIDDLE OF THE WEEK

WHICH THREE ITEMS FOUND IN THE MISHKAN ARE A PERFECT SQUARE?

ANSWER TO LAST WEEK'S RIDDLE

Q. WHICH TWO PEOPLE APPEAR IN THE TORAH FOR THE FIRST TIME IN THIS PARSHA?? A. BETZALEL BEN URI, THE ARTISAN IN CHARGE OF BUILDING THE TABERNACLE, AND HIS ASSISTANT, AHOLIYAV BEN ACHISAMECH, APPEAR IN THIS PARSHA FOR THE FIRST TIME

STORY

SHABBOS MENUCHA #2

Known as doing "All for the Boss", R'Yaakov Yosef Herman was a young European immigrant who dedicated his life to hachnasas orchim and Kiddush Hashem. Together with his wife, they fought for Torah, Tznius and Kedushas Shabbos.

In their later years, Rabbi & Mrs. Herman decided to move to Eretz Yisrael. Due to unforeseen delays, their ship arrived at the port in Eretz Yisrael late Friday afternoon. It was almost time for Shabbos. The lift containing all their worldly possessions was unloaded on the dock. Everything they owned was on that lift- all their furniture, clothing, appliances, jewelry, family heirlooms.

Rabbi Herman was told that he had to take it all off the dock before he left. He replied that he had to leave immediately because Shabbos was fast approaching and there was not enough time to move everything and get to his place of lodging in time for Shabbos. He would have to leave everything where it was and come back for it on Saturday night after Shabbos was over.

The officer looked at him incredulously, "You can't do that! All goods are always cleared from the docks immediately after arrival. We do not store or guard anything ever. If you come back Saturday night, nothing will be left. It will all be strewn about or stolen."

"So it will be!" said Rabbi Herman unflinchingly, "I will not violate Shabbos no matter what the cost!" It was not negotiable. Rabbi & Mrs. Herman promptly left the dock and spent an exhilarating Shabbos in town. Their first Shabbos in the Holy Land.

On Motzei Shabbos they returned to the dock fully expecting to find nothing, but hoping they could salvage at least a few items. Much to their shock they saw their entire lift, completely intact, right where they left it. The Chief Harbor Officer explained, "When I saw that on Friday, you were willing to walk away from everything you owned in the world, for the sake of upholding your religious conviction, I was amazed. I decided that I would not allow you to lose out, so I have been here since Friday guarding your belongings. Everything is right here as you left it. Nothing was touched."

More than we guard the Shabbos, Shabbos guards us!

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