



MENUCHAV'SIMCHA

Candle Lighting 4:20 PM

Vol. 15 Issue 9

Parshas Vayechi 5779

DUE DILIGENCE

BY RABBI SRULI SCHWARTZ

"Yissachar is a strong-boned donkey; he rests between the boundaries... he bent his shoulder to bear and became an indentured laborer"
(Bereishis 49:14-15).

Rashi comments that Yissachar is the icon of Torah study. When Yaakov compared Yissachar to a strong-boned donkey, he was stressing two qualities that donkeys possess and that are required for proper Torah study. Yaakov said, "... he bent his shoulder to bear and became an indentured laborer." One of a donkey's characteristics is that it can carry heavy loads, loads that other animals cannot bear. Torah study requires the same strength-mental strength. Many parts of our Torah are very difficult to understand and may seem daunting to some. Nonetheless, to truly master our Torah, we have to figuratively bend our shoulder and bear the task of Torah study.

Another quality of the donkey is its stamina. Donkeys can carry their loads for long periods at a time. Even when the donkey has to rest, it does not formally rest- it just makes do with what it has on the road, "resting between the boundaries." Similarly, part of learning Torah properly is to learn diligently without interruption. All previous Torah scholars aspired and struggled to build the proper stamina in their learning.

Rav Gifter illustrates this with the famous story of Rabbi Akiva and his wife, Rochel.

TORAH STUDIED FOR ONE STRAIGHT HOUR, UNINTERRUPTED, IS DIFFERENT FROM TORAH STUDIED FOR TWO HALF-HOUR INTERVALS

It is well known that Rabbi Akiva's wife, Rochel, sent him to yeshiva to go learn Torah for twelve years. At the end of the twelve years, Rabbi Akiva returned home. As he was about to enter the house, he heard someone chastising his wife saying, "How can you let your husband leave you like this for twelve years?!" Rochel remained strong and said, "I totally disagree with you; if he wanted to study for another twelve years, then I would definitely allow him." Hearing this, Rabbi Akiva felt that this was her permission to go back to yeshiva and study for another twelve years. He turned around without even going inside the house and went back to yeshiva. Eventually, he became the renowned Rabbi Akiva with 24,000 disciples.

Rav Gifter questions: why did Reb Akiva not go inside to his dedicated wife and say hello- a sign of appreciation? Rav Gifter answers that Reb Akiva did not want to interrupt the continuity of his Torah study. Rav Gifter is known for saying, "Two times twelve is not one times twenty-four." Torah studied for one straight hour, uninterrupted, is different from Torah studied for two half-hour intervals. Think of it as an exponential function: 4^4 is 256 while 4^2 plus 4^2 is only 32.

DVAR HALACHA



Sheichar Akum:

A slice of lemon with my soda

Part 9

BASED ON THE SUNDAY MORNING HALACHA SHIUR

GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

The end of the laws of Sheichar Akum (non-Jewish beverages) brought in Siman 114, deals with various solid food items where it was the common-practice of non-Jewish merchants to sprinkle wine on them to give them a pleasant scent. Although this isn't really practiced so much today, there is an interesting side halacha that we also learn here that has many practical applications today.

In 114:8, the Shulchan Aruch says: "...to buy pickled olives from them is permissible, even if the olives are so soft that their pips are slipping out and we are not concerned that they put wine in it, but you have to make sure that the olives were not cut with their knife." The Rema explains: "Because since the olives are sharp, they will absorb the non-kosher taste from the knife that was used."

This halacha is very much applicable to us today. Let's say you're in the fruit market and spot some very tasty-looking pre-cut watermelon. Can you buy it? You didn't see what knife was used? Based on the Rema it seems that the only situation where you can't buy a pre-cut food item is when it is charif (sharp). But with things that are not charif, perhaps it should be permissible?

Another basis for this position is found in YD Siman 96, where the Shulchan Aruch deals with the kashrus of a knife in the context of hilchos basar b'chalav. There he says that lemon juice and salted fish prepared using a non-kosher knife are permissible. The Rema says that since the non-Jewish food preparer uses the same knife to cut so many of them, the non-kosher taste that might have been in the knife initially got absorbed in the first few lemons and then went away. The Shulchan Aruch then says that if they cut cucumbers with their non-kosher knife

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MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

or if it was cut with a kosher fleishig knife and you want to eat the cucumber in a dairy meal, then it is permissible as long as you scrape off the edge of the cucumber. In halacha this is called "b'greide bilvad." But this is only if it was an individual cucumber, but if they were cutting many, then the same leniency as with the lemons would apply.

So what does one do in the watermelon case? Horav Shmuel Felder, shlit"a says that based on what we've just said above it should be permissible. He mentions that some rabbonim are still careful not to eat such fruit because they don't know what the status of the knife was. Perhaps the person didn't clean it from its other use? Perhaps he used it to cut his sandwich beforehand?

Another situation encountered on a regular basis: You go to a non-Jewish establishment (e.g. a hotel, kiosk, etc.) and order a diet coke. They bring it to you with a slice of lemon attached to the glass. Lemon is a sharp food. You don't know the status of the knife they used. In fact, it is quite likely that the knife is general purpose and is therefore used to cut a variety of things in the kitchen not just fruit. In addition, they are not cutting hundreds of lemons, just the one lemon that they served you. So this could be a real kashrus problem. The best advice is to take the lemon out and consume the drink without it. The lemon juice that already got into your drink is not an issue, because the quantity is so minute compared to the drink itself that it is batel (nullified).

Next week we will start a new siman that will deal with the issue of doing business with non-kosher food or animals. Over this period, we will examine questions such as the permissibility to sell non-kosher food, to own a pet store, or to run a zoo.

KOLLEL News

MAZAL TOV TO:

MR AND MRS. SAMMY AND GEULA BEN SHMUEL
ON THE BIRTH OF A SON. AND MAZAL TOV TO THE GRANDMOTHER, MRS. ORNA BEN SHMUEL.

RABBI AND MRS. AARON AND ESTHER GOLD
ON THE BIRTH OF A GREAT-GRANDDAUGHTER, LEEBA, BORN TO CHAYALA AND DOVY GREENES IN LAKEWOOD.

DR AND MRS. ELIOT AND ISRAELA FRIEDMAN
ON THEIR SON, BINYOMIN'S, BAR MITZVAH.

CONDOLENCES TO:

MR. ZE'EV PACHTER
ON THE PASSING OF HIS BELOVED FATHER, HEINTZ PACHTER Z"L.

KESHER CONTINUES!

FOR GIRLS GRADES 1-5, 10AM - 11:15AM

THIS SUNDAY, DEC 23

AT KOSLOFF TORAH ACADEMY, 50 MONTGOMERY AVE, BALA CYNWYD

**THIS WEEK'S KESHER HAS BEEN SPONSORED BY:
RUSSEL AND CHAYA LYONS**

**IN MEMORY OF THEIR BELOVED MOTHER/MOTHER IN LAW
SONIA LEAH BAS DOVIDA" H**

JOIN US FOR THE KOLLEL'S CHAI ANNUAL DINNER

**THE PHILADELPHIA COMMUNITY KOLLEL'S EIGHTEENTH
/CHAI ANNUAL DINNER WILL BE HELD ON
JANUARY 13, 2019 AT THE CITY LINE HILTON**

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

DAVENING TIMES:

Friday, December 21:

4:20PM Candle Lighting
4:38PM Shkiya/sunset

Shabbos, December 22:

8:15AM Shacharis
9:03AM/9:39AM Latest Krias Shema
4:00PM Mincha

Followed by Shalosh Seudos

4:39PM Shkiya/Sunset
5:34PM Ma'ariv
5:51M 72 minutes
6:30PM Masmid
7:30PM Rabbi Reimens's Navi Shiur

MASMID

MASMID THIS WEEK IS SPONSORED IN MEMORY OF:

**MR. CHAIM STEGER, Z"L,
ON HIS EIGHTH YAHRZEIT**

**BY HIS CHILDREN: Ms. SARA STEGER AND
RABBI BARUCH & Mrs. MIRIAM LICHTENSTEIN**

SUNDAY MORNING HALACHA SHIUR

WITH

**RABBI YECHIEL BIBERFELD,
ROSH KOLLEL**

WILL BE CONTINUING THE NEW TOPIC OF

THE LAWS OF TEVILLAS KEILIM



RIDDLE OF THE WEEK

**IN WHAT 3 PLACES IN PARSHAS VAYIGASH
DOES THE NUMBER 5 COME UP?**

STORY

REPRODUCED FROM "TALES OF TZADDIKIM"
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THE FOX WHO COULDN'T SMELL

A raging controversy had developed between two different groups of chasidim. The followers of R'Meir'l of Dzikov were very concerned and wished to investigate the matter in the hope of making peace. The Rebbe, however, dissuaded them from becoming involved. "Let me tell you a story," he said. "It was a year of famine. The animals of the forest had grown lean. They had a continually hungry look in their eyes. But the king of the forest, the lion, suffered most of all. One day, after not having eaten for three days, he felt very weak; a foul odor arose from his mouth. If he did not find prey soon, he was afraid that he would die! Letting out a mighty roar, the lion summoned his servants. The horse was the first to rush to his side. 'I'll draw near and tell me what you smell,' said the lion.

The horse bowed his head towards the lion's mouth and said, 'There is a foul smell coming from your mouth, Your Majesty! You traitor! How dare you insult the king! You shall die for your arrogance!' And with these words, he pounced upon the horse and made a hearty meal out of him. His hunger was satisfied for a while but after a few days the lion again felt his stomach grumbling for food. His hunger grew so intense that a bad odor again arose from his mouth. He gave a mighty roar, summoning his servants, the beasts of the forest. This time the wolf answered his call. "Draw close to me and tell me what you smell," the king ordered. The wolf did not wish to make the same mistake as the horse. He said, 'I do not smell a thing, Your Majesty!'" "Liar!" the lion shouted. You are a traitor. You deserve to be killed! With one mighty leap, he fell upon the wolf and made a hearty meal of him too. A few days passed and again the lion was assailed by pangs of hunger. Again his mouth reeked from fasting. He gave a piercing roar, summoning his servants, the beasts of the forest, to him. This time the fox came first. "Yes, Your Bajesty, what cad I do for you?" "Draw" near and smell my breath. Tell me, what do you smell?" The fox began coughing and sniffing. He said, "Your Bajesty, I cad't sbell adything today. I have a terrible stuffed dose. I caught a dasty cold ..."

The chasidim smiled as the Rebbe brought the message home, saying, "You must behave like the clever fox and not stick your noses into any dangerous fires of controversy. You will only be hurt ..."

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