



MENUCHAV'SIMCHA

Candle Lighting 4:18 PM

Vol. 15 Issue 7

Parshas Vayeishev 5779

MY FATHER, MY REBBE

BY RABBI YOSEF PRUPAS

In Ma'amar 4, Pachad Yitzchak on Chanukah, Rav Yitzchak Hutner asks two thought provoking questions. There is a well known discussion in the gemara as to is the basis for the wording of the blessing "asher kedishanu v'tzivanu." It is a mitzvah of Rabbinic origin. How can we say that we were "commanded" to do the mitzvah since it is not stated in the Torah? The context of this discussion is regarding the mitzvah of lighting the Menorah. Why was Chanukah selected from all the Rabbinic mitzvohs, even those that preceded Chanukah, to clarify this issue?

An additional question Rabbi Hutner poses in this essay is the conflicting status of Greece and its relationship with Judaism. On one hand, halacha gives the Greek language the unique status of being the only other language, aside from Lashon HaKodesh (the Holy Language), that a Sefer Torah can be written in (Megillah 9:). On the other hand, our sages recognize the choshech (darkness) of Yavan (Greece). Its culture and philosophy negatively affect us even today!?

To clarify the above, Rabbi Hutner focuses on why Greece has greater potential to cause serious damage to the Jewish People. He sources this from a Medrash in Bereishis (2:4) that states the following "v'choshech" "and darkness" - this is [a reference to] the exile of Greece, who darkened the eyes of Israel with their decrees. As it said to them, "Write on the horn of a bull that you have no share in the, Elokei Yisrael, G-d of Yisrael." What exactly was the Greek's attack on the Jewish People? The answer can be understood with the following fundamental idea.

Hashem's creating of the world with the "ten utterances" put in place the Laws of Nature - the way the world has to be. The raison d'etre of the world, was not revealed until the giving of the Torah through the Ten Commandments. While the language in creating of the world was imperative (e.g. "Yehi ohr"), the language used in giving the Torah left the choice to us whether to follow its laws or not. Our sages refer to the wisdom/will of Hashem expressed through the laws of nature as "Chachma Chitzonis," "External Wisdom." The wisdom/will of Hashem as expressed through Torah is called "Chochma Penimis," "Internal Wisdom," that which reveals deeper reasons for everything.

The Greeks can only connect with the Chochma Chitzonis, for that is all that is available to them. The Jewish People can study and connect with both Chochma Penimis and Chitzonis. The two together give us the greatest revelation of Hashem's will in this world. The Greek culture and philosophy was able to cause the greatest damage to the fabric of the Jewish people

because we validate the existence and study of Chochma Chitzonis. However, the Greeks stressed Chochma Chitzonis to the point of exclusion of Chochma Penimis/Torah. Like the destructive nature of an argument between those who are close to one another, the fact that there was common ground between the Greeks and the Jewish People made it possible for the Greeks to inflict greater harm.

This gives us greater clarity in the previously quoted Medrash which stated that the Greeks claimed that "You have

no share in the, Elokei Yisrael, G-d of Yisrael." Our connection to Hashem is only expressed through our forefathers, "Elokei Avraham, Yitzchak, and Yaakov." We will not find e.g. "Elokei Moshe." On the other hand, Torah only begins with Moshe, Toras Moshe Avdi, Torah of My servant Moshe. Even though we had Bris Milah and the prohibition of Gid Hanasheh prior to Sinai, the Rambam tells us that our commandment to preform them comes from Sinai. This is comparable to a star student of a Rabbi. His natural abilities comes from his parents, the Torah from his Rabbi. The right combination is only demonstrated by the student/son's ability to take skills learned from his Rabbi, along with the proper cultivation from his parents, to come up with Torah

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insights on his own.

The same principle applies on a national level. The Jewish People's natural abilities cultivated by our forefathers, combined with the Torah of Moshe Rabbeinu, is expressed through the expounding of Torah shel Ba'al Peh and the Rabbinic Ordinances of our Rabbis. The Greeks wanted to stop the connection, trying to sever what was ingrained into our being from our forefathers - the Chosen People with a higher calling. They attempted to ruin the vessel that would learn and expound upon the Torah of Moshe. Therefore the discussion concerning the validity of "v'tzivanu" regarding a Rabbinic decree has greater meaning with regard to Ner Chanukah, which expresses the rejection of the Greek culture and philosophy.

These concepts find greater appreciation in this week's Parsha. Yosef HaTzaddik was only able to overcome the natural desires and temptations from the wife of Potiphar by having a vision of his father's face. "Yafeh sichasam shel avdei avos yosef miTorasam shel banim", "The conversations of our forefathers have greater relevance than the Torah of the children. Yaakov cultivated and taught a Yosef Hatzaddik, for Yaakov was both his father and Rebbe. May those lessons ingrained in our DNA also find expression in us, the children.

DVAR HALACHA



Sheichar Akum: L'Chaim!

Part 7

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

One of the enjoyments of Shabbos is to have a l'chaim with friends. But most whiskeys don't carry a hechsher, so what are people relying on to drink them? We need to bring some halachos from the Shulchan Aruch to answer this question.

The Shulchan Aruch writes in YD 114:4: "All the above drinks (i.e. date, fig, barley, grain and honey beer) ...are forbidden to be purchased from a non-Jewish merchant if they are more expensive than wine (which was common during those times). We are concerned that he mixed in some wine (to reduce his costs)." So we see that when there is a financial incentive for a non-kosher product to be used, we are concerned for this.

However, the Shulchan Aruch in 114:5 qualifies the above halacha, where he writes: "Pomegranate wine, which they sell for medicinal purposes, is permissible to be bought from the store...even if it is more expensive than wine, because since they are selling it for medicinal reasons, lo marei nafshei." Lo marei nafshei either means they will not risk making their product defective or they are concerned for the reputational risk if they are discovered. Either way, they have an incentive not to mix anything into the product.

The Rema says in 114:4: "Even though the non-Jewish merchants have the practice of smearing their vats and utensils with pig fat, you don't have to be concerned for this". The Rema gives two reasons. (1) Because it is nosein taam lifgam, meaning that it does not give the product a desirable taste (non-kosher characteristics are only transferred if the taste is good). (2) It is nullified in 1 to 60 parts.

The Rema continues and says: "You also don't have to be concerned if they put their beer into wine utensils." There are two reasons for this:

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

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MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

(1) The wine doesn't impart a good taste to the beer. (2) Even if the imparted taste is good, *stam keilim einam bnei yoman*, we assume that the utensils have not been used within the last 24 hours, which causes any non-kosher taste to go bad and therefore become *nosein taam lifgam*.

Now we can come back to the subject of whiskey. Our original difficulty was that many don't have a hechsher. The assumption is that the whiskey is made only from the most basic ingredients (some kind of grain, water and hops) and nothing else. But aren't we concerned that other ingredients were added? For this we apply the reasoning of the Shulchan Aruch from 114:5, that *lo marei nafshei*, the whiskey manufacturers don't want to risk their reputation by adding anything else.

Regarding sherry casks, on the one hand we have the reasoning from the Rema that *stam keilim einam bnei yoman*, and so the taste of the sherry in the wood should not affect the kashrus of the whiskey. On the other hand, it is well known that producers use sherry casks for the purpose of enhancing the taste of the whiskey. One needs to clarify with one's rov concerning how to regard this issue.

Another side issue that people need to be aware of relates to Pesach. Some whiskey manufacturers are Jewish-owned. In addition, even if the original producer is non-Jewish, he might sell the product to a distributor who is Jewish. If this whiskey was owned by a Jew over Pesach, it then receives the status of *chometz she'ovar alav ha'Pesach*, which would then cause it to become forbidden. A strategy to avoid this issue is to delay purchasing any whiskey after Pesach until enough time has elapsed that any such whiskey has left the supply chain.

Next week we will examine how the halachos in this siman apply to our usage of medicine.

KOLLEL News

MAZAL TOV TO:

MR. AND MRS. ARI AND REBECCA ADLERSTEIN
ON THE BIRTH OF A BABY GIRL.

RABBI AND MRS. MENASHE AND AMANDA BENEDICT
ON THE BRIS OF THEIR SON, YOSEF.

CONDOLENCES TO:

MRS. ANDREA DIAMOND SEDEROWSKY
ON THE PASSING OF HER BELOVED MOTHER,
JUDITH TALLERMAN Z"L

RABBI EPHRAIM GOLDFEIN
ON THE PASSING OF HIS BELOVED FATHER, MR.
SEYMOUR GOLDFEIN Z"L

CHANUKAH MESIBAH AT THE KOLLEL, DEC. 4! WITH RABBI YOSEF REINMAN

RENOWNED AUTHOR, HISTORIAN AND TALMUDIC SCHOLAR

WHO WILL BE SPEAKING ON THE TOPIC
**DIFFICULT DECISIONS
IN ANCIENT AND MODERN TIMES**

JOIN US FOR DIVREI TORAH, A DESSERT
RECEPTION, DANCING, AND A KUMZITS

8:15 PM

RABBI YAAKOV YOSEF REINMAN IS A RENOWNED AUTHOR,
HISTORIAN AND TALMUDIC SCHOLAR, WHO ALSO SPEAKS
WIDELY ON JEWISH HISTORY AND THOUGHT

DAVENING TIMES:

Friday, November 30:

4:18PM Candle Lighting
4:36PM Shkiya/sunset

Shabbos, December 1:

8:15AM Shacharis
8:50AM/9:26AM Latest Krias Shema
4:00PM Mincha

Followed by Shalosh Seudos

4:36PM Shkiya/Sunset
5:31PM Ma'ariv
5:48M 72 minutes
6:30PM Masmid
7:30PM Rabbi Reimens's Navi Shiur

SPECIAL PRE-CHANUKAH MASMID PROGRAM THIS MOTZAEI SHABBOS!

WE WILL BE VISITED BY

HARAV SHMUEL KAMENETSKY SHLIT" A

MASMID THIS WEEK IS SPONSORED BY:

MR. AND MRS. TED AND PHYLLIS KOSLOFF

IN HONOR OF THEIR SON DAVID
AND HIS COMMITMENT TO
TORAH LEARNING

WOMEN OF THE COMMUNITY ARE
INVITED TO JOIN FOR A

**SPECIAL CHANUKAH SHIUR
BY MRS. RACHAEL BIBERFELD**

**THIS SHABBOS PARSHAS VAYEISHEV,
DECEMBER 1ST AT 3:00 PM
AT THE HOME OF THE ZEFFRENS,
111 BRYN MAWR AVE.**



RIDDLE OF THE WEEK

Who was Tamar's father?

Answers to last week's riddle: Q. *Where in this week's Parsha does the number 400 come up? Where else in Sefer Bereishis does the number 400 come up?*
A. Avraham paid 400 pieces of silver for the purchase of Macphelah. Esav meets Yaakov with 400 men.

STORY

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HEARING THE VOICE

The two great Sages, Ilfa and R'Yochanan, sat and I learned in the beis midrash for many years. But as time passed, all of their money was used up and their families were on the verge of starvation. Finally, one said to the other, "Let us go out and find some way to earn a bit of money to keep ourselves alive." They left the beis midrash and left the city. They began to feel hunger pangs and sat down to eat the remainder of the food in their sacks, beside a decrepit stone wall of a ruined building.

Suddenly R'Yochanan heard two angels talking on the other side of the wall. "Let us push this wall down and bury the two men alive," said one. "For they forsake Torah study and pursue affairs of the moment of making a living." But the other replied, "Leave them be! Fortune smiles on one of them."

R'Yochanan heard them and asked his friend, Ilfa, "Did you hear anyone talking just now?" "No, I didn't hear a thing," R'Yochanan thought to himself: "Since I was the one who heard the angels speaking, I must be the lucky one." He got up and said to Ilfa, "I am returning to the beis midrash to study some more Torah. I will fulfill the verse, 'For the poor shall not perish from the land.' I am prepared to live a life of poverty and distress for the sake of Torah."

Each went his separate way. Ilfa engaged in business while R'Yochanan returned to study Torah. It was not long before the position of rosh hayeshivah became vacant and R'Yochanan was chosen to fill this coveted office. Aside from honor and Torah, R'Yochanan also attained great wealth.

This goes to teach you that heavenly announcements are heard by the people who are directly involved. Thus only Reuven heard the heavenly voice. That is why he risked his life to save Yosef from his brothers.

(From Tractate Taanis 21)

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