



MENUCHAV'SIMCHA

Candle Lighting 4:18 PM

Vol. 15 Issue 8

Parshas Vayigash 5779

ALL FOR THE BOSS

BY RABBI SRULI SCHWARTZ

"He [Yosef] appeared before him [Yaakov], and fell on his neck and he wept excessively" (BEREISHIS 46:29).

Rashi asks why there is no mention of Yaakov, and answers by citing a medrash that states that he was reciting Shema. Why was Yaakov reciting Shema and not Yosef? If it was the appropriate time to recite Shema, Yosef should have also fulfilled this mitzvah.

Rav Yehoshua Leib Diskin answers that at that time Yaakov had an overwhelming love for his son. Being reunited with his son after being deprived of him for twenty-two years brought Yaakov's affection to heightened levels. Now that Yaakov's emotions reached the nth degree, he felt it was an opportune time to channel these feelings toward Hashem. Yaakov then recited shema, which includes the posuk "And you shall love Hashem..." reiterating to himself that the reason we have feelings and emotions is in order to direct them towards Hashem. To relate to the infinite G-d is impossible. However, the way we interact with family and friends is a sound starting point for relating to the Almighty.

Tears of Joy

A recurring theme in the recent parshiyos is crying. Yosef cries when he hears his brothers confess to themselves, he cries when he reveals himself to his brothers, and he cries when he finally reunites with his father after twenty-two years. Most of these are joyous events, so why was Yosef choked up? Many of us would dismiss this as a natural phenomenon called tears of joy, but there is a deeper meaning to this emotional experience.

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The Maharal cites a gemorah in Chagigah (5a) that states that G-d cries for three people: one who has the ability to study Torah and does not, one who is not able to study Torah and nonetheless studies Torah, and a leader who acts arrogantly towards the community. (Explaining how we can attribute crying to the Almighty goes beyond the scope

of this essay.) The Maharal explains that tears resemble the absence of something dear and intimate. There is nothing dearer to G-d than the Torah. Therefore, the Torah's absence could cause Hashem to cry. One who has the ability to learn Torah and yet does not, is void of Torah. He has the ability to fill this void, yet he keeps it empty, making the hole more significant and noticeable. Such emptiness causes Hashem to cry. Someone who cannot learn Torah should be empty from Torah. However, this void is not

recognized until one begins to fill it. When this fellow learns Torah and starts filling this void, the depth of what he was lacking becomes apparent. This realization is what causes Hashem to cry. Similarly, realizing the extent of some type or form of emptiness causes our emotions to erupt. This explains Yosef's actions. Yosef was away from his beloved father and family for twenty-two years. Now, when the family reunites, that void was filled. Once that that empty part of his life was filled, he realized the depth of the loss. This realization caused Yosef's emotions to surface and caused him to cry. People experience tears on various occasions, some on happy occasions, and some on sad, some when reading encouraging stories, and some when feeling for another's experience. All are from our depths and we should cherish every experience.

DVAR HALACHA



Sheichar Akum: Medicine

Part 8

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

Last week we saw that if there was some kind of financial incentive to secretly add a non-kosher ingredient into a product, then we require verification that only kosher ingredients were used. What if these incentives don't exist, can we trust the seller?

The Shulchan Aruch says in YD 114:5: "Pomegranate wine which they sell for refuah, medicinal purposes, is permissible to buy it from the store...even if its value is more 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.

Using the halacha above, one could speculate that you don't need a *hechsher* on anything nowadays, since so many companies have specialized in their respective products and would presumably be concerned about reputational risk. A single scandal could severely damage a company. So perhaps one could just look at the ingredients on the packaging and use this to decide whether the product is kosher or not?

There are two main problems with this approach: (1) If certain ingredients make up less than 2% of the product by weight, then Federal ingredient disclosures begin to be more lenient. As a result, you might not know specifically what ingredients are in a product or how prevalent they are. (2) Even if you know for certain that only kosher ingredients were used, you still don't know what equipment was used. The absorbed tastes in the factory equipment from the previous runs have the potential to render the food on the current run non-kosher.

What if non-kosher ingredients are indeed present in the product? Are there any circumstances which might still permit them to be consumed?

The Shulchan Aruch says in 114:12: "The Rashba [cont. on back]"



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MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

was careful about consuming *karkom* (a type of spice, possibly saffron), because in the country where he lived... they would mix in small strings of dry meat (to act as a preservative)."

The Shach says that in his day virtually everyone was lenient with *karkom*, even though it contains these non-kosher ingredients. He gives two reasons. The first is that it is clear that the vast majority of it is just *karkom*, therefore even if there is a small quantity of these strings of meat, it is nullified and you are allowed to use it even *lechatchilah* because there is certainly a 1-to-60 ratio. Usually we say that if something in a mixture is distinct, then it can't become nullified and you must remove it. But in this case, it must've been that the pieces of meat were so minute that they were indistinguishable.

Another reason brought by the Shach is that the strings of meat in the spice are so dried out that they have lost their taste and are considered like wood.

This second answer of the Shach has practical implications for modern *kashrus* because there are so many binders and fillers that are used in medications today that come from non-kosher products. These substances have been processed to the point that they have lost their taste. This could be a basis to be lenient with medicines made with non-kosher ingredients under certain circumstances.

The Shach's answer also has implications for the debate regarding the use of bovine gelatin in food and medicine products. For example, gelatin is used to clear the fogginess from apple juice. It is also used in medicine to make capsules. Those who are lenient say that the gelatin is like wood, neither having a taste for *shevach* (making the taste better) or *lifgam* (making the taste worse). They use this characteristic to argue that non-kosher gelatin can be consumed.

Next week we will explore how to regard food items being sold that were pre-cut with a non-kosher knife

KOLLEL News

MAZAL TOV TO:

RABBI AND MRS. YOEL DOVID AND SHAYNA MALKA ZEFFREN ON THE MARRIAGE OF THEIR DAUGHTER, FAIGY, TO ELIYAHU COOPER OF BROOKLYN, NY. MAZEL TOV TO THE ENTIRE ZEFFREN, GEWIRTZ AND COOPER FAMILIES.

WELCOMING ALL MOTHERS & DAUGHTERS TO ANOTHER GREAT YEAR OF KESHER!

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

STARTING THIS SUNDAY, DEC 16TH!

AT KOSLOFF TORAH ACADEMY, 50 MONTGOMERY AVE, BALA CYNWYD

THIS WEEK'S KESHER HAS BEEN SPONSORED BY:
SANDFORD AND MARGERY BRUCK
IN MEMORY OF THEIR BELOVED MOTHER/MOTHER IN LAW
FREDA KRAFTSOW SACKS A"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 HILTON CITY AVENUE

PAYING TRIBUTE TO

DAVID AND CYNDILEE KOSLOFF & REB "ABBA" ARTHUR ROSENTHOL

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

DAVENING TIMES:

Friday, December 14:

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

Shabbos, December 15:

8:15AM Shacharis
8:59AM/9:35AM 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

MASMID

MASMID THIS WEEK IS SPONSORED BY:
MRS. DALE DUNOFF AND FAMILY
IN MEMORY OF **DR. ARYEH DUNOFF Z"L**
ARYEH LEIB BARUCH BEN MORDECHAI A"H
ON HIS SECOND YAHRZEIT

SUNDAY MORNING HALACHA SHIUR

WITH

RABBI YECHIEL BIBERFELD, ROSH KOLLEL

WILL BE BEGINING A NEW TOPIC

THE LAWS OF TEVILLAS KEILIM

BREAKFAST IS SPONSORED BY
R'ABBA AND SANDIE ROSENTHOL
IN MEMORY OF SANDIE'S MOTHER
HADASSAH BAS YEKUSIEL YEHUDA A"H



RIDDLE OF THE WEEK

IN WHAT 3 PLACES IN THIS PARSHA DOES THE NUMBER 5 COME UP?

Answers to last week's riddle: Q. Who was Tamar's father? A. Sheim ben Noach

STORY

SHABSAI'S SHABBOS GIFT

A long time ago, in a village in Poland, there lived a man named Shabsai. When he was young, he learned that a person should work hard for his money and not rely on tzedakah; he therefore decided to become a book binder. He did not know much Torah, but when he sewed his books, he used to recite Tehillim with every stitch. When the people in the village heard about this, they all came to Shabsai to bind or buy books because they knew he thought about Hashem while he worked. Shabsai sold many books and made a good living, but he never kept the money for himself. He brought the money home to his wife and they spent it all on things for Shabbos. Every Friday they bought the best food for their Shabbos table, and when Shabbos came, they always celebrated it with great joy. Shabbos was so important to Shabsai and his wife that nothing was too special to buy in its honor. Once, Shabsai even bought his wife a Shabbos dress with diamond studded sleeves. The joy of Shabbos helped Shabsai and his wife feel better about the one sad thing in their lives: they were getting old and Hashem had not given them any children.

Because they had no children, Shabsai had no one to teach his bookbinding business to. As he got older, it was harder for him to sew the books and handle the small needle. His hands began to hurt him, and he worked slower and slower. The people of the village began to get impatient with Shabsai. They never knew how long it would take Shabsai to finish their books. Little by little, they stopped coming to Shabsai's store. Shabsai and his wife soon became very poor, because they had not saved any money.

One Friday morning, Shabsai and his wife didn't even have enough money to buy candles, challah, and wine for Shabbos. Shabsai's wife begged him to go to the tzedakah fund for help, but he would not do it. "I have lived this long without asking for tzedakah," he said, "and I won't ask for it now. But don't worry, Hashem will help us." And with that, Shabsai put on his coat and left his home. He did not return until evening. When Shabsai headed home from shul that Friday evening, he felt proud that he had not asked for tzedakah, but sad that he could not give Shabbos its proper honor with good food and wine. But as he neared his house, he stopped in amazement - his house was not dreary looking as he had expected it to be, instead it glowed with the light of many candles. Shabsai walked into the house and saw a beautiful Shabbos table with challah, wine, fish, meat and many other Shabbos treats. He could not believe his eyes. "Where did all this come from? Shabsai asked his wife Shabsai's wife said, "This food is a gift from Hashem." "How did you get this present?" asked Shabsai. "Well you see," said his wife, "I didn't think we would have anything to eat this Shabbos, but I still wanted to the house to be sparkling clean. Since I had extra time, I cleaned every corner of the house. And way in the back of my closet, I found an old Shabbos dress that you bought for me many years ago. The dress was torn from many Shabbosos of wear, but the diamonds on the sleeve were worth a lot of money. I brought them to a jeweler and he gave me enough money for us to make Shabbos for months and months." Shabsai was overjoyed. "Hashem helped us," he said. "Now we have all we need," said his wife. "What more could we want?" "I can think of one thing," said Shabsai. Hashem heard Shabsai's prayer. The next year, a child was born to Shabsai and his wife. This child grew up to be the great gaon and tzaddik, Rabbi Yisrael, the maggid of Kozhenitz.

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

