



MENUCHAV'SIMCHA

BY RABBI BINYOMIN KAHAN

THE HOUSE THAT SHE BUILT

PARSHAS KORACH

This past week, the Philadelphia community was privileged to host three distinguished Gedolei Torah from Eretz Yisrael: HaRav Shimon Galei, HaRav Yisroel Bunim Schreiber, and HaRav Chaim Mordechai Ausband. Hundreds gathered from throughout the Greater Philadelphia area to welcome these Torah luminaries. The tremendous kavod shown for Torah and its scholars was evident as men, women, and children filled every available space, creating an atmosphere of inspiration, unity, and simcha.

The purpose of their visit was to strengthen and support Torah learning in Eretz Yisrael. Their message was clear: the continuity of Torah learning is the foundation upon which Klal Yisrael and the entire world stand, and the source of their continued existence.

At a gathering held in the home of the Rosh Kollel, HaRav Chaim Mordechai Ausband shared a moving story that left a profound impression on all who were present.

A wealthy supporter once approached a prominent Rosh Yeshiva in Eretz Yisrael and expressed his desire to help the kollel families prepare for Yom Tov. He generously offered to purchase a significant piece of furniture for each family and instructed the Rosh Yeshiva to have every youngster ask his wife what she needed most.

When the benefactor returned a week later to receive the list of requests, he was astonished to learn that there was no list. Unable to understand why no requests had been submitted, he asked the Rosh Yeshiva for an explanation.

The Rosh Yeshiva explained that after consulting with their wives, the families unanimously responded that they felt they already had everything they needed. They were content and did not wish for new furniture or additional material possessions.

As Rav Ausband recounted the story, he became overcome with emotion and started crying. Through tears, he shared the response that the wives had given: "What we truly want is for our husbands to be able to continue learning Torah and to grow into great Talmidei Chachamim."

A hush fell over the room. Those words captured the extraordinary dedication and sacrifice of the women who stand behind Torah learning, encouraging and empowering their husbands to devote themselves to spiritual growth and achievement.

Shlomo HaMelech teaches, "*Chochmas nashim bansa beisah*" — "She who is wise among women builds her house" (Mishlei 14:1). The Gemara (Sanhedrin 110a) applies this verse to the wife of On ben Peles, whose wisdom saved her husband from joining Korach's rebellion and preserved her family. Through her foresight and devotion, she truly "built her home."

May we draw inspiration from these remarkable women and from the families who recognize the immeasurable value of Torah. Their dedication helps ensure the flourishing of Torah learning for generations to come, bringing merit and blessing to all of Klal Yisrael.

Have a wonderful Shabbos!

Tefillah Treasures #46

BY RABBI YOEL D. ZEFFREN
ASSOCIATE ROSH KOLLEL



Eilu Devarim VII: Bestowing a Kindness

The word גמול is commonly understood as a form of repayment or recompense, as in תשלום וגמול. If so, we may ask a simple question: why is it that acts of kindness are so often referred to as גמילות חסד—literally, acts of "repaying kindness"? After all, chesed is ideally performed without any expectation of return.

The Radak (Vayechi 50:15) explains that the root גמל does not always imply repayment. At times, it refers more broadly to the initiation or granting of goodness—or even its opposite. For example, the pasuk states, אשירה לך כי גמל עלי (Tehillim 13:6), "I will sing to Hashem, for He has dealt kindly with me," where the term clearly denotes an act of Divine benevolence rather than repayment.

Similarly, in Birchas HaGomel we say הגומל לחייבים טובות, that Hashem grants goodness even upon those who are undeserving. Here too, the emphasis is not on reward, but on unearned kindness.

Rav Hirsch uncovers a deeper meaning. On the pasuk ויגדל הילד ויגמל (Bereishis 21:8), "and the child grew and was weaned," he explains that גמל denotes a process of nurturing until independence is achieved. Likewise, Bereishis Rabbah interprets it as Yitzchak being weaned from his mother's milk. Rav Hirsch also connects this root to the pasuk ויגמל שקדים (Bamidbar 17:23), "and almonds ripened," referring to the maturation process by which the staff of Aharon produced almonds—achieving full development.

In a similar vein, מיה אשיב לך כל תגמולוהי עלי (Tehillim 116:12), "How can I repay Hashem for all His kindnesses to me," can be understood not merely as thanks for kindnesses, but as gratitude for all the experiences Hashem provides that guide a person toward his ultimate purpose and growth.

Building on this idea, Rav Yonasan David, shlit"a explains the expression of gemillas chassadim. While giving assistance is certainly praiseworthy, it often carries with it an element of embarrassment for the recipient. The highest form of chesed is therefore not merely to give, but to do so in a way that preserves the recipient's dignity and ultimately leads to their independence.

Midrash Rabbah (Rus 5:9) expresses this profound idea: "More than the giver does for the poor person, the poor person does for the giver." If the giver approaches the act with genuine respect and communicates that he feels privileged to help, he reduces the recipient's sense of shame and dependence. Accordingly, the Rambam (Hilchos Matanos Aniyim 10:7) teaches that the highest level of tzedakah is to provide a loan or to help someone secure employment, enabling them to stand on their own feet and move toward self-sufficiency with dignity and pride.

Rav Hutner זצ"ל further develops this theme, explaining that this was the imprint of creation itself—עולם חסד יבנה. The structure of the world is designed so that man earns his place in Olam Haba, thereby avoiding the embarrassment of receiving a handout. Thus, when we perform true gemillas chassadim—not only giving, but empowering others to maintain dignity and independence—we are not merely doing kindness; we are fulfilling the very purpose of creation.



KITCHEN QUESTIONS - PART 3:

Q: I was shaking a bottle of milk and afterwards noticed some drops of milk on a pot of meat that was on the stove. What is the *halacha*?

A: If the pot was at least *yad soledes bo*, and the drops landed on the side of the pot at the height of the food inside the pot, or lower, the food is permitted if it contains sixty times the volume of the milk drops, which is usually the case. However, the food should be removed from the pot immediately and all at once, and the pot requires *kashering*. The lid remains kosher.

שו"ע ורמ"א ו"ד סי' צ"ב ס"ה-ו', ש"ך שם, שו"ת דברי מלכאל ח"ג סי' נ"ז ד"ה וע"ד א.ם.

Q: What is the *halacha* if I find drops of milk on the pot above the level of the food inside the pot?

A: If the drops were found on the pot above the level of the food and the pot was uncovered, the *halacha* is more complicated, and a *rav* should be consulted. If the pot was covered and steaming, the food is permitted if it contains sixty times the volume of the milk drops, whether the drops fell onto the side of the pot or onto the cover. In this case, the pot remains kosher and only the cover requires *kashering*. However, if the drops fell onto the cover, additional *halachos* may apply, as will be discussed.

שו"ע ורמ"א ו"ד סי' צ"ב ס"ה-ו', פר"ח סקכ"ג, פמ"ג מ"ז סקכ"ח.

Q: I found drops of milk on the cover of a hot meat pot. What is the *halacha* regarding the pot, cover, and food?

A: If the pot was steaming, the *halacha* is as discussed in the previous *halacha*. If the pot was hot but not steaming, only the cover is affected and requires *kashering*. The pot and food remain kosher regardless of whether the food contains sixty times the volume of the milk drops.

רמ"א ו"ד סי' צ"ב ס"ז, ש"ך סקל"ז, פרמ"ג מ"ז סקכ"ח.

Q: A hot pot cooking meat touched a hot pot cooking milk. What is the *halacha*?

A: If the pots were dry where they touched, everything remains kosher, even if both pots were boiling hot. If one of the pots was wet at the point of contact, taste may transfer between the pots and a *rav* should be consulted.

רמ"א ו"ד סי' צ"ב ס"ח, פמ"ג שם מ"ז סקכ"ט.

THE SHABBOS AFTERNOON HALACHA SERIES
WITH THE ROSH KOLLEL
בענייני דיומא

Shiur: 5:30 PM
Mincha: 6:00 PM

PARSHAS KORACH

THIS WEEK'S TOPIC:
OFF-LIMITS

I AM SPENDING SHABBOS AT MY FRIEND'S HOUSE WHO IS OUT OF TOWN. IT STARTS TO RAIN AND I SEE HE HAS A RAINCOAT IN THE CLOSET. MAY I USE IT?

THE PHILADELPHIA COMMUNITY KOLLEL INVITES THE COMMUNITY TO A

STAR-K LIVE SHECHITA DEMONSTRATION

Featuring **RABBI ZVI HOLLAND** of the STAR-K

Bring the Sugyos to Life with a rare hands-on educational demonstration featuring live shechita and practical kashrus instruction

TOPICS COVERED:

- **שחיטה (Shechita)**
Proper techniques and halachic requirements
- **טרפיות (Trefios)**
Identifying disqualifications in animals and birds
- **דם (Dam)**
Blood removal and halachic implications
- **מליחה (Melicha)**
The koshering process explained step-by-step
- **ניקור (Nikkur)**
Removal of forbidden fats and veins
- **גיד הנשה & חלב (Gid Hanasheh & Cheilev)**
Practical demonstration and halachic background

Sunday, June 21, 9:15 AM - approximately 11:15 AM
At the Yeshiva Ketana of Philadelphia
Paved outdoor area behind the building

An eye-opening opportunity to experience the practical world of Shechita and Kashrus firsthand.

FOR MEN

Sponsored by David & Talia

PARSHAS KORACH SHABBOS ZEMANIM

Friday, June 19

6:14 - Likras Shabbos
6:44 pm - Mincha/Maariv
6:59 pm - Plag Hamincha
8:14 pm - Candle Lighting Latest
8:32 pm - Shkiya/Sunset

Shabbos, June 20

8:15 am - Shacharis
8:41/9:17 am - Latest Krias Shema
6:00 pm - Mincha
8:32 pm - Shkiya/Sunset
9:27 pm - Maariv
9:44 pm - 72 minutes