



MENUCHAV'SIMCHA

Candle Lighting 5:26 PM

Vol. 15 Issue 16

Parshas Ki Sisa 5779

THEY THOUGHT, THEREFORE THEY DID

BY RABBI SRULI SCHWARTZ

“As an atonement for the Cheit Ha'Eigel (Golden Calf), the medrash tells us (Bamidbar Rabbah 19:8) that “the cow (red heifer) should come and atone for the calf.” The question is obvious: how does the parah adumah atone for the Eigel Hazahov? Granted, both involve cows, but the medrash must have a deeper meaning. Many Rishonim (early commentators) pose another question: How could a nation who just witnessed the miracles of Yetzias Mitzrayim, Krias Yam Suf, and Matan Torah build the Golden Calf- an idol?!

The Kuzari (1:97) explains that B'nei Yisroel were waiting for Moshe to descend from Har Sinai with the luchos and the aron, tangible objects representing Hashem's presence. When the Jews realized that Moshe was delayed in coming down from the mountain, they devised a plan to build their own tangible object that would serve the same purpose as the aron! If G-d had commanded them to build an image, then building the Eigel would have been a mitzvah, but building images without a divine commandment was tantamount to idolatry. The fact that the Jews took action without first consulting with Hashem led to their downfall.

The parah adumah (red heifer) is the quintessential chok (statute for which no reason is given) in the Torah. The Torah does not relate the principles behind this commandment, and thus when performing the parah adumah, one has no motive other than purely fulfilling G-d's commandment. At the time of the Golden Calf, Klal Yisroel's error was that they took the initiative based on their own ideas of what was right. Therefore, the performance of the parah adumah, an action based solely on the commandment of G-d, atones for the Golden Calf, a sin committed when the Jews based their actions on their own erroneous ideas.

20/20 Hindsight

Moshe asked Hashem, “Show me Your glory” (Shemos 33:18). Moshe wanted to understand G-d's ways; why Hashem sometimes acts kind and sometimes acts harsh. To this, Hashem answered, “You shall see My back, but My face may not be seen” (ibid. 23). What was Hashem accomplishing by showing Moshe only His back and not His face?

The Chasam Sofer answers that events often occur that make little sense to us. However, after some time, everything seems to fall into place and we can understand why events had to happen the way they did. For example, Vashti's death and Achashverosh taking Esther as queen puzzled everyone at the time, especially the Jews. However, in due time, the Jews realized that it was essential for Esther to be in the palace to save the Jewish people. Only after the fact can we sometimes understand G-d's ways.

Hashem showed this concept to Moshe. We can only understand Hashem's ways after they happen. We can only see Hashem's back- we can only begin to understand His ways after everything is completed. Hashem's face, to understand Hashem's ways as they are happening, is hidden from us.

FOR EXAMPLE, VASHTI'S DEATH AND ACHASHVEROSH TAKING ESTHER AS QUEEN PUZZLED EVERYONE AT THE TIME, ESPECIALLY THE JEWS

DVAR HALACHA



Sechorah B'Devarim Assurim: Owing Shares & Waitering Part 7

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

We've seen that it is forbidden to buy and sell non-kosher food for commercial purposes. But what if you are not buying and selling, but are merely involved with the food?

Two examples would be serving as a waiter in a non-kosher restaurant, or as a cashier at a cafeteria. These people are not buying and selling the food-items, but they are involved in handling them. The Chasam Sofer dealt with this same shaila in his time. The shaila concerned Jews who were handling barrels of non-kosher fish. He says that you need *tartei l'tivusa* (two positive factors that combine). If these two are met, then it is permissible. What are these two factors? Firstly, the Jew should have no ownership over the food. Secondly, the Jew should have no access or permission to access the food. R' Moshe used these criteria to answer the shaila of whether a Jew could take a job as a trucker for non-kosher food deliveries. R' Moshe says that it is permissible, because the Jew does not own the food and he is not allowed to access it. This would probably be applicable to the cashier as well.

But in the case of a waiter, you do have access to the food (you might even be expected to taste the food to verify that it is good). So the Chasam Sofer would hold that this would be forbidden.

Even if you don't have access to the food, but merely own it (such as a food broker), then only one of the one conditions is met. So according to the Chasam Sofer, this would still be forbidden. But why should that be? You don't have access to the food, so there is no possibility you will eat it, so then why should it be forbidden?! The answer is that we are concerned for the opinion that says that buying and selling non-kosher food is an *issur d'oraisa*. If this is the case, then the extent of the involvement becomes irrelevant, it is simply

[cont. on back]



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MENUCHAV'SIMCHA

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[cont. from front]

forbidden because the Torah says so.

If we are saying that the mere ownership of the non-kosher food is a problem, then we need to address the issue of buying shares in companies that sell non-kosher food, such as McDonalds. (Technically, one can argue that their basar b'chalav may not be *basar b'chalav* m'd'oraisa because it is not made in the normal way of cooking. We've seen before that the prohibition of selling non-kosher food items doesn't apply to rabbinically forbidden food. Nonetheless, the meat they use is neveilah which is indeed an *issur d'oraisa*, so the issue of owning shares needs to be addressed)

Some poskim say that when you buy shares in a company, it means that you own part of the company and therefore all the halachos that would apply if you owned the full business would also apply now. However, Rav Pardover, in his sefer *Cheishev Ever*, holds that for these halachos to apply, you need to have *ba'alus* (control) over the company. *Ba'alus* means that you have a non-negligible say in the business, such as having a large vote or a senior management role. So even though, yes, technically you do own a small percentage of the company when you buy a few shares, nonetheless, you are not considered to have *ba'alus* over it and therefore ownership of non-kosher food doesn't affect you. The same argument can be used to deal with the problems of ribis, chometz on Pesach, as well as activity on Shabbos and Yom Tov.

So in summary, we need tartei l'tivusa to handle non-kosher food. Some poskim hold that owning small shares of non-kosher food companies is fine. Next week we will look into the details of the leniency of "nizdamnu lo".

KOLLEL News

MAZEL TOV TO:

MR. AND MRS. DAVID AND SHARYN CHASE
ON THE BIRTH OF A GRANDSON, BORN TO SRULY & SIMA BIDERMAN.

DR. & MRS. HAL AND SUE GORDON
ON THE BIRTH OF A GRANDDAUGHTER, NAMED BATSHEVA ESTHER, BORN TO ALISA AND JASON KATZENSTEIN.

MRS. SURI RABINOVICI
ON THE MARRIAGE OF HER GRANDSON, DOVID RABINOVICI TO LEA ARNSTEIN!

CONDOLENCES TO:

MR. AND MRS. AVI AND CAROLYN FELDBLUM
ON THE PASSING OF CAROLYNN'S FATHER, PAUL KRAUSE.

COME CELEBRATE ANOTHER FANTASTIC YEAR OF MASMID TORAH LEARNING, AT OUR ELEVENTH ANNUAL END-OF-YEAR

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, February 22:

5:26PM Candle Lighting
5:44PM Shkiya/sunset

Shabbos, February 23:

8:15AM Shacharis
8:53AM/9:29AM Latest Krias Shema
5:04PM Mincha

Followed by Shalosh Seudos

5:44PM Shkiya/Sunset
6:39 PM Ma'ariv
6:56 PM 72 minutes
7:15PM Masmid
8:00PM Rabbi Reismans' Navi Shiur

MASMID

THIS WEEK IS SPONSORED BY:
TED AND PHYLLIS KOSLOFF

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RABBI YISROEL REISMAN'S MOTZAEI SHABBOS NAVI SHIUR

BROADCAST DIRECT FROM BROOKLYN,
VIA THE TORAH CONFERRING NETWORK
(TCN)

**WILL NOW BE SHOWN AT THE
KOLLEL AND LMS TOO.
THIS WEEK'S BROADCAST
BEGINS AT 8:00PM.**



RIDDLE OF THE WEEK

WHICH TWO PEOPLE APPEAR IN THE TORAH FOR THE FIRST TIME IN THIS PARSHA?

ANSWER TO LAST WEEK'S RIDDLE

Q. IN THIS PARSHA, WHICH OF THE BIGDEI KEHUNAH IS "BRAIDED" (AVOS)? WHAT OTHER ITEM IN THE TORAH IS DESCRIBED AS "BRAIDED"? A. IN LAST WEEK'S PARSHA, THE CHAINS ATTACHING THE CHOSHEN TO THE EPHOD ARE "OF BRAIDED CRAFTSMANSHIP" (SHEMOS 28:22). ELSEWHERE, HADDASIM OF SUKKOS ARE CALLED "TWIGS OF THE BRAIDED TREE" (ANAF EITZ AVOS) (VAYIKRA 23:40), SINCE THE 3-FOLD LEAF PATTERN APPEARS TO BE BRAIDED.

STORY

SHABBOS MENUCHA

Avraham Goldshtein walked to shul on Friday evening. His clean suit and shiny polished shoes made him look like a prince. The Shabbos queen would arrive any moment and men and boys of all ages were entering the beautiful shul in southern Eretz Yisrael. The davening was inspiring as usual, with joyous singing and davening.

As Avraham made his way home after davening, he saw thick dark clouds in the sky. Rain was coming!

Rain doesn't usually fall in the spring and summers of Eretz Yisrael, and Avraham and many of the other farmers had just harvested their onions and had left them in the field to dry. If rain fell now, all the onions could get ruined. That would mean a few months of work going to waste.

As Avraham began to sing Sholom Aleichem with his family, his non-religious neighbors were out in their fields scurrying with big plastic tarps to cover their precious onions from rain. And as Avraham sat and enjoyed a delicious Shabbos seudah with zemiros and divrei Torah, his neighbors were sadly being mechalel Shabbos.

Avraham wasn't worried. He knew that Shabbos is the source of bracha and even if his onions get ruined, Shabbos will bring bracha. As the rain fell on that Shabbos, Avraham sat by his table and learned about that week's parsha with a smile on his face.

On Sunday morning, Avraham and all the other farmers went out to their fields to see what had become of their precious onions. Avraham was amazed; his onions were still in good condition. They had gotten wet but the morning sun had just about dried all the rain, and his thousands of onions remained fine. As he stood there and gave thanks to Hashem above, he heard cries from the neighboring fields. "Oy vey! My onions are all ruined; the plastic caused them to become spoiled!" It seems that the other farmers that had covered their onions with plastics had not been successful after all. The heavy plastic blocked out the air from the onions and most of their onions were now ruined.

Avraham walked back to the farm house with eyes looking upward. Shabbos had once again brought bracha to its prince.

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