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DALLAS  
COMMUNITY KOLLEL  
OF DATA

# FAMILY TORAH *Journal*

THE WEEKLY PUBLICATION OF  
THE DALLAS COMMUNITY KOLLEL

## TORAH PERSPECTIVES

RABBI RAPHAEL TESSLER



### STANDING GUARD

This weeks parsha starts off with Parshas Nedarim, the laws about making vows and how to remove them. The parsha continues with the narrative of Klal Yisrael preparing itself for war with Midyan. We are going to war with them to avenge the disaster they caused amongst our people - by sending their women to entice men of Yisrael to live with them and serve the idol of Baal Peor.

The question is what is the connection between the laws of Nedarim and the war which is about to be fought? Why does the Torah put the laws of vows here at this point?

Perhaps we can explain; there are two major strengths of Man - his ability to procreate as well his ability to speak. These two powers showcase Mans greatness of being able to create thereby making himself similar to Hashem. The word for 'speak' is דבר, this is the same word as 'thing'. That is because Hashem spoke and things came in to being. Our ability to speak has the power to create realities. We find this strength expressed in its fullest form by Nedarim – which is the ability of Man to use his words to create a halachik reality. I have heard in the name of the Chasam Sofer, that by Bris Milah the Mohel puts his mouth to the place of circumcision because these two places have this connection. The Kli Yakar also points out, that we find the concept of ערלה by bris and by the mouth ערל שפתים. Chazal tell us; someone who lives with a gentile woman is like removing his bris - for it is as if he was מושך ערלתו, pulled back the foreskin. Bris Milah is a way of ingraining with in us the ability to focus our abilities to create in a positive direction. The Midyanim came to remove this from us and destroy our Godliness.

With this background we can explain that our war with Midyan is over our ability to use our forces of creation in a constructive spiritual manner. To gear ourselves up to this task we speak

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## TRACING OUR HISTORY



RABBI SHMUEL BECHER

### R' MOSHE SOFER

R' Moshe Sofer was born in Frankfurt am Main on September 24, 1762 (5523). At the age of 9, his parents sent him to R' Nosson Adler's yeshivah. He then studied under R' Pinchas Horowitz (the Hafla'ah) for a short time. In 1787 he married Sarah Yudowitz, and went on to become Rav in Dreznitz in 1794. Then in 1798 he moved to Mattersdorf, Hungary, to become the Rav there. Four years later he accepted an offer to become the Rav in Pressburg, a posting he would hold for the next 36 years. There he started the Pressburg Yeshivah, which grew quickly to around 500 students, and ended up producing over 100 rabbanim. Tragically, nine years after he moved to Pressburg, his wife passed away before they had any children. But in 1813 R' Moshe remarried the widowed daughter of R' Akiva Eiger, also named Sarah, with whom he would have three sons and eight daughters.

R' Moshe's reputation as a brilliant and insightful posek spread throughout Europe, leading him to write well over 1,000 responsa. His original way of thinking and profound Torah knowledge gave birth to many psakim that are followed to this day, and studied by serious students of halachah. He is most well-known, however, by the name of his sefarim on the Talmud, the

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## ZEMANIM

CANDLE LIGHTING | EARLY 6:58 | ON TIME 8:06

SHABBOS ENDS: 9:08 | RABEINU TAM 9:35

## Torah Perspectives >>> continued from front

about the laws of Nedarim which portrays our ability to make realities in this world. It ingrains within ourselves who we are and what we can accomplish when using our creative abilities.

Pinchas is chosen to lead the fight against Midyan. Rashi gives three explanations why he is chosen for this task. The second explanation is that Pinchas is coming to avenge his grandfather Yosef, who was sold by the Midyanim into Egyptian slavery. The obvious question is; what's the connection between these two happenings?

The Maharal amazingly explains the inherent fact that the people of Midyan sold Yosef, is a sign that they are distant from him. Yosef is the צַדִּיק עוֹלָם יוֹסֵף. One explanation as to why he is titled as such, is because he controlled his desire of the enticements of Eshes Potifar. The deeper idea over here is that the Middas Yesod is; the ability to establish a new thing, it is the strength to bring an idea to fruition. When Yosef controls himself in such an unprecedented situation, it shows his ability to wield the Middah of Yesod and apply it only in a positive spiritual way. On the other hand, when the Midyanim sold Yosef, they showed that they stood for the exact opposite - as ends up being seen by their decedents spreading licentiousness amongst the Jewish people. Pinchas who kills Zimri and Cozbi shows that he is a continuation of the lineage of his ancestor, Yosef. Therefore, it's appropriate for him to come and avenge Midyans sale of Yosef.

In our generation both of these forces are under attack. The promiscuity on the street pervades all places, and the media created a situation where all talk is cheap babble. Let us try to the best of our ability to imbibe the lessons of the parsha and stand a stalwart guard on the battlements of our spirituality. ▲

## Tracing our History >>> continued from front

Chasam Sofer. Posthumously, his responsa were published under the same name, and his descendants also named their sefarim using their last name (such as the Chasan Sofer and Ksav Sofer). But aside from his halachic brilliance, R' Moshe was also known for his deep understanding of human nature, as is evident in his other writings and in his poetry. In fact, though he was definitely a Litvak, his character and his writings were very close to a Chassidishe style. In fact, to this day he is held in high esteem in Chassidishe circles as well, where he is referred to as the "Heilige (Holy) Chasam Sofer."

In 1819, the Reform movement started to introduce changes to many areas of halachah and practice. R' Moshe stood strong against every one of their attempts, famously stating, "חדש אסור מן התורה — Innovations [that change the fabric of Orthodox Jewish life] are forbidden." At times he went so far as to give minhagim almost the same level of severity as Biblical mitzvos so as to retain the structure of Torah Jewry and protect it from the inroads the Reform movement attempted to make. It was in a large part due to his tremendous efforts in this area that the Reform movement failed to affect Orthodox Jewry in the ways they wanted to, allowing us to have the full tapestry of Torah Jewry, replete with minhagim and mesorah. R' Moshe Sofer passed away on the 5th of Tishrei, 5600 (1839). ▲

## Tefillah Tidbit

RABBI SHMUEL LAZARUS

SHEMONEH ESREI-AVOS #4 "ELOKEINU V'ELOKEI AVOSEINU" OUR G-D AND THE G-D OF OUR FOREFATHERS "Your friend and your father's friend do not abandon" (Mishlei 27:10). Hashem is our friend, as well as our father's friend- He gifts us with endless and ultimate kindness, and so has He gifted our

our parents and our grandparents before us. As we begin Shemoneh Esrei, it is important for us to recognize the strong love that Hashem has for us, so that we can properly rely on Him to answer our Tefillos, and properly thank Him for His never-ending kindness to us. Then we can truly say "Baruch Atah Hashem". ▲



THREE WEEK'S

Challenge

WEEK TWO:

Once a Day - Sit on the floor for one second and think about the loss of Yerushalayim.



## RABBI EPHRAIM RAUCH

Imagine you come to work and head over to the fridge to put away your favorite lunch — a turkey sandwich. Just as you put it down, you see Avi putting his identical sandwich away. You joke about how weird it is that you're matching and close the fridge. Out of the corner of your eye, you notice a similar looking foil package. Rolling your eyes you quip, "Watch, it's a third turkey sandwich." Laughing, you both get to work. By lunchtime you watch in horror as Chris, the third partner, opens his own foil-wrapped turkey sandwich. Funny as it is, you realize that you and Avi are in quite a bind — who knows which of the three sandwiches is nonkosher? Is it permissible to just take one of the two remaining sandwiches or must you skip lunch and suffer till supper?

The *פסוק* tells us אחרי רבים להטות — "After the majority to sway," which teaches us that in halachah we go based on majority. The simple case of the *פסוק* is when a court case is taking place and the opinion of the judges is divided, we follow the majority ruling. This *פסוק* then serves as a precedent for all areas of halachah: We always look at things based on the majority. For instance, if a piece of nonkosher chicken gets lost among two pieces of kosher chicken, since the majority in the mixture is kosher, it'd be permissible to eat all three pieces (according to most opinions). Certainly, then, in our case you'd be permitted to grab one of the two sandwiches and dig in. But why is this so? What parameters are there to this halachah?

The basic concept is that the minority of the mixture is בטל (nullified) in the majority and it's as if the איסור isn't here at all. There is a fascinating dispute amongst the Rishonim as to how far to take this concept. The Rosh in Chulin says that we take it all the way. His novel approach understands that based on this *passuk*, we follow the רוב completely, so much so, that in the above case the person can take a slice from each of the three pieces

of chicken, put them onto a sub and enjoy his chicken sandwich. This is extreme since he is guaranteed to be eating the nonkosher chicken with each and every bite. The Rosh chalks this oddity up to "נהפך" — "flipped," which is how he understands ברוב ביטול. The minority is nullified by the majority, and becomes part of that majority. Halachically, the nonkosher chicken has been transformed into kosher chicken for all purposes. Therefore, when he eats his giant sub, he isn't eating any איסור at all, it's ALL kosher chicken. This understanding of רוב is very novel, almost difficult to fully grasp. Maybe we can disregard a minority as we do in the case of the judges, but how can we come to terms with this concept of נהפך — that the non-kosher turns into kosher?

Fortunately, we aren't alone in our struggle. The Rashba disagrees with the Rosh. He holds that although we follow רוב, one must not eat all three pieces together, as that would guarantee that he's eating the איסור. Rather, he must only eat them in a way that he can never be certain that in this bite lies some of the איסור. He must always be able to "hang his hat" on the other piece, saying that the one he is currently eating is fine. Seemingly, the Rashba is rejecting the entire premise of the Rosh. He holds that of course the איסור can't just flip itself into heter! רוב just grants us the right to ignore the minority. Obviously, the Rashba wouldn't allow one to eat all three at once since he would definitely be eating איסור in that bite.

Getting down to halachah, the שולחן ערוך writes like the Rashba that in such an instance a person may in fact rely on the ביטול to nullify the איסור and eat all three of the pieces. However, he must eat them one at a time so that there's no guarantee in any bite that he's eating the איסור. The מחבר doesn't even mention the Rosh, establishing the halachah instead like the Rashba. As an aside, he cites an opinion who says that although the three pieces are מותר, they should not all be eaten by one person. The Rema agrees that ideally this would be the best. Addressing our friend at work, it would seem that it's permissible according to all of these opinions to take one of the two remaining sandwiches. However, to eat all three together would be a problem.

It should be noted that the Rema points out that we only say ברוב ביטול in cases such as these where the איסור and היתר are identical. Otherwise, it would be permissible only through בששים. ▲



# PARSHA PIX



HOW DOES THIS SCENE CONNECT TO THE PARSHA?

## PARSHA PIX ANSWER FROM LAST WEEK PARSHAS PINCHAS



פרק כז פסוק יז: "אשר יבא לפניהם ואשר יוציאם ואשר יביאם ולא תהיה עדת ה' כצאן אשר אין להם רעה"

RUNNER UPS:

1) שער לה' ושעיר לעזעזעל

2) קרבן תמיד

## A WARM WELCOME TO

Rabbi Binyomin & Yehudis Rosenberg, Rabbi Yosef Chaim & Chumi Pinkus, Rabbi Moshe & Sara Rothstein, and Rabbi Noach & Ety Goldstein who are moving to Plano to join the Dallas Community Kollel's Plano expansion.



## THE KOLLEL NEWSLETTER IS AVAILABLE FOR PICKUP IN THE FOLLOWING LOCATIONS:

- Cong. Ohr HaTorah
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- DATA of Richardson
- Cong. Lev Yisrael
- Cong. Beis Yitzchak
- Cong. Toras Chaim
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## KOLLEL DAVENING SCHEDULE:

### SHACHRIS

SUNDAY 8:15 AM

MONDAY-FRIDAY 8:00 AM

### MINCHA

SUNDAY 2:15 PM

MONDAY-THURSDAY 5:00 PM

### MAARIV

9:00 PM