

MARCH 23, 2024
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PARSHAS VAYIKRA
SHABBOS ZACHOR

DALLAS
COMMUNITY KOLLEL
OF DATA

FAMILY TORAH *Journal*

THE WEEKLY PUBLICATION OF
THE DALLAS COMMUNITY KOLLEL

TORAH PERSPECTIVES

RABBI RAPHAEL TESSLER



SACRIFICE FOR CONNECTION

This week we start the third sefer in the Torah, ויקרא. The main topic in this parashah and the sefer in general is sacrificial offerings, korbanos.

The idea of a sacrifice, of bringing an animal on an altar, is quite foreign to us, which can lead one to gloss over these special Torah portions until we get back to Klal Yisrael's journey through the desert. And yet to do so would be a great error because underneath this seemingly alien service there are profound ideas and lessons that affect our connection to Hashem.

Let's take a deeper look into the subject.

Rabbi Samson Raphael Hirsch, in his magnum opus on the Torah, tells us that the word korban is from a lashon karov -- to come close. All of the avodah of sacrifices is to be close to Hashem.

He explains that the animal being brought is an expression of bringing our animalistic parts, our lower selves, close to G-d. We all have different things we need to work on and different challenges we need to overcome, but isn't it beautiful to recognize that this avodah creates a connection to Hashem? This is also an expression of what Chazal tell us on the words in Shema, b'chol levavecha. This means to serve Hashem even with your yetzer hara, with your baser side.

This is what a sacrifice to G-d is about -- all that I have is for You, Hakadosh Baruch Hu.

The Ramban tells us a very important yesod (foundational concept) that sacrifices are always connected to the four-letter name of Hashem.

Rabbi Hirsch explains that this name connotes mercy, and that is what we are connecting to with our sacrifice. We are not coming to appease a vengeful G-d. Rather we are coming

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TRACING OUR HISTORY



RABBI SHMUEL BECHER

THE MAHARSHA

R' Shmuel Eliezer Eidels was born in Krakow, Poland, in 1555 (5315) and passed away on the 5th of Kislev 1631 (5391). From a young age, he was recognized as brilliant, and devoted himself to learning Torah. Later, he would author one of the most recognized and frequently used commentaries on the Gemara, known as the Maharsha.

Although when R' Shmuel reached marriageable age and received many shidduch prospects, he deferred, preferring to continue learning for a few more years. Eventually R' Shmuel married the daughter of R' Moshe and Edle Lifschitz (R' Moshe was the Rav of Brisk). R' Moshe had passed away years earlier, but his mother-in-law was very well off and supported his yeshivah for over two decades. Out of respect and appreciation for her support, he took her name as his last name, Eidels.

R' Shmuel was widely recognized as a tremendous talmid chacham and wise leader. This led to his appointment as a member of the Vaad Arba Ha'arotzos. At times, the Vaad would convene in Lublin, which would mean that R' Shmuel had to leave his yeshivah for a while. In

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SHABBOS ENDS: 8:26 | RABEINU TAM-8:53

to build a relationship with Him.

Relationships mean sacrificing to keep that bond. It means working on our character traits that inhibit that deep connection we crave. It means being open and real. As the Sfas Emes says, a person bringing a korban is bringing his inner world and desires to Hashem in order to come close to Him. This is expressing our trust in G-d with our inner world -- that we have our packages and we are working on them.

Let us all be zocheh to learn the depth of these magnificent parshiyos, and through them come close to Hashem as if we are bringing a korban before Him on the mizbe'ach. And let it be soon that we stand before Him in His loving embrace with the building of the third Beis Hamikdash speedily in our days. ▲

Tracing our History >>> continued from front

fact, his absence is evidenced in two places in the Maharsha, at the end of the 6th perek of Sanhedrin and at the end of the 7th perek of Shabbos. There he writes that he did not record any further comments as he didn't learn that section in yeshivah because he was at the "yerid Lublin," the Lublin Fair, where the Vaad met

His magnum opus, the Maharsha, is composed of two distinct parts. One is a commentary mainly on Tosafos, which many Gedolim for generations afterwards considered the essential guide to learning and understanding Tosafos correctly. The other part is a commentary on the Aggadic portions of the Gemara. In this part, he explains the sources that are brought for the point the Gemara is making. As well, he explains the Gemara, with the intention of showing that Chazal weren't exaggerating or simply passing on legends of their time. Rather, there are deep lessons being taught with the subject matter used as a very specific analogy. Although they were originally published separately, in the introduction he writes that he regrets not printing them as one, and asks for them to be printed together. For this reason, our Gemaras have both parts together, delineated by different font style and size. To this day, the Maharsha is the most popular commentary on both Tosafos and Aggadah used by yeshivah students around the world. ▲

RABBI'S CORNER

RABBI NASANYA ZAKON



PARSHAS ZACHOR

Each Yom Tov has unique aspects to its mandated activity or inactivity. The Gemara (Megillah 5:) tells us that Purim is specifically a day where melacha (work) is not prohibited. This seems counterintuitive. Why is melacha permitted on such a great day that is sourced in Tanach?

The Avnei Nezer explains as follows: The Torah obligates us to destroy Amalek from under the heaven - מתחת השמים. In other words, the impact of Amalek resonates in the lower physical world. On the other hand, Torah is from the spiritual realm, which is above the heaven - למעלה מן השמש. This is why when the Jewish nation got weak in its connection to Torah - רפו ידיהם מן התורה - Amalek was able to attack them.

Our obligation to destroy Amalek is where their power lies - below the heaven. In order to do so, we must meet them where they are at and wage a war with them. This means not retreating from this world of emotions and physical urges, but rather elevating ourselves specifically here and overcoming the Amalek from without and within! (The battle we are referring to here is an internal battle more so than a physical war.)

The celebration of Purim is very much of the here and now type. We have a festive meal, drink heartily, give gifts of food. The concept is we are rejoicing in the reality that being a Jew is -- not just rising above to the greatest spiritual above-heaven levels, but sanctifying and bringing holiness to our desires and physical pleasures! By design, we are fully engaged here and at the same time getting to heights even the angels cannot reach! L'chaim! ▲

Rabbi Nasanya Zakon is the Director of DATA of Plano

KOLLEL DAVENING SCHEDULE:

SHACHRIS	MINCHA	MAARIV
SUNDAY	SUNDAY	9:00 PM
8:15 AM	2:15 PM	
MONDAY-FRIDAY	MONDAY-THURSDAY	
8:00 AM	5:00 PM	



The Coffee Room

RABBI ELI PERLMAN



KRACH FUN DE PRINGLE

Just about anyone who has ever entered the Dallas Community Kollel has stumbled upon what may possibly be the most fiercely debated topic in the entire Dallas-Fort Worth Metroplex. More divisive than any political campaign, and more contentious than a Cowboys-Eagles football game, this controversy distinguishes the men from the boys and separates those who dwell on one side of Hughes Lane from those on the other. The burning question is... what is the proper *bracha* to make on a can of Pringles? Thought Crispix was a hornet's nest? Buckle up, as this one promises to be a real Purim Palooza! Let this *Brachos Brawl* begin!

Shehakol: Without a doubt, the proper *bracha* is *Shehakol*. This is precisely what the Rama spoke about in O.C. 202:7, that if a fruit or vegetable is pulverized to the point that it is no longer distinguishable, it loses its *bracha*. And here it's even worse; the potatoes are dehydrated to the point where they are definitely considered *ein mamasho kayim* (nothing left of the original form). They're basically Potato Ghosts!

Ha'adama: Not so fast! It's a case *chozer vene'er* (re-awakening)! The potato flakes are rehydrated and brought back to life. We apply this logic in *Yoreh Deah*, so why not say the same thing here in *Hilchos Brachos* as well?

Shehakol: Dream on! R' Moshe said straight out about dehydrated mashed potatoes that we don't say *chozer vene'er* when they are rehydrated. And the Eishel Avrohom (Buchacher) in his *Teshuva* argued that it's not a restoration, but rather a reinvention, a completely new form with no connection to the old potatoes. *Shehakol*, through and through.

Ha'adama: *Mamish venehapachu!* R' Belsky, R Reuven, and R' Bluth all said R' Moshe retracted this *psak* later in life and said that the correct *bracha* on dehydrated mashed potatoes is *Ha'adama*. Given that this is now considered a normal way to prepare potatoes, *chozer vene'er* is much more straightforward. Not to drop names, but Rav Shlomo Zalman and Rav El-Yashiv have also RSVP'd to this potato party.

Shehakol: This is turning into a Purim spiel. Do you realize what a *chidush* it is to say *chozer vene'er* over here? There are so many ingredients added before the flakes are rehydrated. The potato never returns

to its original form. In fact, I wonder if anyone ever mentioned to those aforementioned *poskim* that Pringles is only 42% potatoes! The rest is a whole slew of *chazzerie*, such as corn flour, cornstarch, wheatstarch, and rice flour. Majority rules, my friend, and it's chanting *Shehakol*.

Ha'adama: Whoa, slow down, hotshot. Who said we tally ingredients as if we're on a cooking show? Maybe we only use *rov* to compare individual ingredients. And in this case, potatoes are the majority compared to any other single ingredient. Moreover, these other ingredients are totally not *chashuv* (significant) and are *batul*. Barely a whisper in the potato's majestic presence.

Shehakol: FYI, the *poskim* do use *rov* that way, though I admit it's quite a *chiddush*. But what really irks me is the idea that the other ingredients are *batul* to the potatoes, the main ingredient. Proctor & Gamble themselves conceded that Pringles aren't potato chips, winning a 2008 London High Court ruling to exempt them from the 17.5% VAT tax on potato-derived snacks by describing them as a new food item, comprised of many ingredients.

Ha'adama: Ha! *Hateshuva nichtav betzidah*. In 2009 the Court of Appeal reversed that decision and *paskened* that they are 100% chip, crowning Pringles as the undeniable monarchs of the potato crisp kingdom. Long live *Haadama!*

Shehakol: You've woven quite a long megillah here. But hey, YOLO, so go ahead, make your *Ha'adama*. Just remember, with a *Shehakol*, you are always *yotzei bedieved*. Stray from it at your own peril. Should I be right, your *Ha'adama* will echo into the void.

Ha'adama: What are you, a *Brachos Bully*? I am confident in the myriad of *gedolei poskim* who have all cast their lots on my side.

Moderator: Gentlemen, let's dial down the drama. *Layehudim hoisa orah!* What an excellent display of *milchamta shel Torah*, no matter which side of the Pringle you're on.

A big thank you to Calev, The Cholent Macher, JQ, and many, many, many, many, many others for suggesting and contributing to this week's article. As always, feel free to reach out, ftjcoffeeroom@gmail.com. ▲

DALLAS
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**PURIM NIGHT
SHTEIGING AND MORE**
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11:00 PM - FESTIVE SIYUM MELAVA MALKA & DANCING

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Parshas Vayikra
Mincha: 7:15
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