



Value 'What's Truly Valuable

Rabbi Avraham David Dowek

If a Kohen purchases an eved kna'ani, a non-Jewish servant, that servant is considered "kinyan kaspo", a possession of the Kohen. Therefore, this non-Jewish servant would be allowed to eat t'ruma from the Kohen's household. The Sefas Emes points out that we know that the lowest Jew is on a much higher level than any gentile. So, why is it that if a Kohen buys an eved Yisroel, a Jewish servant, that servant can NOT eat t'ruma?

There was a story that a yid bought an old, antique sefer from someone for a hundred dollars. The buyer realized that the sefer had the Chida's signature on the first page, meaning that this sefer at one point belonged to the Chida. This hiked up the value of the sefer tremendously, a fact which the seller wasn't aware of. The person who bought the sefer put it up for sale for a very high price, as befits such a

precious antique. The original buyer found out about it and complained that the original sale was void because he didn't know about the Chida's signature on the sefer and wasn't aware of the true value. The buyer said, "I don't have to return it."

There is a situation brought down in Bava Metzia in the Hagoas Ashri that a person, we'll call him Reuven, bought a barrel of lead from a goy and then sold it to Shimon. Shimon takes it home and realizes that the barrel was really full of silver concealed under a layer of lead. Reuven found out about it and he said, "Give it back to me! If I would've known, I would have charged you much more". Says the Hagoas Ashri that Shimon is not obligated to return the silver to Reuven. That's because when a person buys an object, he has to know what the object is that he's buying. If he doesn't know what the ob-

ject is, then the kinyan is not valid.

Says Rav Zilberstein, the same concept applies here with the antique buyer who bought the sefer. He didn't know that the Chida's signature was on it, so the purchase wasn't valid on that signature and he doesn't owe the seller any money.

Rav Gedalia Schorr says that the same is true with ruchniyos; the extent of what you "own" is the extent of how you value it. If you don't have proper respect and value for Torah and Mitzvos, then even if you technically are "doing" the mitzvos, you don't quite own them. The extent of the "kinyan" is the extent that you're "machshiv".

With this understanding, we can appreciate the point of the S'fas Emes as to how a lowly non-Jewish servant may eat trumah and a Yisroel who has kedusha can't eat truma. The essence of an eved is that he doesn't have his own identity; he's an extension of his master. The reason why he is allowed to eat his master's teruma is not because of any inherent value on his part; he's merely an extension of his master. A yid, on the other hand, no matter how low he's fallen, can never become batul. He

Shabbos Zmanim

Mincha #1	6:50
Mincha #2	8:19
Candle Lighting	7:05-8:19
Shkia	8:27
Shacharis- EC	8:15
Shacharis-601	8:45
SZ Krias Shema	8:56 & 9:32
Mincha #1	5:30
Mincha #2	7:55
Shkia	8:38
Maariv #1	9:23
Maariv #2	9:33
72 Minutes	9:50

Weekday Zmanim

Shacharis	6:45 & 7:15
Shacharis Sunday	7:15 & 8:15
Mincha	2:00, 6:00 & 8:00
Maariv	9:15, 9:45 & 10:15

remains an independent person, an independent eved Hashem. And that's why he may not eat of teruma.

In the Spotlight

Likras Shabbos

Special for the next 4 weeks! There will be a Likras Shabbos program with R' Koff half hour before the early mincha.

ירחי כלה
Victoria Day
Monday, May 19
שליט"א HaRav Dovid Pam
Shiur on Sefiras HaOmer
שליט"א Rabbi Yaakov Hassen
Dvoret Chizuk

7:00-8:00	Shacharis
9:00	Chizuk
9:30	Chizuk
10:15	Chizuk
11:00	Chizuk

Lights, Camera, Action!

Stories to Inspire

Many years ago, in Yeshivas Chevron, there was a bachur—we'll call him Moshe—who was a great masmid. He was always found in the beis medrash, bent over a sefer. His behavior, on the other hand, needed improvement, to say the least.

Late one Thursday night, Moshe was sitting and learning while munching on some sunflower seeds. He sat near the place of the Mashgiach, Rav Meir Chodosh, and put the empty shells into the Mashgiach's shtender.

When he finished learning, he closed his Gemara and left, without cleaning up the mess in the shtender.

The next morning, Rav Meir Chodosh opened his shtender before Shacharis, and a heap of sunflower shells tumbled out! The wise Mashgiach realized immediately what had happened, but he didn't know who had rudely left trash in his shtender.

The following Thursday night, the Mashgiach paid a surprise visit to the beis medrash in the wee hours of the morning. He saw Moshe sitting near his place and realized that he was the culprit. For his part, Moshe understood that he had been caught, and he trembled, wondering what punishment the Mashgiach would exact for his chutzpahdig behavior.

On Shabbos, the bachurim of the yeshiva would wait in line to wish the Mashgiach "Good Shabbos" and to receive his blessing in return. It was well-known that the Mashgiach had three modes of addressing the bachurim: Those whose behavior was acceptable were greeted with a warm smile. If he returned your greeting

with an impassive expression, it was a sign that you needed to improve yourself. And those whom he ignored altogether knew that they had been found severely wanting—and they had better pack their bags in preparation for expulsion from the yeshiva.

That Shabbos, as Moshe waited his turn to greet the Mashgiach, his mind was racing. He was certain that his boorish behavior would cause him to be ignored, auguring the end of his time as a student at Chevron Yeshiva.

To his surprise, not only did Rav Chodosh not ignore him, but he returned his greeting with a warm smile!

Moshe was shocked and could only assume that the Mashgiach's late-night visit to the beis medrash had been a coincidence, and that he hadn't connected the previous week's "sunflower stash" with him. He was relieved at the reprieve—but his fright inspired him to improve his behavior and begin taking the feelings of others more seriously. From that day on, Moshe was a changed man and began to make exceptional strides in character development.

Many years later, it was Moshe's wedding day. Before his chuppah, he approached the Mashgiach, Rav Meir Chodosh, to ask for his blessing.

"Listen well, my dear Moshe," the venerable sage said with a warm smile. "Do not think I forgot the pile of sunflower shells you left in my shtender! Heed my advice and do not return to those foolish antics. If you leave garbage in your father-in-law's cabinet or on your wife's shelf, they will not be as forbearing as I was..."

Shocked, Moshe nevertheless gathered the courage to ask the Mashgiach why—if he had known who the culprit was all along—he had never confronted him, and what had led him to break his silence now.

"I knew you well," the wise Mashgiach replied. "You had the seeds of greatness within you, if only you could learn to apply yourself seriously to character development as well as to your studies. If I had confronted you about your misbehavior, you would have been deeply embarrassed and unable to continue your advancement in Torah. I chose to remain silent—and indeed, you were inspired to better yourself!

"Today, as you approach your wedding, I chose to remind you of the event for two reasons. First, I want to inspire you to renew your commitment to being a better person by reminding you of the feelings you had then, which led you to improve your character.

"Second, I want you to learn this lesson from me as you enter married life: By remaining silent even when you are wronged, you can only benefit. You will never lose by allowing hurt and outrage to pass unnoticed."





Halachic Insights

R' Aviel Swissa

I own a company that employs non-Jews. I promised them that if they made a certain deadline I would sponsor lunch. They were successful and are asking for pepperoni pizza. Am I allowed to buy it for them?

There are three distinct prohibitions regarding milk- and-meat combinations: (1) not to cook them together; (2) not to eat such a mixture; (3) not to benefit from such a mixture. It would seem then, that pepperoni pizza which consists of pieces of meat baked together with cheese would be included in this prohibition of not deriving benefit from a cooked mixture of meat and milk. However, there is a disagreement amongst the poskim whether a kosher animal that was not slaughtered properly would be subject to

this prohibition. Practically though, one cannot rely on this in this situation. What one can do to circumvent the issue is to ask one of the non-Jewish workers to lay out the money for the lunch- whatever it may be- and then repay him. Because you have never owned the pizza, the office would be able to enjoy the pie without you deriving benefit from a forbidden combination of meat and milk.

Am I allowed to put fruit in the basket of a stroller that is under a sleeping infant?

Food that was left underneath the bed of a sleeping person (according to the majority of poskim) will become contaminated with ruach ra'ah. This is mentioned in Pesachim (112) and

recorded in Shulchan Aruch (116, 5). The Binyan Olam (siman 33) relates that the Gr"a was stringent in a situation where someone slept on a box- not a bed- containing sugar and instructed that the sugar not be used. Many poskim however, including Rav Elyashiv and Rav Vozner, differentiate between a bed and something other than a bed such as a chair or stroller. They permit food to be placed in the area underneath the chair of the stroller even when there is a sleeping infant in the stroller. That being said, there are some strollers that are designed like a bassinet. In such a stroller there is room to be machmir and refrain from storing food under such a stroller.

Grabos Afternoon Learning Program at Kollel Ohr Yosef
Come learn with your father, a Chevruso or join a Shiur.

Mincha (downstairs) \$250
Learning Program \$:55-6:40
Refreshments (downstairs)
Grades 1-4 Grades 5-8
Story 4:20 6:40

NEW! Pirkei Avos for Fathers!
6:20-6:40
with Rabbi Mordechai Leitman

Shiurim			
5:55-6:20 Rabbi Klener Shur Younger Grades	6:20-6:40 Rabbi Myerowitz Shur Younger Grades	5:55-6:20 Rabbi Landau Shur Older Grades	6:20-6:40 Rabbi Landau Shur Older Grades

Knowing Our Sages

Rav Shmuel Elyzer Halevi Eidel - The Maharsha

The Maharsha was born in 1555 in Krakow, Poland to Rav Yehuda (a descendant of Rav Yehuda HeChasid) and Gitel (a cousin of the Maharal). He married the daughter of his uncle and aunt, Rav Moshe and Eidel Lifshitz of Brisk (now Brest), Belarus. The Maharsha's mother-in-law Eidel was very wealthy, providing him with enough funds to learn and run a yeshiva in Posen (now Poznań), Poland for over 20 years. When she passed away in 1605, the Maharsha served as the Rav of Chelm, Poland, later in Lublin, Poland, and from 1625 in Ostrog (now Ostroh), Ukraine. He is renowned for his chiddushim on the halachos and aggadatos of the Talmud, published in parts in 1600 and 1627. The Maharsha was also active in the Vaad Arba Aratzos, and was recognised as one of the greatest chachamim of Poland. The Maharsha passed away on 5 Kislev, 1632 in Ostrog, where the ruins of a shul built in 1670 that bears his name still stand today.

Elul Kollel Table Talk

The Gemarah says that a person can say tefilas haderech within a shiur of a parsah (approx 4.7km) of leaving a city. What happens if the whole way there are houses? What if he forgot to say it within the shiur? When should he say it if he's on a road trip? And what if he's on an airplane?

Last Week:

When someone davens and forgets ועלה יובוא, which obligates him to repeat the amida, was the first amida considered a ברכה לבטלה or not? What about ותן טל ומטר לברכה or משיב הרוח which are more essential parts of the amida?

Answer: According to the Chazon Ish, the repeated amida is not considered a ברכה לבטלה, and he can use the brachos for his obligation of 100 daily brachos. According to Rav Akiva Eiger, it is considered a ברכה לבטלה. If he forgot לברכה ותן טל ומטר or משיב הרוח, then even according to the Chazon Ish it is a ברכה לבטלה.

Mazel Tov

Mazel Tov to Mr. & Mrs. Chaim and Natalia Wexler on the birth of a baby girl.

Mazel Tov to Mr. and Mrs. Adam and Leora Freiheit on the engagement of their son, Hillel to Perel Nosenchuk.

Mazel Tov to Mr. and Mrs. Michael and Joana Stavsky on the engagement of their son, Yitzzy to Batsheva Roth.

Sponsorship

Kiddush is sponsored by Mr. and Mrs. Shaye and Rivkah Weiss in honour of his father's Yartzeit Yoel Tzvi ben Avraham Pinchas, and on the occasion of the recent 100th Yartzeit of Reb Shayele of Kerezteir.

Kiddush in 601 is sponsored by Mr. and Mrs. Mel and Karen Rom in honour of their granddaughter, Tziporah Esther. There will be a Kiddush at the Rom home as well, 4 Maimonides Crt.



The Ladies Auxiliary of Kollel Ohr Yosef invites you to the

Shavous Kiddush

First Day Of Shavous ~ 11:30 AM
Eitz Chaim Gym

Words of inspiration by Mrs. Esty Scheiner

Exciting kids program for girls of all ages and boys under 7

Ongoing Chaburahs and Shiurim

Daf Hashavua	Rabbi Goldwasser	Daily 6:15 a.m.
Gemara Shiur	Rabbi Scheiner	Daily 8:15 - 8:40 a.m.
Ellul/ Night Kollel	Rabbi Baumwolspiner	Nightly 8:15 - 9:45 p.m.
College Age Gemara	Rabbi Warman	Nightly 8:45 - 9:45 p.m.
Afternoon Kollel	Rabbi Appelbaum	Monday - Thursday 5:00 - 6:00 p.m.
Mishnah Yomi	Rabbi Greenspan	Sunday-Thursday 8:15-8:30
Daf Hayomi	Rabbi Gross	Shabbos 15 minutes before second
Kinyan Hamasechta	Rabbi Nussbaum	Sunday - Thursday 8:45 - 9:45 p.m.
Morning Kollel	Rabbi Yeres	Monday - Thursday 8:20 - 9:20 p.m.
Intro to Gemara	Rabbi Gastfreund	Monday - Friday 10:00 a.m. - 12:00 p.m.
Halacha Shiur	Rabbi Scheiner	Monday & Wednesday 8:15 - 9:00 p.m.
Halacha Shiur	Rabbi Lichtenstein	Sunday 9:00 a.m.
Sunday Morning	Rabbi Baumwolspiner	Sunday 9:00 - 10:00 a.m.
Lunch and Learn	Rabbi Lichtenstein	Sunday 9:15 - 11:15 a.m. (with chaburah)
Mishnah Berura	Rabbi Profesorske	Tuesday 12:15 p.m.
Chizuk	Rabbi Scheiner	Tuesday 9:00-9:45
Hilchos Shabbos	Rabbi Koff	Thursday night after maariv.
Shabbos Shiur	Rabbi Goldwasser	Friday half hour before mincha. Boys 9 - 13
Hilchos Shabbos Shiur	Rabbi Profesorske	Shabbos after the first Micha
Eimek Bracha	Rabbi Gejerman	Shabbos after Kiddush
		Shabbos after Kiddush, Chavruasa learning and then shiur at 11:30

Invitations