



# Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 8:09 p.m.

**Parshas Matos-Maasai 5775**

Vol. 11 Issue 32

## DVAR TORAH

### The Right Vibes

By Rabbi Yosef Prupas

One of the more puzzling aspects of this week's Parsha, is referenced in a Gemarah in Makkos (*daf* 9b). Rashi notes that the number of "Cities of Refuge" on the other side of the Jordan is disproportionate to those in the Land of Israel. There are three cities on each side of the Jordan to accommodate eight and a half *Shevatim* in the Land of Israel and only two and a half *Shevatim* on the other side of the Jordan!? To resolve this apparent inconsistency, the Gemarah explains that the people of Gilead, a city east of the Jordan, were murderers. The source for this is a verse in Hoshea (6:8), "Gilead is a city of evil filled with those who lay in wait for blood. The Gemarah asks, what does it mean "who lay in wait for blood?" The Gemarah answers that the verse refers to those who lay in ambush to murder. The Ramban points out that this sad condition in that city existed already in the lifetime of Moshe, hence his decision to establish the cities in this manner.

There are two questions to be asked. First, it seems from the above verse that the inhabitants of Gilead were intentional murderers. Aren't the "Cities of Refuge" intended only for those who kill inadvertently? Second, from the Ramban it appears that there is something inherent about the nature of Gilead that breeds murderers, without regard to the nationality of its inhabitants. How could this be?

To answer, the Maharal in Gur Aryeh (his commentary on Rashi in Chumash) tells us a fundamental concept. Just as Hashem created men prone to certain inclinations, so too, He created places prone to certain possibilities. One example of this is the case of the "rebellious sage" who issues a verdict contrary to one issued by the Sanhedrin. He is only executed if the Sanhedrin's verdict was issued from the "Chamber of Hewn Stone" in the Temple. If the verdict originated elsewhere, the rebellious sage is not executed. The Gemarah (Sanhedrin 14b) comments that we learn from this law "*Shehamakom Gorem*", that the "*Place is the Cause*". It is the locale of the Sanhedrin's ruling that makes the wayward sage's ruling a capital offense. Another example of this is Yakov Avinu's startled

realization upon awakening from his dream of the angels going up and down the latter. As the verse states (Vayetzei 28:16) "*Surely Hashem is in **this place** and I did not know.*"

The Maharal goes on to explain that this is the reason why there are more accidental killings in Gilead than anywhere else. Unfortunately, there was a disproportionate amount of murders that took place in Gilead. This in turn was reflected in the greater number of accidental murders, given the overall lack of appreciation for human life. If one is truly concerned about his fellow human beings, mistakes are less likely to occur. Why was Gilead prone to such an attitude?

The answer can be found in the Kuzari. The Kuzari writes that it is not only our social environment that affects our thought processes. G-d created the world in such a way that even our physical environment can play role in who we are and the decisions we make. The land we live in can affect the way we act and think. In one place or time, one can find himself more likely to be successful – spiritual or physically. While in some other place or time, one seems to be in a never ending pattern of failure. This was the case with Gilead.

From the above, seemingly negative situation, we learn something positive that can affect our personal life. Rather than feel despondent when success seems to elude an individual, one should not take it personally. Either with time or by moving on to somewhere else, one will feel more capable in dealing with the tests that comes one's way. May we merit to reside permanently in Land of Israel, in the era of Mashiach. In a time and place that most definitely will spur us in the right direction, closer to G-d.

## DVAR HALACHA

### Halachos of the Nine Days

By Rabbi Yochanan Eskenazi

During the Nine Days, it is prohibited to eat meat or drink wine (Shulchan Aruch 551:9). One reason is because it is inappropriate to indulge during this intense national mourning



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period (Aruch Hashulchan 551:23). A second reason is that since the time of the destruction of the Second *Bais Hamikdash*, ideally one should refrain from eating meat and drinking wine completely, since we can no longer offer *karbanos* [meat] and bring wine libations. However, since it would be too hard to always refrain from these foods, *Chazal* only decreed not to for a short period of time [the Nine Days] as a reminder of what we are missing (Gemara Bava Basra 60b) (Gra 551:9). Included in this prohibition is one should refrain from any meat [including fowl] and food that was cooked with any of the above mentioned items. If one mistakenly recited a *brachah* on meat or wine, etc. he should partake a tiny amount [to avoid saying a *brachah l'vatalah*] (Laws of Daily Living pg. 54). Grape juice is considered wine, and may not be consumed (Laws of Daily Living pg. 53 ftnt. 15 quoting Harav Moshe Feinstein, *zt"l*). One may drink beer (Rama 551:11).

Certain people are not included in this prohibition. One who is sick [even if his illness is not life threatening] (Mishneh Berurah 551:61), or someone who is unable to eat dairy foods may eat chicken [but not beef] until *Erev Tisha B'Av* (Mishneh Berurah 551:64). Pregnant women may eat chicken. If no chicken is available, it is permitted to eat beef (Aruch Hashulchan 551:61). Additionally, a nursing woman [if by refraining from meat will be detrimental to her milk] may eat beef (Mishneh Berurah 551:64). One may eat meat or drink wine at a *seudas mitzvah* [including a *bris*, *pidyon haben*, *siyum*, & *bar mitzvah*] (Rama 551:10).

It is well known, if one partakes in a *siyum*, one is permitted to eat meat. The Maharshal [Yam Shel Shlomo, Bava Kamma, end of seventh perek] writes, "There is no greater *simcha* or *mitzvah* that is done before *Hashem* than the *simcha* and *mitzvah*

of finishing a portion of *Torah*." Even a child who completed and understood what he learned may make a *siyum* which adults may partake in (Laws of Daily Living pg. 59 quoting Shu"t B'tzail Hachochmeh 4:100). However, one should not leave over part of a *mesechta* in order that he should be able to make a *siyum* during the *Nine Days* (Mishneh Berurah 551:73). If this did happen, it is permissible to partake in the *siyum* (Koveitz Halachos 9:ftnt. 33). As an aside, many *Chassidish Rebbes* would encourage their *Chassidim* to make a *siyum* specifically during the *Nine Days*, for it was hoped that study of the *Torah* and joyous celebration over the learning of *Torah*, will help bring the *geulah shelaima* (Laws of Daily Living pg. 59).

One may eat meat and drink wine on *Shabbos*. This includes even if he accepts upon himself early *Shabbos*, and does not end *Shabbos* until after the *zman* on *Motzai Shabbos* (Mishneh Berurah 551:56).

There is a *machlokes* whether the one reciting *havdala* may drink the wine. Some opinions hold that the adult reciting the *havdala* should not drink the wine but rather give it to a minor (Rama 551:10) who has reached the age of *chinuch*, but is not old enough to understand mourning (Mishneh Berurah 551:70). Other opinions hold that one should recite *havdala* on *chamar medina* [e.g. beer] (Aruch Hashulchan 551:26). Harav Moshe Feinstein, *zt"l* (Laws of Daily Living pg. 65 ftnt. 63) and *ybl"c* Harav Shmuel Kamenetsky, *shlit"a* (Koveitz Halachos 9:19) hold that one may *l'chatchila* recite *havdala* on wine or grape juice and drink it himself, even when a *kattan* is present.

## Kollel News

### Friday, July 17:

8:09 p.m.: Candle Lighting

8:27 p.m.: Shkiya/sunset

### Shabbos, July 18:

8:15 a.m.: *Shacharis*

8:50/ 9:26 a.m.: Latest Krias Shema

Ramban Shiur by Rabbi Eskenazi

5:00 p.m.: **WOMEN'S ROSH CHODESH**

**SHIUR WITH R' BIBERFELD**

6:00 p.m.: Mincha

8:27 p.m.: Shkiya/ Sunset

9:22 p.m.: Ma'ariv.

9:39 p.m.: 72 minutes

**Women's Rosh Chodesh Av Shiur**— "Why is there so much suffering and sadness in the world?" This Shabbos, Parshas Matos-Masei, July 18th at 5:00pm at the Kollel. Given by Rabbi Biberfeld

### The Chofetz Chaim Heritage Foundation Tisha B'Av Worldwide

**Event 5775**- "THE POWER TO YIELD" A new audio-visual presentation by renown speakers. Sunday, July 26th **Program A- 2:30 PM** **Program B- 5:00 PM at the Kollel (lower level). See poster for details.**

### Community Partnership Sefer Torah:

Phase One of the Community Partnership Sefer Torah Campaign will be closing on Tisha B'Av, Sunday, July 26. If you would like to participate, please contact us before then to reserve your dedication.

YOU CAN PARTICIPATE!

We extend praise and thanks to those who have already dedicated portions of the Torah and have earned their partnership!

### Mazel Tov To:

**Alex and Romy Kleinmann** on the birth of a son!

**Brad and Dini Weissman** on the birth of a baby girl!

**Rabbi Binyomin (Bram) and Tzirel Greenberg** on the engagement of their son, **Tuvia to Michal Losowsky!**

### Condolenses To:

Mrs. Debbie Zauderer on the passing of her husband, Dr. Bert Zauderer a"h.

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