



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:26

Parshas Ki Seitzei 5772

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DVAR TORAH

The Borer of Choice

By Rabbi Yosef Prupas

One Shabbos Rabbi Zev Leff (currently Rav of Moshav Mattityahu, Israel) was giving a pre-*mincha* shiur on the laws of *borer* (the prohibition of separating bad from good on Shabbos) to his congregants of the Young Israel of Greater Miami. A member arrived a little “too early” for *mincha*. Having little else to do he listened to the shiur. After *mincha* he approached Rabbi Leff, looking clearly infuriated, and said; “What is this business about *borer*; my father didn’t “do” *borer*, my grandfather didn’t “do” it, how can you teach such nonsense?”

We read this story and we laugh at this individual’s unfortunate ignorance of the laws of *Shabbos*. But is it possible that there is little bit of his attitude within ourselves? For example when reading this week’s *Parsha* one will notice certain troubling commandments. The *Mitzvah* of *Shiluach Hakan* (sending away the mother bird) for example some mistakenly perceive as the Torah’s insensitivity to the pain of animals. With this attitude, it is no wonder that people would not even consider fulfilling this *Mitzvah*. Yet, in the same *Parsha*, we find multiple cases of how far the Torah goes to protect a living thing. One illuminating example of this is the *Meshech Chochma*’s explanation of the prohibition to plow with an ox and a donkey together under one yoke. He quotes the *Da’as Zekeinim MiBalei Hatosfos* who write that the reason for the prohibition is because the non-ruminant animal will observe the ruminant animal chewing its cud at a time when there is nothing for it to eat, thus causing it undue pain. We see clearly that the Torah is highly sensitive the feelings of animals. Therefore it must be that there is something much more profound about the *Mitzvah* of *Shiluach Hakan* that if one would take the time and discover it he would jump to do the *Mitzvah*!

Here’s another story with an ironic twist. Rabbi Dovid Kaplan (rebbe in Ohr Somayach, Israel and *Mashgiach Ruchni* in Yeshivas Beis Yisroel) was teaching a class for beginners and the not yet religious and that day the topic was the laws of *borer*. [A familiar topic!] One student, who had been in the Yeshiva for a couple of months but had not yet made the “jump,” was so fascinated by the intricacies of a seemingly pointless prohibition that there and then he made the decision

to become observant. He explained to Rabbi Kaplan that the basis for his sudden action was because no one trying to concoct a new religion would make it up with such laws; Judaism must be true.

This student looked at the very same laws of *borer* and perceived that there something much deeper going on. He understood the Divinity behind these laws and that they weren’t put in place to make life difficult. This is the case with all of Torah. Therefore when confronted by a law in the Torah that strikes us as odd, rather than choosing to ignore it, or doing it with troubling thoughts, it would be better to react with curiosity and delve deep into the sweet waters of Torah to uncover its true meaning. In fact, unique about this week’s *Parsha*, as the *Meshech Chochma* points out, is that if one looks deep enough he will find the reason for each commandment written next to it. So if there is any time to start acquainting ourselves with the deeper wisdom contained within Torah, it is now.



DVAR HALACHA

The Laws of Tefillas Haderech

Adapted from the *shiurim* of Rabbi Yochanan Eskenazi

There are differing opinions as to which point in the journey should one recite *tefillas haderech*. One opinion holds that it should recited immediately when leaving one’s home. (*Aruch Hashulchan* 110:13) The *Mishneh Berurah* (110:29) holds that since there are opinions that hold that one may not recite *tefillas haderech* while still in the city, it is preferable to wait until one has left the city.

The generally accepted practice is that one should ideally say *tefillas haderech* within a *parsa* [approximately 3 miles] after leaving the city limits. (Rama 110:5)

We learned last week that if one is in a dangerous situation, one must recite *tefillas haderech*. Although airplanes are common venue of travel, they can potentially be fatal. *Reb Yaakov Kamenetsky zt”l* held that one should recite *tefillas haderech* during takeoff (once the plane picks up speed on the runway and before it is flying in the air), since if



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anything goes wrong at that point it can be fatal. (Emes L'Yaakov OC 110:ftnt. 139) *Reb Shlomo Zalman Auerbach zt"l* held that one should say it when the plane is in the air at a height that if it falls it will be dangerous. (Halichos Shlomo Tefillah 21:4)

One is only required to recite *tefillas haderech* one time per day. This covers any traveling until *alos hashachar*/ dawn of the next day, even if one stopped traveling at some point. (Ishei Yisroel 50:3)

For example, if one is traveling from *Yerushalayim* to the USA, he should recite *tefillas haderech* on the way to the airport [after leaving the city limits of *Yerushalayim*], which will cover his flight back to the USA. (*Sefer Ishei Yisroel 50:ftnt. 8** quoting *Reb Y.S. Eliyashuv zt"l*)

Reb Yaakov Kamenetsky zt"l points out that the *Shulchan Aruch* writes the *halachos* of *tefillas haderech* in the section

of laws of *davening*, not in the laws of blessings. Additionally, we see that *Chazal* call it a prayer [*tefillas haderech*]. We see its status is that of a prayer and not a blessing.

This has some *halachic* relevance. If one is in doubt whether he can say *tefillas haderech*, he is permitted to recite *tefillas haderech* since one may recite a *tefillah* in situations of doubt. [If it would have been a *brachah*, one would not be permitted to recite it in this circumstance because of the rule of *safek brachos l'hakef*].

Additionally, one who knows how to say *tefillas haderech* himself should do so and not hear it from another person, because someone who knows how to *daven* cannot fulfill his obligation with someone else's *davening*. (Emes L'Yaakov OC 110:4 & ftnt. 138)



Kollel News

1. This Shabbos at the Kollel

Friday, August 31:

8:25-8:50 a.m.: Rabbi Prupas's Chumash Shiur

7:15 p.m.: Candle Lighting

7:33 p.m.: Shkiya/Sunset

Shabbos, September 1:

8:15 a.m.: Shacharis

Chaburas Chacham Lev

Rabbi Eskenazi's Ramban Shiur

9:08/ 9:44 a.m.: Latest Krias Shema

6:00 p.m.: Mincha

7:31 p.m.: Shkiya/Sunset

8:43 p.m.: 72 Minutes

2. Save The Date! Pre-Rosh Hashana Community-wide Evening of Inspiration:

The Sixth Annual Community-wide Pre-Rosh Hashana Evening of Inspiration will once again be held at the Kollel this year. The program will feature short, inspirational speeches by *Rabbanim* to help us prepare for the *Yomim Nora'im*, Days of Awe.

The event, which is for men and women, will take place at the Kollel on **Thursday, September 13, from 8:45 PM - 10:00 PM**, followed by Maariv.

3. Save the Date! Annual Pre-Yom Tov Women's Bake Sale Event: The Kollel Women's Annual Bake Sale will take place on September 20, 2012. More details will be forthcoming.

4. Kollel Erev Resumes This Thursday! Looking to join a chaburah for advanced learners?: The Kollel Erev Chabura for the advanced learner is presently learning *Meseches Beitza*. Source sheets, handouts, and recordings of past *chaburas*

are archived and available on the chabura website. Announcements and *maaseh u'matan binyan halimud*, interactive discussions, are available there as well. For further information, please contact Dr. David Weiss at david.weiss@uphs.upenn.edu or Dr. Ari Weintraub at aweintra@umaryland.edu.

5. Introducing: First Seder- A Bais Medrash Program For Men: Beginning in September of 2012, Philadelphia area men of all ages can enjoy a robust *Bais Medrash* environment that caters to a broad audience. First Seder is held at the Philadelphia Community Kollel on Monday through Friday from 9:30 a.m. to 12:30 p.m., with a variety of options that allow for many scheduling limitations and combinations.

For more details, contact Rabbi Greenspan at: firstseder@gmail.com.

6. Community Wide Teshuva Initiative

In Memory of Philip and Yudie Borck, a"h IT IS NOT TOO LATE TO JOIN - Join Today!! The Lower Merion community-wide initiative, is designed to bring us together to make use of the power of *teshuvah* by way of studying a 5-minute-a-day lesson from the best-selling book by Rabbi Heshy Kleinman. The program is in full swing and runs from *Rosh Chodesh Elul*, Shabbos, August 18th through Yom Kippur 5773 and is dedicated in memory of our dear community members, Mr. Philip Borck, z"l and his beloved son Yudie Borck, z"l. There is no cost to join and a free book will be distributed to all participants. To sign up and for more information, please visit <http://powerofteshuvahlm.weebly.com/>

7. Yomim Noraim 5773: The times that the Kollel will be saying selichos are now available on our website, phillykollel.org by choosing the "Yomim Noraim 5773" tab. You can also sign-up for *Yomim Noraim* seats at this time.

Mazel Tov To:

Rabbi and Mrs. Josh and Michele Levy on the engagement of their daughter Rivka Bracha to Michael Tzvi Dear!

If you would like to receive *Menucha Vesimcha* by weekly email or to sponsor an issue of *Menucha Vesimcha* in someone's honor / memory, please contact the editor at: menuchavesimcha@phillykollel.org

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