



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 5:09 p.m.

Parshas Tetzaveh 5774

Vol. 10 Issue. 17

DVAR TORAH

The Tools of Kiruv

Rabbi Yosef Prupas


In the world of kiruv it is well known that Torah and Shabbos are unique in their ability to draw Jews back to Judaism. Experiencing a Shabbos or learning a seemingly irrelevant area of Talmud somehow compels the newly exposed to further explore their Judaism. What is it about Shabbos and Torah that has this “magical” effect? Before we answer the above question we will ask two more.

The recent *parshiyos* have focused on the building of the Mishkan and the vessels within. The Talmud tells us that the commandment to build the Mishkan was given so that it should serve to rectify the sin of the Golden Calf. Although we know that certain *parshiyos* were not written in order, when there is a change, there is an explanation for it. Why then is the story of the Golden Calf situated in the middle of the *parshiyos* dealing with the building of the Mishkan? Should it not have preceded it?

A parallel question is in regard to the sin of Adam. The Talmud tells us that the sin occurred on the first Friday of Creation, and yet it is not mentioned until after the Torah writes about Shabbos. Why?

These two questions have one response and with it we can address our first inquiry. Rav Hutner explains why the events of the sins of Adam and the Golden Calf are listed out of order in the Torah. It is Hashem’s way of telling us that He loves us. Hashem created for us literally sanctuaries from sin. There is no one who hasn’t sinned. Therefore there is no mitzvah that we perform whose sanctity is not affected by our imperfections. That is except for two mitzvohs, Shabbos and the Mishkan. By listing these mitzvohs prior to the sin, Hashem is letting us know that these mitzvohs remain unaffected by sin. G-d set aside a sanctuary within the physical creation of the universe and the physical creation of time. The mitzvahs performed there and then are unadulterated by our sins.

The medrash tells us that Shabbos is called a *mattanah tovah*, a “good present”, hidden away from the effects of the world by Hashem, and given to us. The same can be understood with Torah. Torah preceded the Creation of the world, before the possibility of sin even existed. Pure Torah as well, such as a piece of Talmud dealing with an ox that gores, created in the vacuum of sin, remains above the influence of sin.

We can now address our original question. It is no wonder that Torah and Shabbos has this “magical effect.” Being exposed to and fulfilling mitzvohs that forever retain the highest levels of sanctity has the direct effect of peeling away the layers of sin that dull the Jewish soul. And the one hosting or teaching can in no way compromise on the holiness of the Shabbos or the Torah he is giving over because they remain above the effect of his personal faults. It is specifically these mitzvohs that can accomplish what no explanation regarding the benefits of religiosity can. These mitzvohs have the special power to reignite the Jewish soul and bring us closer to our Father in Heaven. May we all be affected by the blessings of Shabbos and Torah. 

DVAR HALACHA

Halachos of Basar B'Cholov Part 3

We mentioned last week the requirement to wait after eating meat before eating dairy. It is important to note that when calculating the 6 hours one counts from the time that one has finished eating meat until the time that one starts eating dairy (Shach YD 89:3 & Dagol Mirvava). If one found some meat in between his teeth, he would not to wait from the time he removed it, rather from the time that he last swallowed meat (Shach YD 89:3). If one has waited 6 hours he does not need to assume that there is some meat stuck in between his teeth (Badei Hashulchan 89:11).

The Shulchan Aruch [YD 89:1] rules one is required to wait 6 hours before eating dairy. Many *Poskim* understand this to mean 6 full hours (Darkei Teshuva 89:6, Harav S. Z. Auerbach, *zt”l* [quoted in *Sefer Doleh U’mashkeh* pg. 257], Shu”T Mishneh Halachos 5:97:3, Badei Hashulchan 89:8, Laws of Kashrus pg. 200, Harav Chaim Kanievsky, *shlit”a*, quoted in *Kashrus in the Kitchen* pg. 15). There are *Poskim* that hold that one does not need to wait the complete 6



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hours. The source for this custom is not clear (see Shu"t Yabia Omer 1:YD:4, Laws of Kashrus pg. 200). Some suggest this custom came about from the fact that some *Rishonim* seemingly allude to this idea. The Rambam [Hil' Ma'achelos Assuros 9:28] writes that one needs to wait *k'mo shaish sha'os* (like 6 hours). Similarly, the Meiri [Chullin 105a] writes 6 hours or close to that.

The opinion of Harav Aharon Kotler, zt"l was that one only needs to wait 5½ hours (this is the *minhag* in Lakewood *Yeshiva*). The Chasam Sofer held that as long as one waited into the 6th hour [i.e. 5 +] one may eat dairy (*Oz V'hadar Shulchan Aruch* pg. 89:3). Harav Moshe Feinstein, zt"l, held that one should wait 6 full hours. However, *b'shas had'chak* (in a pressing situation) one may be lenient and wait 5 hours and 50 minutes (*Oz V'hadar Shulchan Aruch* 89:3). The general consensus of most *Poskim* that one needs to wait 6 hours (See Rama 89:1, Shach 89:8, Taz 89:2, Chochmas Adom 40:13, Aruch Hashulchan 89:7).

There is a well-known custom of German Jewry to wait 3 hours. Although there is a mention of this opinion in the *Rishonim*, it is not clear where this time originated from. Some explain that in these communities, during the short winter days, they would eat their meals 3 hours apart (Darkei Teshuva 89:6). Others explain that the wealthy people of those communities would eat 3 hours apart (Shu"t Pas Sadecha YD 29). A third explanation is, in those communities they used to eat 5 meals each day, and each meal was 3 hours apart (Harav Yisroel Belsky, *shlit"a*, quoted in *Halachically Speaking* vol. 5 Issue 5). Harav Shimon Schwab, zt"l, suggests that the source of this custom is they originally kept 1 hour [as mentioned by the *Rama*], however since the Gemara [Pesachim 12a] teaches that people miscalculate time by 2 hours, they added an additional 2 hours.

Harav Schwab, zt"l, added that the *Rabbanim* of Germany always kept 6 full hours (Rabbi Biberfeld, *shlit"a*).

The Rama [89:1] writes the custom in his times was to wait 1 hour after meat. This is the custom of Dutch Jews. This opinion is based on the opinion of *Tosfos* that holds one is not required to wait any amount of time; rather one cannot be participating in a meat meal. The custom seemed to evolve that people took upon themselves to wait 1 hour [perhaps for *kabbalistic reasons* alluded to in a *Zohar*]. It is important to note that according to the *Rama*, the strict letter of the law is that one does not have to wait at all, however the *minhag* became to wait [preferably 6 hours]. Therefore, in pressing situations [as long as one recited a *brachah acharona*], there is room to be lenient. Practical examples may include older people, pregnant or nursing women, or people who are sick would only need to wait 1 hour and clean out their mouth (Chochmas Adom 40:13, Aruch Hashulchan 89:7). According to the strict letter of the law, children are not required to wait between meat and milk. However, from a *chinuch* (educational) standpoint it is proper to train them in these *halachos*. There are different opinions when to start. One should consult their *halachik* authority.

In a situation that one is not sure about when the 6 hours have passed, there is a *machlokes* whether one needs to be certain that 6 hours passed. Practically, one may rely on the lenient opinion (Badei Hashulchan 89:9). Some *Poskim* hold, that even if one has the family *minhag* to wait less than 6 hours, it is still befitting to hold 6 hours (Harav S.Z. Auerbach, zt"l, quoted in *Sefer Kitzur Shulchan Aruch Hilchos Basar B'Chalav* pg. 113 fnt. 19). Others hold that one should not change his custom (Rabbi Yisroel Belsky, *shlit"a*, quoted in *Halachically Speaking* vol. 5 Issue 5).

Kollel News

Friday, February 7:

5:09 p.m.: Candle Lighting
5:27 p.m.: Shkiya/sunset

Shabbos, February 8:

8:15 a.m.: *Shacharis*
9:02/9:38a.m.: Latest *Krias Shema*
Kiddush this week is sponsored by Professor Richard Beigel in honor of Tuvia

Poe upon successfully completing his b'china on Basar B'cholov/ Taaruvos through the Pirchei Shoshanim network.

4:48p.m.: Mincha
5:28 p.m.: Shkiya/ Sunset
Chaburas Chacham Lev
6:23 p.m.: Ma'ariv.
6:40 p.m.: 72 minutes
7:00 p.m.: Masmid Program
8:00p.m.: Rabbi Reisman's Navi Shiur

- This Week's Masmid Program is Sponsored by: Andrew and Chava Paris** In memory of their cousin, Mr. Abraham Slamowitz z"l.
- Come and Learn Practical Halachos about Pesach!** On Wednesday evenings, **Rabbi Eskanazi** will dedicate his weekly practical halacha shiur focusing on the halachos of Pesach. Wednesday evenings, for men, 9:05-9:50pm in the R' Leib and Rachel Kohn Conference Room
- KESHER #5 This Sunday!** Come Join this Sunday Morning February 9th, from 10:00-11:15am at the Union Fire Station Social Hall on Montgomery Avenue. Coffee, hot cocoa, and refreshments will be served. **THIS YEAR'S SERIES IS SPONSORED IN**

EVERLASTING MEMORY OF MRS. ESTHER STRONG Z"L, BY HER SONS, DR. & MRS. JIM STRONG, AND, DR. & MRS. FRANK STRONG. To sponsor a session please contact Rabbi Prupas at yosefprupas@phillykollel.org.

4. The Kollel's 13th Annual Dinner Media Page is Now Online. See photos, video, news articles and the tribute journal at: <http://tinyurl.com/l3p5tt>

5. Save The Date-- The Kollel's Annual Women's Tea

February 18, 2014, 7:00 pm, at the Merion Tribute House.

Community News:

Bnos of Bala Cynwyd will iy"H meet this shabbos, Parshas Tetzaveh, Feb. 8 from 3:00pm - 4:00pm at LMS.

Mazal Tov:

Meir and Linda Seidenwar upon the birth of a grandson, born to Etan and Rosa Seidenwar!

Barzeli and Yehudis Goldfarb upon the birth of a baby boy! Mazel tov to the grandparents, **Rabbi and Mrs. Baruch Lichtenstein.**

Tuvia and Chani Goldstein upon the birth of a baby boy!

Condolences:

Mr. Moshe Goodman on the passing of his dear mother, Mrs. Selma Dobbs.

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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