



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 4:52 p.m.

Parshas Mishpatim 5774

Vol. 10 Issue. 15

DVAR TORAH

On No! Not Again!

Rabbi Yosef Prupas

How are we to serve Hashem properly in the end of Days, a time when clarity of the existence of G-d will make free choice a thing of the past? To resolve this question, Rav Yitzchak Hutner zt"l brings a famous Rashi found in this week's Parsha. The verse states (21:13) "**And one who did not lie in ambush and Hashem brought about to his hand...**" Rashi comments,

Why would such a thing go forth from before him? This what [King] David said, "As the proverb of the Primeval One says, "Evil comes forth from the evil ones." The proverb of the Primeval One is the Torah, for it is the parable of Hakadosh Boruch Hu, Who [is referred to as the Primeval One because He] is the forerunner of the world. And where did the Torah say, "Evil comes forth from evil"? "And Hashem brought about to his hand". About what is the verse speaking? About two people one of whom killed intentionally and one of whom killed unintentionally, and there were no witnesses to [either] matter who could testify... Hakadosh Baruch Hu summons them together to the same inn. The one who killed intentionally sits beneath the ladder and the one who killed unintentionally ascends the ladder and falls on the one killed intentionally and kills him, and witnesses testify about him [who fell] and makes him liable for exile. It thus happened that this one [earlier] killed unintentionally goes to exile, and this one who [earlier] killed intentionally is killed.

Torah manifests itself on different levels, 1. prior to creation of the world, 2. during the world existence, and 3. in the days of Moshiach. (An in-depth explanation of this is beyond the scope of this Dvar Torah). The source for this is a verse found in *Malochim Aleph* (5:12). When enumerating the blessings that

came as a result of the blessing of wisdom that Hashem bestowed upon King Shlomo, the verse states "*He spoke three thousand proverbs.*" Rav Hutner explains that each stage in the history of the universe, based on the Torah, is a parable for the stage afterwards and at the same time a realization of the parable of the stage before. The nature of a parable is such that within it exists a hint to the explanation that is to follow. The same applies to the timeline of the universe/Torah history. Every stage includes elements of what is to follow.

The above quoted verse with Rashi's commentary reveals to us that even today there exists within Torah the possibility of lack of free choice. This serves as a parable to the Torah of the end of times, an era without free choice. How our fulfillment of Torah will be possible in the time of Moshiach remains to be seen, but what is important to understand is the likelihood of events, despite our greatest efforts to prevent them from occurring. Often we try repeatedly to avoid certain spiritually and ethically perilous situations, yet, they always seem to find us. Instead of losing hope, we should realize Hashem's direct hand prodding us to grow from each stumbling block. Such is the will of Hashem. The fact that the trying situation that one is trying to avoid happens again is no fault of ours. May we never lose focus on our ultimate goals and may we merit the time where making the right choice is no longer needed.



DVAR HALACHA

Halachos of Basar

B'Cholov part 1

By Rabbi Yochanan Eskenazi

The Torah in three different places [Shemos 23:19, 34:26, & Devarim 14:21] says "*Lo s'vashel g'dee ba'chaleiv imo*" (do not cook a kid goat in its mother's milk). The Gemara [Chullin 115b] explains, the reason it is repeated, is to teach us that there are 3 different [Biblical] prohibitions regarding *basar b'chalav*: cooking, eat-



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ing, and benefitting.

There are numerous explanations as to the reason the *Torah* prohibited *basar b'chalav*. One reason is since the idol worshipers used to cook meat and milk as a religious act on their holidays, we are commanded to distance ourselves from *chukas hagoyim* (Rambam Moreh Nevuchim 3:32). Others suggest, the *Torah* wants us not to be cruel; cooking a young animal in its own mother's milk [which is the literal translation of the *posuk*] is cruel (Rashbam Vayikra 11). The Kli Yakor [Shemos 23:19] writes these reasons seem implausible and therefore suggests that this is a *mitzvah* which we were not explained the reason behind it. Similarly, Rabbeinu Bachayei [Shemos 19:23] writes that only in the Next World will the reason behind this *mitzvah* be revealed to us.

Generally speaking, there is not such a stark contrast between *mitzvos me'doraisa* and *mitzvos me'derabbanun*. We are commanded to be scrupulous in performing both (e.g. a person is commanded to shake the *lulav* on both the first day of *Succos* [which is *me'deoraisa*] and the remaining days [which is *me'derabbanun*]). Regarding the *halachos of basar b'chalav*, there is a major practical difference between them. As mentioned, any mixture of meat and milk etc. that is *assur me'doraisa*, will be subject to 3 different prohibitions; cooking, eating, and benefitting. A mixture of meat and milk etc. that is *assur me'derabbanun*, is only prohibited to eat, but

would be permitted to derive benefit from (Shulchan Aruch YD 87:3 & Rama 87:1).

The Gemara [Chullin 108a] explains from the fact that the *Torah* refers to all 3 prohibitions as "cooking" [as opposed to saying, "don't cook," "don't eat," and "don't benefit"], that *me'deoraisa* the only *basar b'chalav* that is prohibited is a mixture that was cooked together (Shulchan Aruch YD 87:1). Any mixture that was not *halachikally* cooked together, will not be prohibited *me'deoraisa*.

Additionally, *Chazal* (Gemara Chullin 116b) understood that since the *Torah* specifies "*g'dee*" (goat), only animals that are comparable to *g'dee* are prohibited *me'doraisa* (Shulchan Aruch YD 87:3). However, meat of a *chaya* (non-domestic animal) [e.g. deer] or fowl, is not prohibited *me'deoraisa*. Additionally, fish is permitted to cook together with milk (Shulchan Aruch YD 87:3). Many *Sefardim* do not eat fish and milk together. However, it is for *sakana* reasons [dangerous to one who eats it] and not because of the prohibition of *basar b'chalav*.

To sum up, only cooking [*kosher*] domestic animals with *kosher* milk is prohibited *me'doraisa*. If this happened, in addition to the Biblical prohibition of cooking meat and milk, the *basar b'chalav* would be Biblically prohibited to eat and benefit from.

Kollel News

Friday, January 24:

4:44p.m.: Candle Lighting
5:10 p.m.: Shkiya/sunset

Shabbos, January 25:

8:15 a.m.: *Shacharis*
9:08/9:44 a.m.: Latest *Krias Shema*

Chaburas Chacham Lev
4:31p.m.: Mincha
5:11 p.m.: Shkiya/ Sunset
6:06 p.m.: Ma'ariv.
6:23 p.m.: 72 minutes
6:45 p.m.: Masmid Program
7:30 p.m.: Rabbi Reisman's Navi Shiur

1. **This Week's Masmid Program is Sponsored by:** The Weiss Family and Friends of the Weiss Family, in memory of their dear husband, father, and friend, **Reb Gur Aryeh ben Eliezer z"l Weiss**, on his first Yartzeit.

2. **Come and Learn Practical Halachos about Pesach!** Beginning next Wednesday, **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

3. **KESHER III This Sunday!** Come Join this Sunday Morning January 26th! **Keshet**, a new learning program for mothers and daughters grades 1-5. The program will run for six Sundays during January and February from 10:00-11:15am at the Union Fire Station Social Hall on Montgomery Avenue. Cof-

fee, 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 yo-sefprupas@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/ls3p5tt>

Community News:

Bnos of Bala Cynwyd will **Not** meet this Shabbos Parshas Mishpatim.

Mazal Tov:

Russell & Gila Gold and family on the marriage of their son, **Josh to Tamar Sladowsky**

Leon and Malkie Schwartz and family on the marriage of their son, **Shaul to Gitty Perkowsky.**

Irvin and Rosy Hirsch upon the birth of a granddaughter, born to **Shira and Eliezer Schnell** of Fair Lawn.

Jonathan and Dee Tanner on the engagement of their daughter, **Rachel Rivka to Mordechai Fleising HaKohen.**

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