



# Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 5:00 p.m.

**Parshas Teruma 5774**

Vol. 10 Issue. 16

## DVAR TORAH

### No Pain - No Gain

*Rabbi Yakir Schechter*

The verses in the beginning of the parsha tell us of the various materials that were donated for the construction of the Mishkan. They included gold, silver, copper, leather, oil and more, totaling eleven raw materials. At the end of the list appear two additional items: the *shoham* stones and the stones for the settings, both to be used for the *kohen's* breastplate. The Ohr Hachaim points out the peculiarity of the placement of these two sets of stones in the verses. Ostensibly, precious stones are the most valuable, even more valuable than gold. Why, then, are they mentioned at the end of the list? It would have made more sense to place them at the beginning.

In order to appreciate what the Torah is teaching us we need to look ahead in Parshas Vayakel to see who made these donations. In chapter 35 verses 21-29 the Torah records that everyone donated whatever they wished from the aforementioned list (Rashi in our parsha alludes to this – see chapter 25 verse 3). However, in verse 27 it says that it was specifically the *nesiem*, the tribal leaders, who brought the stones. The gemara in Yoma (75a) says that the stones were delivered by the *ananei hakavod* (the clouds of glory). The tribal leaders then gathered the stones and brought them to Moshe for the *Mishkan*. The Ohr Hachaim explains that those who donated the other materials suffered some loss by donating their personal items. The tribal leaders, however, incurred no loss. It took little effort to make their donation and therefore it was indeed less valuable than the other materials. It is for this reason that their donation is listed last.

From here we learn a tremendous lesson. The value of something is much greater when it was earned through hard work and sacrifice. As Chazal say, *l'fum tza'ara agra* – through

the pain and suffering comes the reward. Though this idea can be applied to many areas, perhaps one of the most important is in learning Torah. While learning Torah may be tough at times, the reward we get by pushing on and toiling in Torah is invaluable.

There is a well-known story said over in the name of Rav Yisroel Zev Gustman zt"l. Someone once came to him and posited the following: the law is that one must stand up for a Torah scholar in honor of the Torah that he knows. The gemara also tells us that a child in utero is taught the entire Torah. Perhaps the law should be that one is required to stand up for an expectant woman in honor of the Torah that her unborn baby knows. Rav Gustman cleverly answered that the Torah knowledge of the unborn baby is worth much less since no toil and effort was exerted in its acquisition.

Whether one learns five minutes a day, five hours a day, or fifteen hours, one must always remember the lesson of the stones. May Hashem give us the strength to toil over the Torah with vigor, fortitude, and excitement.



## DVAR HALACHA

### Halachos of Basar B'Cholov part 2

One of the most practical applications of the laws of *Basar B'chalav* is to wait a period of time after eating meat before eating dairy. The source for this *halachah* is the Gemara [Chullin 105a] that states *Chazal* decreed that one may not eat cheese after eating meat, but may eat meat after eating cheese. *Mar Ukva* said he would wait to eat cheese to the next meal after eating meat.

There is a *machlokes Rishonim* what is the interpretation of "waiting from meal to meal." Some understand this as a waiting period, i.e. *Mar Ukva* was explaining that one is required to wait an amount of time between the morning



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meal and the evening meal (Rambam 9:28, Rosh Chullin 8:5). The Gr"a [Be'ur HaGr"a 89:2] explains this time period is 6 hours (More opinions on this will be explained next week, imy"l). Tosfos [ibid. s.v. l'sueda] argues that one does not need to wait a period of time; rather one may not eat meat and dairy in the same meal. Therefore, as long as one recited a *brachah achrona* (after blessing) and cleared the table, one would be permitted to eat dairy.

There are two reasons given in the *Rishonim* as to why *Chazal* decreed the need to wait 6 hours. Rashi [ibid. s.v. assur] explains that when one swallows meat, the fat of the meat leaves a fatty residue in the throat and the mouth for that amount of time. Rambam [9:28] holds that some meat might get stuck in between the teeth, and until 6 hours that stuck meat is considered "meat". After 6 hours the stuck meat is no longer *halachically* considered meat because the saliva dissolves it (Taz YD 89:1).

*L'halachah we paskin* like both *Rashi* and *Rambam's* opinion and as long as at least one is relevant, one would be required to wait 6 hours (SA YD 89:1). Therefore, if one swallowed a piece of meat whole without chewing it would be required to wait 6 hours. Additionally, if one merely chews on meat, even if he did not swallow it one would still be obligated to wait (Taz YD 89:1). However, if one merely tastes meat with his tongue and then spits it out without swallowing it, would not need to wait 6 hours (Aruch Hashulchan YD

89:14).

According to what was explained, in principle one who found meat in between his teeth and swallowed it, either within the 6 hours or after, would be required to wait 6 hours from that point, since according to *Rashi's* opinion he swallowed meat. However, the *minhag* is not to wait (Haf'lah YD 89, Badei Hashulchan 89:13 Tzi'yunim 22).

One who swallows a meat vitamin [e.g. a liver pill] does not need to wait 6 hours (Igros Moshe YD 2:26). Additionally, one who eats a *parave* food that was cooked in *ben yomo* meat pot does not need to wait 6 hours (Rama 89:3).

If one cooks a *davar charif* (sharp food) [e.g. onion] that was cooked in a meat pot or cut with a *fleishig* knife, he is not required to wait (Ha'gaos Reb Akiva Eiger YD 89:4).

There is a difference of opinion between *Sefardic* and *Ashkenazic* custom, if one eats a food that was cooked with meat [e.g. a potato from the *cholent*]. *Sefardic* custom is that one does not need to wait 6 hours, however *Ashkenazic* custom is one is required to wait 6 hours (Rama YD 89:3). In the above case, one is required to wait 6 hours even if one wants to eat a food that was cooked with dairy (Ha'gaos Reb Akiva Eiger YD 89:3 quoting Mar'shal & the implication of the Igros Moshe YD 2:26).



## Kollel News

### Friday, January 31:

5:00 p.m.: Candle Lighting  
5:18 p.m.: Shkiya/sunset

### Shabbos, February 1:

8:15 a.m.: *Shacharis*  
9:06/9:42a.m.: Latest *Krias Shema*  
*Chaburas Chacham Lev*

*Kiddush this week is sponsored by Rabbi and Mrs. Yitzchak Adlerstein, on the occasion of the Aufruf of their son, Akiva.*

**1. This Week's Masmid Program is Sponsored by:** Pini and Julie Ben David In memory of their dear father and father-in-law **Mr. Shimon Ben David, z"l, Shimon ben Yosef z"l**, On the occasion of his *yartzeit*

**2. 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

**3. KESHER #4 This Sunday!:** Come Join this Sunday Morning January 26th! **Kesher**, a new learning program for mothers and daughters grades 1-5. The program will run

4:40p.m.: Mincha  
5:20 p.m.: Shkiya/ Sunset  
6:15 p.m.: Ma'ariv.  
6:32 p.m.: 72 minutes  
7:00 p.m.: Masmid Program  
8:00p.m.: Rabbi Reisman's Navi Shiur

for six Sundays during January and February 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](mailto: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 T'ruma, Feb. 1 from 3:00pm - 4:00pm at LMS.

### Mazal Tov:

**David and Kineret Shakow** upon the birth of a granddaughter, born to **Chava Leah and Eli Glickman** in Israel!

**Dan and Adena Menasha** on the birth of a baby girl.

### Condolences:

**R' Joel Kessler** on the loss of his father.

**Mr. Benny Schwartz** on the loss of his mother, **Mrs. Irene Schwartz**.

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](mailto:menuchavesimcha@phillykollel.org)

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