



# MENUCHAV'SIMCHA

Candle Lighting 8:15 PM

Vol. 14 Issue 19

## Parshas Balak 5778

### PARSHA THOUGHTS

BY RABBI SRULI SCHWARTZ

#### Like No Other Kinds

*"Never again has there arisen in Yisroel a prophet like Moshe" (DEVARIM 34:10).*

The medrash (Yalkut Shimoni 966) infers from this posuk that there was no other prophet like Moshe among the Jews, but among the other nations there was a prophet comparable to Moshe. That prophet was Bilaam. How do we understand this? How is it possible that the wicked Bilaam, someone totally enwrapped in his sins, could be a bigger prophet than the holy Jewish prophets like Eliyahu and Elisha? Rav Yisroel Yaakov Fisher writes that the level of prophecy of the Jewish prophets was contingent on their spiritual level. Prophecy is an attachment to G-d, and for finite humans to become close to the infinite G-d seems impossible. Nonetheless, Hashem gave the ability to connect with Him through prophecy to those who purified and sanctified themselves. However, each prophet's level and closeness to Hashem depended on the number of barriers that he penetrated in order to achieve his closeness. The Ran (Drashos 3) writes that although Moshe purified himself to the nth degree, Hashem bestowed him with an even greater level of prophecy than he deserved in order to guarantee that Moshe would be the greatest prophet in history. Since Moshe served as the conduit for the Torah, this was essential; Hashem wanted to ensure that no later prophet would try to dispute the words of Moshe. Rav Fisher continues and says that in this aspect, Moshe and Bilaam were similar. Bilaam was a complete rasha, wicked person, and was steeped in aveiros so deeply that he did not deserve to have a relationship with G-d. Nevertheless, Hashem granted Bilaam some minute level of prophecy as a trial. Similar to Moshe, Bilaam received a prophecy that he did not merit on his own right, something none of the other Jewish prophets experienced.

#### **The Inverse Relationship Between the Two Birds Explains the Comparison of Moshe and Bilaam.**

#### The Spiritual Barometer

*"Never again has there arisen in Yisroel a prophet like Moshe" (DEVARIM 34:10).*

Chazal infer that there has not been a prophet like Moshe among Bnei Yisroel, but there has been a prophet equivalent to Moshe amongst the gentiles. That prophet was none other than Bilaam. How can Chazal equate Bilaam to Moshe? Moshe was a dedicated servant of Hashem who purged himself from all sins, while Bilaam was anything but. Rav Chaim Volozhin explains with an analogy to two types of birds, eagles and nocturnal birds, such as owls. Eagles see best during the day while owls see best during the night. Both, however, can sense and know the different times of the day. As day breaks, the eagle's vision increases while the owl's vision decreases. At midday, when the sun is strongest, the eagle's vision is best while the owl's is at its worst. Night works the same way. As it gets dark, the eagle's vision gets dimmer while the owl's vision increases. This continues until the darkest part of the night, when both birds know the exact time of night, the owl because of its strong vision and the eagle because of its lack thereof. The inverse relationship between the two birds explains the comparison of Moshe and Bilaam. Both Moshe and Bilaam knew Hashem's time for benevolence and His time of anger, but there is a fundamental difference between the two. Moshe was saturated with holiness. He lived and breathed the word of G-d. Because of his elevated status, he was able to sense the amount of holiness in the world. The more kedusha in the world, the more spirituality he felt within himself; the less kedusha in the world, the emptier he felt. Bilaam, on the other hand, was the polar opposite of Moshe. He was oozing with tumah. He was preoccupied in indulging in worldly pleasures. He was so involved in impurity that he was able to sense its existence. Therefore, he also was able to discern when G-d's time of wrath or time of kindness occurred.

### DVAR HALACHA



#### CHOLOV AKUM - I'm Watching You

Part 2

BASED ON THE SUNDAY MORNING HALACHA SHIUR  
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL  
WRITTEN BY: OVADIA GOWAR

Last week we were introduced to the concept of *cholov akum*, which is milk that was milked by a non-Jew without Jewish supervision. Chazal made a *gezeirah* (decree) that it is forbidden to drink this type of milk, because of the concern that some non-kosher milk was mixed in with the kosher milk.

Why would somebody want to mix non-kosher milk into the kosher milk? A plausible reason would be for financial gain, such as if the non-kosher milk was cheaper than the kosher milk. But what if the non-kosher milk was more expensive than the kosher milk, such that there would be no incentive to do this? Or what if there were no non-kosher animals in the vicinity during the milking? In these scenarios it seems very unlikely that there would be any non-kosher milk mixed in.

This brings us to a *machloikes* (disagreement) between the Pri Chadash on the one side, and most other Acharonim on the other. The Pri Chadash says that the *gezeirah of cholov akum* was based only on the concern of non-kosher milk being mixed in. If that concern goes away, the *gezeirah* doesn't apply. So in the two situations above, where the non-kosher milk is more expensive, or where there are no non-kosher animals in the vicinity, the Pri Chadash is lenient and permits the milk even without Jewish supervision.

Virtually all Acharonim argue on the Pri Chadash. They maintain that even though the *gezeirah of cholov akum* was made because of a particular concern, once it was introduced, it applied regardless of the circumstances. In this way it is similar to other *gezeiros* that Chazal decreed, such as *gevinas akum* (non-Jewish cheese), where all Acharonim (even the Pri Chadash) agree that it is forbidden regardless of the circumstances. These Acharonim who argue with the Pri Chadash

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Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services.**

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# MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

require Jewish supervision of the milking every time. They would not allow consumption of the milk in the two cases brought above.

This *machloikes* is based on the Gemara in Avodah Zara 39b. The Gemara brings a baraisa which says that a Jew can sit next to the flock of a non-Jew (but cannot see) and the non-Jew can milk from his animals and then bring the milk to the Jew. The Jew can drink the milk and we are not concerned.

The Gemara asks: "What exactly is the case? If there are only kosher animals on the farm, then *pshita* (i.e. obviously it is allowed)". And if there are non-kosher animals then why is it permissible even though the Jew is sitting outside?" The Gemara answers that the case is where there are indeed non-kosher animals on the farm and the Jew is sitting outside and cannot see anything. However, when the Jew stands up, he is then able to see. Because of the possibility of the Jew standing up and seeing everything, the non-Jew is afraid and will refrain from adding in non-kosher milk.

The Gemara above says that if there are only kosher animals, then "*pshita*" that the milk is permissible. What exactly does the Gemara mean by "*pshita*"? Does it mean *pshita* that he can drink the milk simply because there were only kosher animals on the farm, or *pshita* that he can drink the milk because there were only kosher animals and he was sitting outside?

The Pri Chadash understands from this Gemara that having only kosher animals is enough to tip the scales to permit the milk, while the Acharonim who argue with him still require the Jew to be present.

Next week IY"H we will look at the famous heter of R' Moshe Feinstein regarding *cholov stam*.



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## KOLLEL News

### MAZEL TOV:

**RABBI MICHAEL AND DENISE STERN** ON THE MARRIAGE OF THEIR DAUGHTER, DEVORI, TO ZECHARIA FERTEL OF BALTIMORE, MD

**ZACH AND YANA WEISER** ON THE MARRIAGE OF THEIR DAUGHTER, SHANA, TO CHAIM SINENSKY.

**OMID AND RACHEL NIKNAM** ON THE BAR MITZVAH OF THEIR SON, BINYAMIN.

**ALAN AND PAIGE NOCHENSON** ON THE BIRTH OF THEIR DAUGHTER, ROCHEL MINDEL.

**ARTHUR & TZIVIAH TORAN** ON THE BIRTH OF A GRANDSON, BORN TO GABRIEL & HANNAH TORAN.

**RABBI AARON AND ESTHER GOLD** ON THE BIRTH OF A GREAT-GRANDDAUGHTER BORN TO THEIR GRANDCHILDREN YEHUDA AND RIVKA SENDLER IN DETROIT. MAZEL TOV ALSO TO GREAT-GRANDPARENTS REB SHMUEL AND KHANA GLOMBAN.

### CONDOLENCES TO:

**ROSALYN HIRSCH** ON THE PASSING OF HER BELOVED BROTHER, STUART SCHEER.

**DANIEL HIMMEL** ON THE PASSING OF HIS BELOVED FATHER, MR. RONALD HIMMEL

### DAVENING TIMES:

**Friday, June 29:**

8:15PM Candle Lighting  
8:33PM Shkiya/sunset

**Shabbos, June 30:**

8:15AM Shacharis  
8:43AM/9:19 Latest Krias Shema

*Ramban Shiur by Rabbi Eskenazi*

5:30PM SHIVTI  
6:30PM Mincha  
8:33PM Shkiya/Sunset  
9:28PM Ma'ariv  
9:45PM 72 minutes

### SPECIAL KIDDUSH THIS SHABBOS!

THE PHILADELPHIA COMMUNITY KOLLEL INVITES YOU TO

JOIN US FOR A SPECIAL KIDDUSH

IN HONOR OF

THESE PENN LAW GRADUATES WHO HAVE CONTRIBUTED SO MUCH TO THE KOLLEL OVER THE LAST FEW YEARS. WE WISH THEM LOADS OF HATZLACHA AS THEY EMBARK ON THIS NEW STAGE IN THEIR LIVES.

**RABBI DANI EPSTEIN**

**SHMUEL AND Yael BALDINGER  
CHAIM AARON AND FAIGY GROSS**

**REUVEN AND ELISHEVA ROSEN**

**YEHOShUA ABRAHAM**

**DOVID SHEPS**

(LIST IN FORMATION)

### THE PHILADELPHIA COMMUNITY KOLLEL

#### WOMEN'S DIVISION

INVITES YOU TO JOIN US FOR A SHABBOS AFTERNOON ONEG FOR WOMEN AND CHILDREN

**SHABBOS PARSHAS BALAK  
JUNE 30, 2018, 4:30 - 6:00 PM**

AT THE ZEFFRENS  
111 BRYN MAWR AVENUE, BALA CYNWYD  
ENJOY CAMARADERIE, REFRESHMENTS, AND WORDS OF INSPIRATION.

JOIN US AS WE BID FAREWELL TO COMMUNITY FAMILIES WHO ARE RELOCATING!



### RIDDLE OF THE WEEK

Who, unlike Bilam, knew how to ride their donkey?

## STORY

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## IN CONTROL

In Jerusalem long ago, an incredible incident took place in the office of a gemach. Customarily, the various gemachs in Jerusalem were all open on Thursdays, to be available to people who needed to borrow money for food for Shabbat. By Thursday night, all the gemach offices would be closed, mainly because money that had been available for the week was already gone. One gemach, however, remained open on Friday mornings. The compassionate and sympathetic Reuven kept his gemach open, just in case someone needed him at the last minute. True, there was not so much money left by Friday, but he felt that one never knew who might be in desperate need. One Friday, when all the gemachs were closed except for Reuven's, a young married man came in and asked for money for his family's Shabbat food. Reuven recognized the man for he had just been at the gemach the day before, and said, "If I remember correctly, you were here just yesterday." The young man's face became flushed with anger. "Are you trying to tell me that I don't need the money?" he fumed. "No, we are not saying that at all..." explained Reuven "Well, then lend me the money that I need! I already have cosigners for surety." Reuven looked at the young man compassionately and explained that it was the policy of the gemach not to lend twice within such a short period. The young man was enraged. Yelling, he stormed toward Reuven and slapped him across the face! The gentle Reuven stood there in shock and disbelief. No one had ever had the audacity to scream at him, let alone slap him. Reuven's assistant stepped forward to retaliate, but Reuven held him back. "Wait a moment," Reuven said to the young man, "I'll be back with the money right away." He gave the bills to the young man and wished him well. The young man thanked him and left. Because of the noise and commotion a few neighbors had gathered in the office to see what had happened. "If I were in your shoes," one man shouted, "after such humiliation I would have demanded that he give back the money you had lent him yesterday, and pushed him out the door!" Reuven, whose face still stung from the slap, explained. "I know this fellow. Under normal circumstances he would never have acted this way. He must be having such terrible problems that he lost himself completely. It's because he did behave in such an unnatural way that I realized how desperate his position is. Now, more than ever, is the time to help him, and not be angry at him. So I went out of my way for him."

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