



# MENUCHAV'SIMCHA

Candle Lighting 8:11 PM

Vol. 14 Issue 21

## Parshas Matos Masei 5778

### LOCATION LOCATION LOCATION

BY RABBI YOSEF PRUPAS

One of the more puzzling aspects of this week's Parsha, is referenced in a Gemarah in Makkos (daf 9b). Rashi notes that the number of "Cities of Refuge" on the other side of the Jordan is disproportionate to those in the Land of Israel. There are three cities on each side of the Jordan to accommodate eight and a half Sheva m in the Land of Israel and only two and a half Sheva m on the other side of the Jordan!?

To resolve this apparent inconsistency, the Gemarah explains that the people of Gilead, a city east of the Jordan, were murderers. The source for this is a verse in Hoshea (6:8), "Gilead is a city of evil filled with those who lay in wait for blood. The Gemarah asks, what does it mean "who lay in wait for blood?" The Gemarah answers that the verse refers to those who lay in ambush to murder. The Ramban points out that this sad condition in that city existed already in the lifetime of Moshe, hence his decision to establish the cities in this manner.

There are two questions to be asked. First, it seems from the above verse that the inhabitants of Gilead were intentional murderers. Aren't the "Cities of Refuge" intended only for those who kill inadvertently? Second, from the Ramban it appears that there is something inherent about the nature of Gilead that breeds murderers, without regard to the nationality of its inhabitants. How could this be?

To answer, the Maharal in Gur Aryeh (his commentary on Rashi in Chumash) tells us a fundamental concept. Just as Hashem created men prone to certain inclinations, so too, He created places prone to certain possibilities. One example of this is the case of the "rebellious sage" who issues a verdict contrary to one issued by the Sanhedrin. He is only executed if the Sanhedrin's verdict was issued from the "Chamber of Hewn Stone" in the Temple. If the verdict originated elsewhere, the rebellious sage is not executed. The Gemarah (Sanhedrin 14b) comments that we learn

from this law "Shehamakom Gorem", that the "Place is the Cause". It is the locale of the Sanhedrin's ruling that makes the wayward sage's ruling a capital offense.

Another example of this is Yakov Avinu's startled realization upon awakening from his dream of the angels going up and down the ladder. As the verse states (Vayetzei 28:16) "Surely Hashem is in this place and I did not know." The Maharal goes on to explain that this is the reason why there are more accidental killings in Gilead than anywhere else. Unfortunately, there was a disproportionate amount of murders that took place in Gilead. This in turn was reflected in the greater number of accidental murders, given the overall lack of appreciation for human life. If one is truly concerned about his fellow human beings, mistakes are less likely to occur. Why was Gilead prone to such an attitude?

The answer can be found in the Kuzari. The Kuzari writes that it is not only our social environment that affects our thought processes. G-d created the world in such a way that even our physical environment can play role in who we are and the decisions we make. The land we live in can affect the way we act and think. In one place or time, one can find himself more likely to be successful – spiritual or physically. While in some other place or time, one seems to be in a never ending pattern of failure. This was the case with Gilead.

From the above, seemingly negative situation, we learn something positive that can affect our personal life. Rather than feel despondent when success seems to elude an individual, one should not take it personally. Either with time or by moving on to somewhere else, one will feel more capable in dealing with the tests that comes one's way. May we merit to reside permanently in Land of Israel, in the era of Mashiach. In a time and place that most definitely will spur us in the right direction, closer to G-d.

**The Land we  
Live in can  
Affect the Way  
We Act and  
Think**

### DVAR HALACHA



#### CHOLOV AKUM: Changing Landscape

Part 4

BASED ON THE SUNDAY MORNING HALACHA SHIUR

GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

Last week we learned about R' Moshe Feinstein's *heter* (leniency) regarding milk that was not supervised by a Jew at the time of the milking. R' Moshe said that the *mirsas* (fear) created by the threat of government inspections will deter anyone from mixing non-kosher milk with the kosher milk. Since we are certain that no non-kosher milk was mixed in, it is regarded as if a Jew watched the milking.

R' Moshe's *teshuvah* actually consists of three separate *teshuvos* that were written over the course of a few months. Why three? The reason is because the person who wrote to R' Moshe did further research each time and then came back with more questions. After the first *teshuvah*, the man returned and said that in reality, the fine imposed by the government for a violation is relatively small. R' Moshe wrote that it was still enough. If the reputation loss the company would experience as a result of a government inspection would hurt them, this is probably enough of a *mirsas*.

After the second *teshuvah*, the man brought R' Moshe another difficulty. It is fine and well that the government inspects the dairies. The problem is that the dairies, where the milk is processed and bottled, also obtain some of their milk from the farms around them. The government inspection does not take place at these farms, so this seemingly undermines the basis of R' Moshe's *heter*? R' Moshe replied that only a minority of the milk comes from these surrounding farms, and for a minority we do not have to be concerned. In addition, R' Moshe learned that the *gezeirah* (decree) was only put in place at the time when the milk is "bo l'yad yisroel" (comes into a Jew's possession). When the milk is actually transferred from the non-Jew to the Jew, we need to "freeze the camera" and see what the status of the milk

[cont. on back]



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

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# MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

is at that time. Since at the dairy we have the government inspection, this is sufficient, since the next step is for the milk to be delivered to the stores where the Jews will buy it.

R' Moshe's *teshuvos* were written in the early 50's, more than 60 years ago. Do the assumptions on which his heter is based still apply today? The OU researched the issue about 10 years ago and made some interesting discoveries. Nowadays, the majority of the milk delivered to dairies comes from the surrounding farms, so we can no longer rely on the leniency of there being a minority. The federal government continues to inspect the dairies. However, these inspections are focussed on testing the milk for bacteria and antibiotics, not to verify that it is cow's milk. The would seemingly weaken the basis of the *heter*. On the other hand, the various state governments conduct inspections that take place 2 to 6 times a year on the farms where the actual milking takes place. The purpose of these inspections is indeed to check that the milk is cow's milk. The inspectors have the authority to take action against farms that do not comply with the law. The inspectors in contact with the OU also related that they have never had cases of livestock besides cows being present on the farms.

We see that the underlying assumptions that R' Moshe's *heter* is based on are not entirely what they were originally. However, some say that the situation is actually better today, because inspections are now on the farms themselves, where the actual milking is happening.

When R' Belsky was presented with the all the information above (and more) on the current status of dairy regulation in America, he said that people who up to now have been relying on the *heter* of R' Moshe, may continue doing so going forward.

## Kollel News

### MAZEL TOV:

**MICHAEL AND LONNA KOPINSKY** ON THE BIRTH OF A SON.

**CHESKY AND RACHEL SCHNEIDER** ON THE BIRTH OF A DAUGHTER.

**DAVID AND TALIA LEBOR** ON THE BRIS OF THEIR GRANDSON, BOAZ YERACHMIEL.

**THE PHILADELPHIA COMMUNITY KOLLEL WOMEN'S DIVISION PRESENTS A TWO PART SERIES**

### "THE FIRST STEP TOWARD GROWTH: MINDFULNESS AND WATCHFULNESS"

(BASED ON THE RAMCHAL'S APPROACH TO MIDDAS HAZEHIRUS)

**GIVEN BY MRS. SIMA GREER**

At the home of **ILANA BALTUCH**  
204 CYNWYD Rd., BALA CYNWYD  
PART II  
TUESDAY JULY 24  
AT 8:15 PM

### DAVENING TIMES:

#### Friday, July 13:

8:11 PM Candle Lighting  
8:29 PM Shkiya/sunset

#### Shabbos, July 14:

8:15 AM Shacharis  
8:49 AM/9:25 Latest Krias Shema

#### Ramban Shiur by Rabbi Eskenazi

5:30 PM SHIVTI  
6:30 PM Mincha  
8:29 PM Shkiya/Sunset  
9:24 PM Ma'ariv  
9:41 PM 72 minutes

### THE 10-MINUTE HALACHA SHIUR CONTINUES LAWS OF AMIRA L'AKUM

JUST 10 MINUTES!  
FOLLOWING MA'ARIV, MON.-THUR.  
MA'ARIV MON.-WED. 9:55 PM  
THUR. 10:00 PM

JOIN RABBI BIBERFELD, ROSH KOLLEL AND RABBIS BREINER AND ESKENAZI (IN ROTATION) FOR 10 MINUTES AFTER MA'ARIV TO GAIN BASIC KNOWLEDGE IN HILCHOS AMIRA L'AKUM USING THE SEFER "ORCHOS SHABBOS."



### RIDDLE OF THE WEEK

What took place in Kadeish?

## STORY

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### LAUNDRY ON ROSH CHODESH?

One of the residents in the neighborhood of R'Yosef Chaim Sonnefeld was a very poor widow. She worked as a washerwoman in order to be able to feed her children. Every day, she washed the laundry of a different family. One day, it was "Malka's day," the other day it was "Shprintze's day," and so on. With the money she earned each day, the widow bought some bread for her children. One day, the washerwoman rose early and made her way to the yard of a certain woman, who we'll call Esther. Today was "Esther's day," and the widow arrived all ready to roll up her sleeves and scrub the laundry with soapy water. To her surprise, there were no laundry tubs, nor laundry, nor water or soap. Nothing at all. The washerwoman knocked on Esther's door. "What happened? Where's your laundry?" "My laundry? Today? Don't you know today is Rosh Chodesh? Don't you know it's forbidden to wash clothes on Rosh Chodesh?" The washerwoman was speechless for a minute, and then she began to plead. "But this is your day! I saved it for you!" Esther replied, "It's Rosh Chodesh! Don't you understand? Rosh Chodesh!"

The famous rav of Yerushalayim, the tzaddik, R'Yosef Chaim Sonnenfeld, ztz"l, lived in the same courtyard, and when he heard angry voices exchanged outdoors, he instructed his daughter-in-law to investigate what the commotion was about. Sheindel, the daughter-in-law, went out, listened to the heated argument for a few minutes and went in again. "It's Rosh Chodesh today," she explained to her father-in-law, "but the washerwoman insists that she wants to wash our neighbor Esther's laundry." R'Yosef Chaim was well aware that the washerwoman was a penniless widow. "Tell me, do you have any laundry to give her?" he inquired of his daughter-in-law. "I could find some," she answered. "In that case, give the widow your laundry. Tell her to wash it." The daughter-in-law went back outside and approached the washerwoman. "Please wash my laundry. My father-in-law, the Rav, has said it is permissible for you to wash it." The washerwoman immediately calmed down. Happily, she rolled up her sleeves and got to work. Her children would have bread to eat today. The neighbor, Esther, stared at the scene in amazement. "Did the Rav really say she may wash the laundry today?" she asked the daughter-in-law. "Of course. He instructed me to give her my laundry." "If that is the case, I'll give her my laundry, too..."

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