



MENUCHAV'SIMCHA

Candle Lighting 7:46 PM

Vol. 15 Issue 21

Parshas Kedoshim 5779

ATTAINING HOLINESS

BY RABBI YECHIEL BIBERFELD, ROSH KOLLEL

"Do not hold hatred toward your brother in your heart..." "Do not take revenge or bear a grudge against the children in your nation, and you shall love your fellow Jew like yourself, I am Hashem."

Let us try to visualize what the Torah is demanding from us. A fellow Jew does something wrong to me, something that justifies my being angry at him and hating him, yet the Torah says I may not hold hatred in my heart. Moreover, I may not even take revenge to at least "get even." I may not even bear a grudge in my heart when I am courageous enough to show kindness to him. The Torah goes yet further and demands me to love him like I love myself. This certainly sounds like something beyond human capability. To be sure, this level is quite sublime, as Mesilas Yeshorim (Rav Moshe Chaim Luzzato, RaMCha"l, 1700-1737) writes (chapter 11),

"Hate and revenge are very difficult for man's spiteful heart to escape, for in view of his being extremely sensitive to insult, and suffering great anguish because of it; revenge being the only thing which will put him at rest, is sweeter than honey to him. Therefore, if it is within his power to abandon what his nature dictates and to overlook the offense so as not to hate the one who ignited hatred within him, nor to take revenge on him when the opportunity to do so presents itself, nor to hold a grudge against him, but to forget the whole affair and remove it from his heart as if it had never occurred - if he can do this, he is strong and courageous. Such conduct is easy only for the ministering angels, among whom the aforementioned traits do not exist, nor for dwellers in houses of clay whose roots are in dust' [i.e. human beings].

But the King has decreed in no uncertain terms, 'Do not take revenge and do not bear a grudge against the children of your nation.'"

My rebbe, Horav Mattisyahu Salamon, shlit"a (see Matnas Chelko, Mesilas Yeshorim) once exquisitely illustrated the exact situation the Torah is referring to. Reuven is moving to a new house just down the street from his old house. His neighbor, Shimon, owns a mid-size truck that he needs for his profession but is just parked outside his house on Sundays. Reuven politely asks Shimon if he would be able to borrow his truck the following Sunday to help move his belongings to his new house. Shimon says, "No, I don't like lending out my truck." Reuven proceeds to shlep all his belongings with a

baby carriage that he has handy. Back and forth, one trip after another Reuven continued all day, lugging his belongings in his baby carriage. As he passes Shimon's house, he sees Shimon looking out his window, showing no remorse at all. Halfway through the day it begins to rain and still Reuven sees Shimon's eyes staring at him coldly every time he passes by. Finally the job is done and Reuven goes to sleep that night exhausted. The next morning he hears a knock at his door. It is his neighbor, Shimon. "Good morning, Reuven. My daughter just came over with my new grandson and I noticed you have a baby carriage. I'm wondering if I can borrow it..."

In truth, for someone in Reuven's position not to react with anger and revenge, or at the least bear a grudge, seems humanly impossible, as the Mesilas Yeshorim described above. How then can the Torah command us not to? And even more so, we are required to love such a neighbor as ourselves?!

The answer is revealed in the final two words of the posuk: "Ani Hashem," "I am Hashem." I am Hashem Who commanded this in My Torah and thus made it possible to overcome these "natural" feelings. By believing that everything that happens is only from Hashem, a Jew can attain this angelic level of not hating, of not wanting to take revenge, of not bearing a grudge, and even of getting to love the person.

Mesilas Yeshorim goes on to explain that the yetzer hora inflames the heart of a person to always remember the wrong done to him by another. The yetzer hora convinces him that even if he will overcome the feeling of hatred, he should not go out of his way to do a favor for him. Or at least do not do it graciously. This is how the yetzer hora tries to capture us into his net. The only way to combat his urges and reach the level the Torah expects of us is with the understanding of "I am Hashem." I am Hashem Who causes all the wrong to happen to each and every person. If it was not decreed by Me, Hashem, no person can wrong another. With this belief inculcated into our senses and consciousness, we can overcome the yetzer hora's advances and reach a level even greater than that of the angels. Indeed, one who can possess this level of emunah and thus not hate, not take revenge or not bear a grudge, and even love his fellow Jew who wronged him, is one who has attained kedusha, holiness. He has fulfilled the positive commandment of "V'heyisem Kedoshim" "You shall be holy."

Mesilas Yeshorim explains that the yetzer hora inflames the heart of a person to always remember the wrong done to him by another

DVAR HALACHA



Chosamos: Chocolate Milk

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

We have previously learned that the general rule when food items are being transported by a non-Jew is that they need to have *chosamos* ("seals") to prove that the food was not tampered with. Where there is concern that the food item could be swapped with something that is forbidden by the Torah, the food item requires two *chosamos*, while if the potential prohibition is only forbidden *m'derabbanan*, then one *chosam* will suffice.

The milk you buy from the store is sealed with a single plastic cap which is attached to a plastic ring. Is this really enough? How many seals does milk actually require? The four-letter acronym summarizing the items requiring two seals is *CHaVIS*. There is disagreement in the Gemara in Avodah Zara 39 as to whether the initial letter, the *ches*, refers to *cholov* (milk) or to *chatichas dag* (a piece of fish). The practical halacha is that milk only requires one seal.

The Shach has a difficulty on this. Even though the *gezeirah* (decree) of *cholov akum* is only *m'derabbanan*, nevertheless, the underlying concern was that the non-Jew may have substituted non-kosher milk for kosher milk, in which case one would be transgressing a Torah prohibition by drinking it. Torah prohibitions require two seals, so why is only one seal enough? The Shach answers that since non-kosher milk has a yellowish color, you would immediately recognize that this is not kosher milk, so there is no concern. In truth, the *gezeirah* of *cholov akum* was due to the concern that he mixed non-kosher milk together with the kosher milk, so it still looks like kosher milk. Since it is only a minority, the non-kosher milk is *batel* (nullified) in the kosher milk and therefore the mixture is really kosher from a Torah perspective. This is because of the principle of "*min b'mino*" meaning that when two similar kinds of food are mixed together, all you

[cont. on back]



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MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

require is a simple majority (i.e. 51%) of the kosher kind to render the entire mixture kosher. Since the prohibition is purely rabbinic, the milk should only require one seal.

The Shach brings an additional argument (from the *Issur V'heter*) as to why milk would only require one seal. He says that nowadays, the majority of milk that is commonly available to us is kosher milk, so any unsupervised milk could be deemed to be kosher from a Torah perspective. It is still forbidden *m'derabbanan* but would therefore only require one seal.

The Chelkas Binyamin brings an interesting practical difference between these two answers from the Shach: What if you have milk where you cannot use the color to tell if it is kosher milk or not, such as chocolate milk. According to the first answer you would need two seals, because perhaps the chocolate milk was made entirely of non-kosher milk, which is forbidden from the Torah, and you are unable see the yellowish tinge because of the chocolate coloring. According to the second answer, you would still only need one seal, because you could assume from a Torah perspective that kosher milk had been used, since most commonly-available milk is kosher. So two *chosamos* would be unnecessary, one would suffice.

We still see that chocolate milk is sold in the stores with a plastic cap, which is only one *chosam*. How could this be, according to the first opinion of the Shach, there could be a Torah prohibition at stake!? One could argue that perhaps the plastic seal is so good that it is regarded as two seals, since it is essentially impossible to repair or forge the seal once it is broken.

In summary, milk only requires one *chosam*. There is a disagreement about chocolate milk but a seal that is as good as two resolves the issue.

RIDDLE OF THE WEEK

THE NAME OF OUR PARSHA MEANS "HOLY." WHERE IS THE FIRST PLACE IN THE TORAH THAT KEDUSHA IS MENTIONED? WHERE IS THE SECOND TIME THAT KEDUSHA IS MENTIONED?

Kollel News

MAZEL TOV TO:

RABBI AVRUM AND MRS. MINDY BAUM ON THE ENGAGEMENT OF THEIR SON, YEchezkel, TO Blumi Willner of Lakewood.

JARED AND REGAN WEISS ON THE BIRTH OF A SON. THE SHALOM ZACHOR WILL TAKE PLACE THIS FRIDAY NIGHT AT 9PM AT THEIR HOME, 20 MONTGOMERY AVE, UNIT C, BALA CYNWYD (**PLEASE USE THE ENTRANCE ON CYNWYD RD/HARDY WAY). BRIS WILL TAKE PLACE, WEDNESDAY, BE"H, AT LMS, FOLLOWING THE 8 AM SHACHRIS.)

RABBI & MRS. YONAH BURR, ROSH KOLLEL OF THE NORTHEAST COMMUNITY KOLLEL, ON THE ENGAGEMENT OF THEIR SON ARYEH TO CHANA PESSY SCHEINER OF TORONTO

To receive Menucha Vesimcha by weekly email or to dedicate/sponsor an issue menuchavesimcha@phillykollel.org

DAVENING TIMES:

Friday, May 10:

7:46PM Candle Lighting
8:04PM Shkiya/sunset

Shabbos, May 11:

8:15AM Shacharis
8:36AM/9:23AM Latest Krias Shema

5:45PM Shabbos Afternoon Program!

6:30PM Mincha
8:05PM Shkiya/Sunset
9:00 PM Ma'ariv
9:17 PM 72 minutes
10:30PM Rabbi Reismsans' Navi Shiur

THE PHILADELPHIA COMMUNITY KOLLEL PRESENTS

SHABOS AFTERNOON LEARNING PROGRAM

SHABOS OF MAY 11, 18, AND 25
5:45 - 6:30 PM
MINCHA 6:30

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STORY

SHABOS IN HIDING

In the year 1493, all Jews that lived in Spain were forced to leave the country. Any Jew that remained had to become Christian, or would be killed. It was against the law to keep the Torah and mitzvos. Many Jews did not want to leave the country without their money; instead they tried to keep the Torah and mitzvos secretly. It was a very dangerous and terrifying time. The Francesco family was among those who remained in Spain and kept the Torah observance secretly. Every week, the mother, Rachel, lit her Shabbos candles and welcomed the Shabbos to their home. She made sure that all windows and doors were shut tightly so that no neighbor could see. The Grandmother sat quietly on the side remembering better times for her family. Michael, the father, davened kabbalas Shabbos with his two sons. They did this silently, so that no neighbor could hear. But few secrets remain hidden for long. Peeking through a crack in the wooden window slat, someone looked into their house. This wicked neighbor saw Michael praying with his two sons and the two lit candles on the table. He immediately ran to notify the police. "I have found secret Jews," he announced. The police rushed to the Francesco house and banged loudly at the door. "Open up," a harsh voice commanded. "We know there are secret Jews hiding in this house. Open the door or we will break it down!" Michael was filled with fear, yet he had no choice but to let the police in. The captain came into their house followed by his troops. "Tie their hands and march these Jews to the church. The Inquisition will punish them!" Everyone in the Francesco house quivered with fear; they were terrified. They were sure they would be killed. Suddenly, the captain of the police noticed the Grandmother. I know this woman, he thought. I remember this kind woman from when I was a child. Every morning, she gave me candies when I passed by her house. And whenever I felt hurt or someone was mean to me she was always so kind and gentle. I cannot harm her or her family, his conscious told him. "No, no, no," barked the captain to the troops. "We are mistaken! I know these people. They are not Jews. The man was probably just talking with his sons. And those two candles on the table are probably lit to light up the house on this dark evening." "Soldiers, return to your homes," said the captain. "Let us not disturb these people anymore!" Michael was stunned and could not believe what he was hearing. The captain winked at Michael as he and his troops left the house. Michael breathed a giant sigh of relief and raised his hands to Hashem thanking him for the great miracle of saving him and his family. He then told his family "We must continue with all our strength and mesiras nefesh to adhere to Torah and mitzvos and never desecrate the holy Shabbos.

Philadelphia Community Kollel

364 Montgomery Avenue, Merion Station, PA 19066

P 610.668.9557 — F 610.668.9558 — E office@phillykollel.org — W www.phillykollel.org

