



# Yesodos m' ha Sedra

LESSONS IN HASHKAFKA & HALACHA FROM THE PARSHA

*In memory of R' Shmuel Shmelka ben HaRav Moshe Kizelnik z"l*

ת ש פ " ה

מ ש פ ט י ם

פ ר ש ת

## THE NISHMA CONNECTION

When the Ribono Shel Olam offered the Torah to Klal Yisroel, we replied with the famous declaration, "naaseh v'nishma". In contradistinction to the other nations who wanted to know what the Torah demanded of them before agreeing to submitting themselves to it, we knew that if Hashem was offering it to us, it could only be in our best interest to agree to its terms. However, if we carefully examine the pesukim leading up to matan Torah in parshas Yisro, we will see that while it is true that we committed to everything by declaring "naaseh" - we will do it - the famous concluding words "v'nishma" don't appear in any of the pesukim. Only later, in parshas Mishpatim does the Torah record our proclamation to do first, and then understand - naaseh v'nishma. How are we to understand this?

HaRav Boruch Sorotzkin zt"l notes that the posuk before these famous words tell how Moshe read the 'Sefer HaBris' - words of the Torah from Bereishis until this point - first. Only after we heard this krias haTorah could we say naaseh v'nishma.

He explains that "nishma" meant that we had a desire to hear d'var Hashem, which is connecting with daas Elyon, Hakadosh Boruch Hu's thought process, as it were, which is what we accomplish every time we learn Torah. When we declared naaseh v'nishma, we expressed our desire to connect with daas Elyon and understand Hashem in a greater way. This however, was not something we could possibly fathom before ever tasting the sweetness of Torah study. It was only after Moshe read the holy words of the Torah to us that we appreciated it and declared "naaseh v'nishma" - we want more! Ribono Shel Olam, give us more. Whatever you decree, we accept it, and will try to understand it as best we can.

Limud ha'Torah is not an intellectual pursuit. It is more than understanding what to do in a myriad of circumstances and situations, although this too is important. It is a means of connecting with our Creator on a very deep level. Learning Torah creates a connection which serves as an impetus for the desire to develop an even greater connection. Some of us seek ways to inspire others and ultimately Torah study can accomplish this, but perhaps more importantly, when we search for a boost of inspiration in our own lives, Torah can give us what our neshama needs.

This connection is very real and can be achieved by every Jew. While we always look to our gedolim, the Torah leaders of our generation for daas Torah and guidance, the gedolim throughout the generations have taught us that daas Torah can be achieved by simply sitting down and learning for hours without interruption. While this is something that may not be within the realm of possibility for many of us, it clearly indicates that by sitting down to learn and focusing, we can get so much closer to understanding Haskadosh Boruch Hu and fulfilling His ratzon!

ואנשי קדש, תניא איסי בן יהודה אומר, כשהמקום מחדש מצוה על ישראל הוא מוסיף להם קדושה. תהיון לי, מהו תהיון לי, ר' ישמעאל אומר כשאתם קדושים הרי אתם שלי. (מכילתא)

*When Hashem gives us extra mitzvos, the intent is to make us a holier people, because we distance ourselves from that which Hashem sees as disgusting and disdainful. When we fulfill His command in this area, we become closer to Him.*

TORAH TEMIMAH



From the desk of  
the Rosh Kollel...

**Welcome to all our new subscribers!**

**Exciting things are happening in the kollel!** - Now well into our 16th year since the kollel was first established, the kollel and its beis medrash continue to be a real asset to the community on so many levels. We have reached the final stages of organizing and cataloging our vast otzar ha'seforim (around 3,000 volumes). This new system will not only improve learning in the kollel, but with benefit the broader community as well. **However, we are in need of more bookcases - dedication opportunities are available. Just contact us at [info@torahkollel.com](mailto:info@torahkollel.com).**

**THE SEFER IS OUT!** - In honor of reaching our 16th year, I have published the Shabbos derashos on the haftarah and parsha which were said within the walls of our beis medrash. This is a second volume to the edition published upon our 10th anniversary five years ago. To find out how to get your own copy, email me at: [rabbi@torahkollel.com](mailto:rabbi@torahkollel.com)

The current situation worldwide is still frightening. Please increase your commitment to Torah study, tzedaka and chesed, and of course daven for all the captives, soldiers and the general situation.

From the early hours of the morning, until late at night, the beis medrash is and active asset to the community at large. Mosdos Avahas Yehonoson - "Torah Kollel" continues to impact on the community at large in many ways and exists thanks to the benevolence and generosity of its supporters around the world. Consider having a part of this tremendous zechus by sponsoring a bookcase, a day, week or month of the Torah Kollel. Contact us at [info@torahkollel.com](mailto:info@torahkollel.com) for further information.

- Rabbi David Lewin

**TORAHKOLLEL.COM**

## *Sugyas ha' Sedra*

### **"I CAN'T WAIT!" - A GUIDE FOR THE FLEISHIG-PHOBIC**

The gemara (Chulin 105a) says that after eating meat, one may not eat cheese "until the next meal". Some rishonim (Rabeinu Tam, Ravva, others) understand this at face value and that all one must do is clear the table and bentsh. Then, provided he cleans out his mouth and washes his hands, he may partake of cheese or other dairy products. However others (Rashi, Rif, Rambam) understand the words of the gemara to mean that he must wait the usual timespan between meals which is understood to be 6 hours. The Shulchan Aruch rules like this latter opinion, and while the Rema rules leniently, the vast majority of Ashkenazim follow the p'sak of Shulchan Aruch in this matter.

As mentioned above, the Rema takes the words of the gemara literally, and while it is questionable if one may bentsh simply in order to begin a different meal, there is technically not wait time needed after eating meat. However, the Rema writes that the widespread custom is to wait a full hour as well, likely based on the warning of the Zohar against eating meat and dairy in the same hour (Biur HaGra). Nevertheless, with the exception of Dutch Jews, Ashkenazi Jews do not follow this ruling of the Rema. It is well known that Jews of German descent wait three hours and many have struggled to find the source for this custom and has been partially explained either as an adopted stringency on the words of the Rema, or that it developed in line with the eating habits of people in Germany. Otherwise, Ashkenazi Jews typically adhere to the words of the Shach who indicates that the preferred minhag is to follow Shulchan Aruch and wait 6 hours.

Although one must bentsh before consuming dairy products, and even if his meal stretches out for several hours, the six hour countdown begins from the time one finishes eating meat (or meat products - see further). (See however the Aruch Hashulchan who understands that the clock doesn't begin ticking until birkas ha'mazon. Similarly, one may wash and begin eating the pareve first course etc before the six hours have lapsed.

However, the number six may be relative. While this time is not adjusted in the summer or winter months to lengthen or shorten each hour, certain communities understand that five and a half hours is really enough. Similarly, under extenuating circumstances there may be room for leniency and rely on the Rema's ruling, specifically in the case of one who is sick or a pregnant or nursing woman. One should conduct his own rav for guidance.

One who is unsure if six hours have elapsed, maybe lenient if it is quite possible that they have. (Poskim. See however Yad Yehuda who is machmir.)

The rishonim differ why one might need to wait six hours between meat and milk: Rashi explains that when a person eats meat, its fats and oils produce a lasting flavor which continues to emanate from the stomach after one has swallowed. The Rambam however is concerned that a piece of meat may get stuck between the teeth, however, after six hours, even if it is still present, chewed meat loses its status as meat. The halacha follows both opinions and therefore, one who swallows with out chewing (or a person who wears dentures and has a separate set for milchig and fleishig) must also wait. If one chews meat and doesn't swallow (for example, he or she does so in order to feed it to a small child), one must also wait. Similarly, if one finds meat between the teeth after the six hours have elapsed, he must remove it then, although there is no need to wait an additional six hours from that point on.

Based on Rashi's reason, one who eats hard or aged cheeses like parmesan,

sharp cheddar, Swiss cheese, should also have to wait as these produce a lasting taste and indeed the Rema recommends that one should wait. Generally, the aging process for these last six months, and most of the cheese sold on the market don't fall into this category. However many of the Israeli poskim (Rav Elyashiv, Rav S Z Auerbach, Shevet HaLevi) are machmir since they are produced similarly, but at an accelerated pace. Still, others differ and even in Eretz Yisroel, is a subject of debate. The prevalent custom in chutz la'aretz is to be lenient.

Although the Shulchan Aruch rules that one need not wait after a "tavshil shel basar" meaning foods which were cooked with meat such as vegetables from a chicken soup, the Rema writes that we are machmir and required to wait. The converse is also true and we consider foods cooked together with dairy as dairy. It is worth noting, that even according to the mechaber of Shulchan Aruch who is lenient, if the fats of meat or small piece of meat are mixed into the pareve food, the food is considered fleishig. Regarding foods fried in the same deep fryer used for fleishigs, such as french fries or falafel balls fried in the same oil used to fry chicken, there may be more room for leniency, especially if one is unsure if the oil was actually used for meat. One should consult a competent halachic authority for guidance.

If one ate pareve foods which were cooked in a clean fleishig pot, he need not wait before consuming dairy product. This is true even if the pot was used for meat in the last 24 hours ("ben yomo"), and even if one cuts a sharp food such as an onion with a fleishig knife which was just used to cut hot meat, provided it was cleaned in between. (Although this generally considered to be a strong meaty taste, the reasons for waiting after meat don't apply in this case.)

Similarly (but not the same), one who ate meat may eat pareve foods which were cooked in a clean milchig pot even if the pot was used for hot dairy in the last 24 hours. However, the case of a sharp food which was cut with a milchig knife (used for hot milchigs in the last 24 hours), is disputed; the Pri Megadim argues that one should consider these foods milchigs which cannot be consumed without waiting. The difference here is that the person is "already fleishig" and he is now eating something with a very milchig flavor. The minhag however seems to be in line with R' Akiva Eiger and others who do not make this distinction and are lenient.

The Shach writes that if a pareve food was cooked in fleishig pot that was cleaned out but not washed completely, there is no need to wait six hours. The poskim debate whether or not the Shach only intended this leniency when one can assume that there is 60 times the residue in the cooked pareve food; since it is batul, the food really remains pareve. Some maintain that the Shach included cases where the residue is not batul in this leniency as well and the poskim disagree regarding what the halacha is l'maaseh, and when there are other considerations, there is more room to be lenient. One should consult his rav. The converse however is not true; where a pareve food was cooked in a not well cleaned milchig pot, one should not consume it if he is "fleishig" unless there is 60 times the residue in the volume of the pareve food. The distinction here is clear, even according those who rule leniently in the case of an onion cut with a milchig knife (R' Akiva Eiger, above). However, foods that are sold "b'chezkas b'sari" because they are prepared in the same commercial kitchen as bona fide fleishigs do not render a person fleishig and there is no need to wait. Here, the converse is also true that one may consume foods which are "b'chezkas chalavi" within six hours of eating meat, because we don't assume that they really contain actual milk or dairy. The same applies to pareve foods which were warmed in the same oven together with meat or dairy, or warmed on the top of a pot filled with meat or dairy foods.

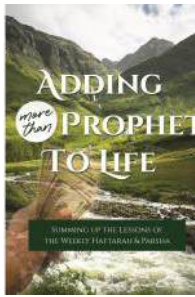
It is worth mentioning that the gemara records that some earlier amoraim were machmir not to consume dairy for an entire day after eating meat, and there were some individuals who adopted similar practices, but is not recommended for most people. While waiting between meat and dairy is extremely important, it is only a rabbinic safeguard and there is really nothing to be afraid of!

## SPARKS OF SHABBOS

There are two major world religions that use the Torah as a starting point. Although they don't subscribe to the concept of 39 forbidden melachos, both have a day of rest where they cease from productive work activities, but it is either on Friday or Sunday. R' Yehonason Eibeshitz explains that the reason why neither religion chose Saturday to be the day of rest is because its constellation, "Shabtai" is the mazal of destruction and nullification (see Maharasha Shabbos 156a) and they didn't want to tap into that. However, this is only true for non-Jews who are bound by mazal and teva. Klal Yisroel rises above teva and is not limited by mazal and so for us, on the contrary, Shabbos is the source of beracha. Based on this, he explains that which we say in lecha dodi, "likras Shabbos lechu v'neilcha ki hi mekor ha'beracha" - that we go out to greet Shabbos as it is the source for all beracha. In light of all this, Rav Matisyohu Solomon zt"l explains the connection in mincha when we say "mi kamcha Yisroel .. Yom menucha u'kedusha" - that only the Jewish people can connect with the day of Shabbos which is by nature harmful, and harness it for tremendous beracha which spills over into the whole week.

### L'maaseh...

Towards the end of R' Moshe's life, a close talmid came to visit him. When the talmid asked "how is the rosh yeshiva?". R' Moshe replied "nisht gut, nisht gut" (not good at all). The concerned talmid asked probed further as it seemed out of character for R' Moshe to give such an answer, regardless of his health. R' Moshe explained that he usually wakes up at 3 am and learns until he davens shacharis at 8. This is a time that he is not bombarded with questions and phone calls as he is throughout the day. Now however, the doctor had instructed him to sleep one more hour every day and this would be at the expense of his own limud ha'Torah "Then," said R' Moshe, "I will remain an am ha'aretz!". At the time, Rav Moshe Feinstein was already recognized as the posek ha'dor, but he understood how much more there was to learn and understand!



## DIVREI HA'NAVI - ADDING PROPHET TO LIFE

The Medrash Tanchuma (Parshas Lech-Lecha) relates that Agripas ha'Melech once asked R' Eliezer why, if bris milah is so important, it wasn't included in the aseres ha'dibros. R' Eliezer replied that since it was commanded before matan Torah, it was not necessary to include it. It is in fact even more important, as the posuk in our haftarah states, "im lo brisi yomam va'lailah, chukas shomayim lo samti", indicating that it is somehow a prerequisite for Creation.

The gemara in meseches Nedarim (32a) in fact tells us that bris milah is so great that without it, the world could not exist. The gemara cites the posuk, 'im lo brisi...' as proof, but then tells us that R' Eliezer disagrees with this statement as he understands the posuk to refer to Torah, and not bris milah. There seems to be an apparent contradiction here. Each statement interprets the posuk differently, yet the author of both is the same tanna, R' Eliezer.

In a teshuva about who should recite the berachos at a bris in the absence of the baby's father, R' Akiva Eiger examines our posuk and explains that this posuk really refers to both, because while it is true that Torah is a prerequisite to the world, in order to study it, one must first remove the orlas ha'leiv, circumcising his heart, and this is best achieved by the physical circumcision that we perform as bris milah.

Perhaps we can better understand this by examining another opinion of R' Eliezer, specifically, with regards to bris milah: The mishna (Shabbos 130a) discusses one who was supposed to circumcise his child on Shabbos but forgot to bring the knife to the place for the baby before Shabbos. According to R' Akiva, since this was something the mohel could have done before Shabbos but didn't, we don't allow him to carry it through a reshus ha'rabim on Shabbos and instead postpone the bris until Sunday. R' Eliezer however disagrees. He contends that not only does the bris milah itself override Shabbos, but any preparations needed may also be done on Shabbos. The gemara there tells that in R' Eliezer's city they use to chop wood to make coals in order to manufacture a knife for a bris on Shabbos, and in another city which followed this opinion, they experience longevity and when the non-Jews banned bris milah, they weren't included in the gezeira.

This gemara needs to be understood. This doesn't seem like a one time occurrence. The gemara clearly states that in both places they did this regularly. It is highly unlikely that we are talking about a small town which only had a bris milah every several years and it was always on Shabbos. If so, we might ask what happened to the milah knives they had used previously, whether the bris was on Shabbos or not? R' Moshe Feinstein explains that because they so valued the mitzva of milah, they always made a new knife for the bris of each baby, and even if the bris fell on Shabbos, they would make a knife on Shabbos itself.

Yet, R' Eliezer's approach isn't limited to bris milah alone. We find that regarding a korban Pesach offered on Shabbos, R' Eliezer also permits certain melachos to be done in order to facilitate offering the korban. There is much discussion in the acharonim as to how far R' Eliezer goes in applying this leniency, but let us delve a bit more into the world and mindset of R' Eliezer: Chazal tell us that the halacha doesn't follow R' Eliezer because he was "shamuti". Most understand this to mean that he was excommunicated and therefore we don't pasken like him, but some explain that "shamuti" is a reference to his rebbe, Shamai, who we seldom pasken like. It would seem then that R' Eliezer's opinion should fit in with that of Beis Shamai who we generally understand to be more machmir. For example, on yom tov, while we follow Beis Hillel and permit melachos such as carrying or lighting fires done for other purposes not directly connected to food, Beis Shamai forbids it. R' Eliezer probably agrees and would still permit anything done in the preparation for bris milah, because the hachana for a mitzva is so important that it can override other prohibitions.

In our parsha, the posuk tells us that Moshe took the sefer ha'bris and read it to the people who then responded with the famous declaration of naaseh v'nishma. Rashi explains that "sefer ha'bris" refers to the Torah from Bereishis until matan Torah. This is the story of Creation, the avos and slavery in Mitzrayim which serves to develop us as a nation to prepare us for matan Torah. Apparently, this sefer ha'bris served its purpose because after we heard it, we were ready enough to say 'naaseh v'nishma'.

This Shabbos we bentch Rosh Chodesh. In the past, we have elaborated on the unique segulah and opportunity afforded by rosh chodesh as a time of renewal and rebirth and how this already begins from the Shabbos before when the light of rosh chodesh begins to shine. This is also somewhat of a hachana for rosh chodesh. Preparing for mitzvos is so important that according to R' Eliezer, it sometimes overrides chilul Shabbos, and while we don't go that far, it is imperative that we understand the importance of properly preparing for mitzvos. Whether it is bris milah or korban Pesach, or tefilah, birkas ha'mazon, or even a simple beracha, we should stop briefly to prepare ourselves because doing so will enhance the mitzva we are about to perform.



Chazal refer to tefilah as "chayei sha'ah" (temporary living) and Torah study as "chayei olam" (eternal life). Rav Shimshon Pinkus explains that these terminologies are quite specific. Although Torah study is certainly qualitatively greater than davening, tefilah is life in this world, and just like we expend extreme efforts to preserve life, tefilah is an imperative part of our daily lives. It is like oxygen for our neshamos and connects us to Hashem while we live in this world. While one should learn Torah every day, if a person goes a day without learning, he isn't labeled as not fully observant. This is true despite the central role of Torah in our lives as Jews. Yet a Jew who doesn't daven is severely lacking as it is as if he isn't breathing and on the threshold of spiritual death.