

Ohr SHABBOS

Parshas Mishpatim

R' Avi Friedman



The parsha begins with the pasuk (Shmos 21:1) "These are the laws that you should place before them". Rashi explains that this comes to teach you that just as the previous commandments were given at Har Sinai so too these were. The Chiddushei Harim explains what Rashi is coming to teach us. One may learn these pesukim and think that the laws in Mishpatim are logical and practical; created to ensure that a civilization can function. One may therefore err and conclude that these are merely regulations that are man-made, and not from Hashem. The pasuk comes to explain that just as other mitzvos, which aren't necessarily obviously logical and easily understandable, were given at Har Sinai, so too, these mitzvos are the same. We must fulfill them not just because they make sense to us, but because Hashem commanded us to fulfill them.

Pirkei Avos begins with "Moshe received the Torah from Sinai." The Rav begins his explanation of this mesechta with the following words: Since this mesechta does not discuss specific mitzvos of the Torah, but stresses acquiring middos

and good deeds, one might assume that what is taught here is not part of the Torah given to us at Har Sinai. One might think that Pirkei Avos is simply a recording of recommendations and suggestions by the Rabbis of the mishnah regarding the proper way to behave. Therefore, the very first words of the mesechta are "Moshe received the Torah from Har Sinai," in order to ensure that we all understand that what is stated in Pirkei Avos is as much a part of the Torah as any other. This can be compared to an exquisite diamond that will be placed in an equally beautiful ring setting. No matter how perfect the diamond is, if the setting is dirty or grimy, the diamond will not be properly secured, nor will its full beauty be showcased. Only one who is clean in his middos and Yiras Shamayim can be assured that the Torah he learns will sparkle and be sustained as is befitting him. Both the setting and the ring are crucial. One without the other is not a diamond ring. Although they may appear as logical, we follow the mitzvos recorded in the Torah because Hashem commands us to.



R' Dovid Rosen

Halachic Insights

May I cook noodles in a clean meat pot with the intention of removing the cooked noodles from the pot and adding cheese to them?

1. If the pot was used to cook meat within the last 24 hours (ben yomo):

A. According to the Mechaber – no. (There are some opinions that permit this.)

B. According to the Rema – no.

2. If the pot was not used to cook meat within 24 hours (aino ben yomo):

A. There is a machlokes if this is allowed. If there is no other option, one may be lenient.

I have noodles that were already cooked in a clean meat pot. When I originally cooked the noodles, I did not plan on adding cheese to them. Now I want to. Is that allowed?

1. If the pot was used to cook meat within the last 24 hours (ben yomo):

A. According to the Mechaber – yes.

B. According to the Rema – no.

2. If the pot was not used to cook meat within the last 24 hours (aino ben yomo):

A. It is allowed

Note: In all the above scenarios, if the cheese was already added, the noodles are permitted.

Note: There is an opinion that if the pareve food was fried (as opposed to cooked) in a ben yomo pan, the food may not be eaten with the other type, even if they were already mixed.

May I cook a pareve soup in a meat utensil if I intend to serve the soup in a dairy bowl?

There are different opinions. It is best to avoid doing this. If there is no other option, one may be lenient.

I cooked a pareve soup in a meat pot and now have leftovers. May I serve the leftover soup in dairy bowls?

Yes.

Note: The above scenarios are not dealing with sharp (charif) foods. The halachos relating to such food (onions and similar sharp food) are more stringent.

The following was said over by an IDF soldier who served in the Givati Infantry Brigade: I was serving in the South when the Gaza War of 2014, which many know by the name Operation Protective Edge, broke out. All of us were anxious and secretly terrified. We didn't sleep for two days straight as we combed the field, and every minor noise caused us to jump. We were conscious of and attuned to every slight discrepancy or suspicion, and we knew we had to watch our backs every step of the way. We were on the lookout for more terror tunnels, and even the religious guys didn't pray since there wasn't a spare moment. At one point, we chanced upon a small cottage in a highly strategic spot. Some of the guys decided to enter, search the premises for threats, and if they found it safe, settle down there for a brief rest to recoup our energy. Two of our boys entered, combed the site, and declared it clean. Exhausted, the rest of us piled in and sank onto the cool floor. After two days of intense fighting, some of us didn't even have strength to eat, and our eyes fluttered closed on their own. Just as I felt my own eyes close, I heard someone announce, "Bo'u nit-pallel tefillat Arvit, we have to daven Ma'ariv!" Several guys groaned. We were all so drained and exhausted; who could think about standing up now to pray? Yet whenever did we need G-d close to us as we needed Him right then, when caught in the trenches? Within moments, the group had risen to their feet and were about to begin when someone cried, "Hey! We're only nine!" A quick glance around proved that he was right; the valiant young men were missing their tenth man. Opposite the cottage was a group of Golani sharpshooters, two of whom were stationed on the roof to protect the soldiers inside from harm. The two young men who'd initiated the minyan decided to cross the field to the Golani Brigade and invite one of the soldiers to be their tenth man. A fellow soldier remarked that it was unlikely that they would find anyone interested, since Golani soldiers were usually raised on secular kibbutzim, while another argued that it was wartime now, and

everyone is close to G-d during wartime, and everyone feels a need to pray. Once they'd appealed to the soldiers in the Golani Brigade, they saw that they were both right. Some soldiers refused to complete a minyan, while others insisted on being part of the services. They approached one soldier in particular: "Would you be willing to complete a minyan for Arvit?" The upper-class Herzliya boy looked surprised. "What's a minyan?" The others explained, and he gladly agreed to daven with them, saying, "Give me a minute while I use the facilities." The soldier disappeared into the bathroom, but three minutes passed without a sign of him emerging. One of the soldiers put his ear to the door, and heard strange noises and without waiting, broke the door down to discover a gaping hole leading directly to a terror tunnel. When the soldier had entered the restroom, terrorists had burst out and abducted him! Calling for reinforcements, the soldiers from the Givati Brigade bravely entered the tunnel, caught up quickly with the terrorists and killed them while saving their buddy.

Imagine what would have happened if we'd decided we were too tired and drained after two grueling days to get up for Ma'ariv! What if we'd decided that it was already late, and that another backbreaking day of fighting awaited us tomorrow? Had we surrendered to temptation not to pray and gone to sleep instead, the terrorists would have entered the house through the tunnel and slaughtered us all. Imagine if the Golani soldier had refused to join their minyan. He would have probably gone into the bathroom anyway, but who would have noticed how long he was in there? No one would have bothered to check what was taking so long. He would have been kidnapped and used as a bargaining chip to secure the release of thousands of Arab terrorists. Do you know what saved that soldier from the kibbutz? His decision to join the minyan. And do you know what saved us all from death? Our decision to pray and the self-sacrifice of every one of us.

Knowing Our Sages

Rabbeinu David Kimchi - The Radak

The Radak was born in Narbonne, France, in 1160 to Rav Yosef Kimchi. Rav Yosef died when the Radak was still a boy, and he was raised by his older brother Moshe, whom he called "my rabbi, my brother". The Radak became a master of Hebrew grammar and wrote his Sefer HaMichlol in 1190, which consists of a grammar treatise and a dictionary of Hebrew roots. His other famous work is his perush on books in Tanach, which was based on his understanding of pshat based on the grammatical properties of the words. The Radak spared no effort in searching for the most accurate Tanach manuscripts on which to base his works, even traveling across France and Spain to get access to these kissei yad. As a result, his grammatical works were recognized as authoritative by most Jews as well as non-Jews, who translated these works into Latin. In 1232, already aged 72, the Radak became actively involved in defending the Rambam from accusations of heresy, including traveling to Castile (now Spain) to repudiate his detractors. The Radak passed away in 1235, and the Chida records that he, together with his father and brother, were referred to by the proverb "ein kemach, ein Torah".

Mincha & Candlelighting - EC	5:32
Shkiah	5:50
Maariv	6:25
Shacharis - EC	8:15
Shacharis - 601 Clark	8:45
Sof Zman Krias Shema - 1	9:16
Sof Zman Krias Shema - 2	9:52
Mincha #1 - EC Cafeteria	3:30
Mincha #2 - EC	5:17
Shkiah	5:52
Maariv #1 - EC	6:42
Maariv #2 - EC	6:52
72 Minutes	7:04

Riddle

Which is the letter which makes its first appearance last in the Torah?

Last Week: Most years, we read from parshas Ki Sisa seven times in less than a month. Explain this scenario. **Answer:** Shabbos Mincha before the week of parshas Ki Sisa, then Monday, Thursday, Shabbos, Maftir for Shekalim, Taanis Esther Shachris, Taanis Esther Mincha.