



Bet Horaah בית הוראה Shaare Ezra שערי עזרא

Parshat Terumah

Zmanim for New York:

Candle Lighting: 5:23pm

Shabbat ends: 6:24pm

R"Y: 6:55pm

Shaare Ezra is a one of a kind, multi-faceted organization that's there for the community. Under the leadership of HaRav Shay Tahan

שליט"א. Shaare Ezra feels that proper Halachic guidance should be accessible to everyone, therefore we offer the community the opportunity to call, text, WhatsApp, or e-mail any halachic questions they may have, through the Bet Horaah, where qualified, trained and ordained Rabbis are available to answer your questions in English, Hebrew and Russian. Shaare Ezra is from the community—for the community.

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MAZAL TOV TO OUR DEAREST FRIEND EZRA GUINDI UPON BECOMING BAR MITZVAH. MAY WE CONTINUE TO SEE YOU GROW IN TORAH, YIRAT SHAMAYIM, AND SPREADING KIDUSH HASHEM AROUND THE COMMUNITY. MAZAL TOV TO YOUR DEAR PARENTS AND SIBLINGS.

IS THE MILK WE ARE DRINKING KOSHER?

RABBI SHAY TAHAN

***TO RECEIVE THE WEEKLY NEWSLETTER PLEASE TEXT OUR HOTLINE 347-918-4088**

We all heard about different Kashrut issues with buying meat and chicken and how careful we must be when we shop for poultry or go to a restaurant. We also know about concerns of buying fish as well. Even when these products have a kosher symbol, we still try to verify if that Hechsher is to our standards. When it comes to buying milk however, we tend to feel that doing so is completely safe, without any of these extra "safeguards" necessary.

Milk looks like the most innocent product; after all, what could be wrong with drinking milk? But is that really so?



Does milk require a Hechsher?

Yes, companies add various ingredients, lactose and vitamins, such as vitamin D for calcium and vitamin A to low fat milk, etc. Since those ingredients and vitamins can be made non-kosher, there must be a reliable supervision on the process.

Because of the concern with those added vitamins, we must ensure that the equipment used to process the milk is also kosher.

The Hashgacha therefore makes sure that the milk they supervise has no kashrut issues.

Mixing treif milk into kosher milk.

After the farmer milks his cows, he fills the milk in huge tanks and stores it there for no more than 48 hours. The milk is then transferred from the tanks into a big tanker—a big truck with a tank—which transports the milk to the processing factory to be pasteurized, homogenized and to separate the cream from the milk.

When collecting all the milk into a big tank, a problem arises. Since the Torah prohibits drinking

milk which was taken from a "treif" cow (Treif is a cow which has certain blemishes or sicknesses), we hope that all the cows were kosher—or at least

that the milk should be nullified one in sixty—but the reality is that there are many cows which are treif and their milk is mixed with the kosher milk. How is this allowed?

The estimated cows which are considered to be not-kosher- treif is about 20% (see Minchat Asher a, siman 39). Since the Halacha requires that when non-kosher food falls into kosher food to evaluate it by 60,

which is less than two percent, how can we allow such a large percentage which isn't nullified Halachically to be distributed to the Jewish consumer?

Here we found in the poskim some big Chidushim to resolve this problem:

Harav Asher Weiss Shlit"a (שם) suggested that the above way of calculating is wrong since in the Torah we don't follow statistics, but rather we follow majority, and since the majority of cows are kosher then we consider all the milk as kosher. For example, the Halacha brings down that if a piece of meat is found on the street in a town that has nine kosher butcher stores and one that isn't kosher, we follow the majority of stores and allow the meat. With the same logic, if one finds ten pieces of meat at the same location we don't say that the statistics are that one piece out of the ten should be treif, rather since we completely follow the majority, we consider them all to be kosher.

The above answers the question of how to deal with milk when the statistics show that the treif is less than the majority of kosher cows, but some Poskim felt that the non-kosher milk makes up more than half; which then means that we don't have a kosher majority to rely upon. This issue is even more problematic for Sephardim who

Blessings to our generous donor for allowing the continuation of our newsletter to be available around the NY tristate area, Monsey, Miami, and more. May he and his wife merit to see much Nachat from their children and see them grow to be big Talmidei Chachamim!

IS THE MILK WE ARE DRINKING KOSHER?

eat only Bet-Yosef meat, in which the lungs are very clean. The amount of the cows that have such clean lungs is in the low single digits. If so, how can we not eat the meat of most cows, whilst simultaneously drink their milk?

Rabbi Moshe Shternbuch shlita (תשובות והנהגות ח"ה סימן רמה) says that most of the those treif cows which we consider to be a majority, are actually only Safek Treifot, doubtful Treifot.

Since they are only Safek treif, we can be lenient, as we are only strict when it comes to eating the actual meat of those cows, because eating non-kosher meat is a Torah prohibition- **אסור לאכול** which is very strict; but the milk which comes out of the cows is only under a positive commandment- **אסור עשה** which can allow us to be more lenient and permit the milk when it's doubtful.

Rabbi Shternbuch says that he doesn't have a source to his chidush, which still leaves us with this issue unresolved. The Rabbi then offers another way to answer the above question. The Halacha says that when kosher and non-kosher liquids are mixed, according to the laws of the Torah (Deoraita-Biblically speaking) the non-kosher liquid is nullified and all is permitted, but the rabbis required that there must be 60 times more kosher liquid than the non-kosher. The rabbis said that we must calculate 60 times only if we are certain that there is non-kosher milk in the mixture, but when we have a doubt, we rely on the Torah's majority. Hence, since the milk is mixed into big tanks in which the majority of the milk is kosher, it is permitted. (חלב האסור מעיקר הדין ללא חומרות) (החכמים הינו ודאי מיעוט).

Hacham Ovadia (יביע אומר ח"י יו"ד סי' נח ח"ג אות יג) also brings the same idea from the Pri-Chadash who says that most of the cows we restrict are not really treif, but we just take extra precaution and are very vigilant to forbid many extra things which are really permitted. Being strict in such instances is only regarding the meat that is in front of us and

we see the potential problem; but the milk, say the sefer Kise' Eliyahu (סימן פא) and Hacham Ovadia, that since the cow isn't in front of us and we don't see any problem, we permit it.

Cow's surgery

Another serious concern of milk Kashrut is the treatments the farmers do to the cows.

Rav Belsky (שולחן הלוי סימן טו) explains that the cows often suffer from displaced abomasum, the fourth stomach section. The stomach is dislocated due to the cow's pregnancy and much gas build up.

This happens because in contemporary times, instead of letting the cows graze in the fields and eat grass, the farmers stuff the cows with processed food to increase the milk production.

Since the stomach dislocation can be fatal to the cows, the farmers came up with different treatments. One of the more common treatments is to have a surgery in the stomach to put it back in its place. To prevent future gas problems, often they install a tube to the stomach which allows the farmer to release the gas whenever he feels that the cow might be getting sick.

Both of those remedies require the puncturing of the stomach which renders the cow Treifa.

There is a much discussion amongst the poskim whether the milk from such cows is treif and whether the milk sold in stores that come from such cows is permitted. (Rabbi Belsky permitted while many others, including Rav Menashe Klein in Mishne Halachot were stringent.)

When one buys Chalav Yisrael milk he gains two advantages. One, the fact that there is a Halachic required supervision over milk, and second that the Mashgiach on the field makes sure that the milk comes from cows which didn't go through the above surgeries.

THE DOMINO-PUZZLE MARRIAGE

Do husbands and wives build their relationship the same way siblings do? Well, of course not. Sometimes it seems like connecting with a spouse is much harder than the siblings. Why is it so?

The Torah uses special terminology for the Parochet, the curtains of the Mishkan. They are described as pieces that are connected to each other: "woman to her sister". The curtains are called women and they are connected as sisters connect to each other. When the Torah describes the Kruvim, Rashi points out that a similar language is used to describe them, but this time it's not in the sisters, but as brothers: "man to his brother". What is the reason that the Torah refers to the Kruvim in sibling form?

The Torah comes here to teach us an important lesson about family dynamics versus marriage dynamics which we can all benefit from, to build a better relationship with our spouse and even with family members.

Family members are very similar to each other in many

ways. They look alike and they think the same. Many times they like and enjoy the same things and feel very much the same. The reason is because they are similar in their genetic

makeup, and they also grew up in the same house and similar environment with the same family members. This is even more so if they are both the same gender.

However, a husband and wife are complete opposites. They are of opposite genders and they grew up in different houses with different views of life.

They are so different, that at the time that Hashem created them, out of all possible words or expressions to describe His new creation, He found it fit to point out this difference as 'ezer kenegdo' - an opposite helper.

The difference between the two types of relationships is interesting, as by siblings it is easier to connect than the spouse, but on the other hand when spouses connect their bond is much stronger.

We can understand this phrase by way of analogy to puzzle



THE DOMINO-PUZZLE MARRIAGE

pieces and domino pieces. Domino pieces are shaped similarly and can be put near each other; by puzzle pieces this isn't so, they can't be put near each other at all because they are shaped very different. It's either that the pieces don't connect at all because they don't fit with each other, or that they match and fit one another perfectly in a very strong bond.

When those who are zocheh—merit to connect, their spouse is an ezer—an aid. Those who aren't zocheh to connect, they will be negdo—a force against each other because the puzzle pieces are very different.

It is our work and duty to ensure that we fit the puzzle pieces of the marriage properly. On the other hand, it should be a simple matter to connect with siblings due to the similarities, but sometimes that seems to be even more difficult than our marriages! This is because people make the choice to work on their marriages and have the will to do so. We should make sure to take advantage of the easy connection that siblings have. It is imperative to have the desire to connect in both cases!

Facing each other or facing away?

The Keruvim mentioned in our Parasha are the two golden figures that laid on top of the Aron. When describing how they were constructed and the shape they took, the Gemara defines them as kruvya, meaning two children, and Rabeinu



Bechayey adds that they were in the shape of a man and a woman. The Kruvim would stretch their wings above, protecting the Kaporet underneath them. Chazal tell us that this

imagery illustrated the feelings in the relationship between Hashem and Am Yisrael. Emotions are one of the most important factors in a relationship. Once we build a home, we must focus on mutual good and healthy feelings to each other. As shown with the Kruvim: the Gemara tell us

that not always would those Keruvim face each other; sometimes they would face away. At certain auspicious times, the Keruvim would even embrace each other! The way the Keruvim were standing at any given time depended on the way our relationship with Hashem was.

When Bnei Yisrael would make the journey at the Festivals to Yerushalayim three times a year, the Parochet would be opened to show the Kruvim. At those times the Keruvim appeared to be hugging each other, as if to say "look how much Hashem loves you: He is hugging you, like the Kruvim are embracing." However, at less happy times, the Kruvim faced away, towards the walls. This would happen when there was strife in the relationship between Hashem and Am Yisrael, because they weren't carrying out Hashem's will.

Hashem's expressions of affection teach us how to behave in our own homes, and ensure that both spouses retain good communication and happy and loving feelings toward each other.

HALACHOT ADAR

It says: משמחה אדר מרבים, one should rejoice in the month of Adar. How is that done exactly?

There are different opinions in the Poskim of how to apply this happiness. Some say that all that is needed is to eliminate the sadness from one's heart (הליכות שלמה לר"ז אורבך), whereas others feel that active happiness is needed. Therefore, some Gedolim drank some wine on Rosh Chodesh Adar. (הסתייפלו וכן בדרך שיחה סוף מקץ)

Lema'ase, each person should do whatever brings him happiness (נמוקי אורח חיים)

Rav Tsadok Hakoan (פרי צדיק ר"ח אדר) brings a more spiritual approach, that one should try to connect with Hashem, and the feeling of that connection will elevate him to happiness.

My way of feeling happy is to do certain things that I'm not sure follow the guidelines of the right Hashkafa, is that permitted this month?

The happiness on the month of Adar and also on the day of Purim must be "Kosher happiness". Ideally, one should strive to have what is called the "happiness of Mitzvah", which means it should be such a happiness which elevates one

spiritually and brings him closer to Hashem (שבת לב).

I find it very hard to actively be happy, am I obligated to rejoice nonetheless?



Unlike the three holidays which have an obligation to be happy as it says ושמחת בחגך; the happiness on the month of Adar isn't a complete obligation, rather a good and correct state of mind (ר"ח קניבסקי זצ"ל בדרך שיחה סוף (מקץ), especially according to the explanation

we mentioned before that the happiness means to remove sadness from the heart.

It says in the Gemara that if one has a court case, he should push it to the month of Adar since it is a month of good fortune. But doesn't it say that the Nation of Israel are above fortune (אין מזל לישראל)?

The Ritva (a Rishon who lived about 800 years ago) writes that although during all months of the year the Nation of Israel isn't controlled by the constellations, not for the good nor for the bad, in the month of Adar, we are helped by the good fortune of that month.

שלום לכם.

אחר שהתרבו הפרובוקציות של נשים המגיעות לרחבת הכותל המערבי בצורה מתריסה, וביחוד לאחרונה שהוסיפו עוד להגיע בלבוש שאינו הולם ולא צנוע, התעוררו כמה שאלות: ראשית, למה בעצם אין הם יכולות גם לקיים את מצות התפילין והטלית. שנית האם מותר להמשיך בתפילה בעת שהנשים נמצאות בעזרת האנשים. וכן האם מותר להתפלל שם כשהן מגיעות בלבוש שאינו צנוע.

תודה מראש לכבוד הרב על המענה.

ראשית נבאר מעט את חשיבות מקום הכותל המערבי כדי שנבין איך עלינו להתנהג בבואנו אל הקודש.

חז"ל המפוזרים במדרשים. וידוע שמקום המקדש היה מקום תפילה אבותינו הקדושים וגם היום הוא מקום תפילה קבוע לרבים ולכן יש במקום זה קדושה רבה, ובדאי שאין קדושתה פחותה מבתי כנסיות ובתי מדרשות רגילים שעליהם צייתה תורה "ואת מקדשי תיראו", ואמרו רבותינו שבתי כנסיות שלנו נכללים בציווי זה כיון שהם נקראים מקדש מעט.

לגבי דין הנחת תפילין ולבישת טלית יש לציין שאין הם מחויבות במצוות אלו כיון שהם מצוות עשה שהזמן גרמא. פירוש, שכל מצווה שאינה תמידית אלא שבאה בזמנים מסויימים אין הנשים מחויבות בהם, וכגון מצוות סוכה, לולב ושופר שיש להם זמן קבוע ואינם חייב תמיד.

כמו כן טלית זמנה רק ביום ולא בלילה כיון שנאמר בתורה על מצוות הציצית: 'וראיתם אות' דהיינו בזמן שניתן לראותם והוא ביום, ופטורים ממצוות הציצית בלילה, ומכאן שאין הנשים חייבות במצוה זו. כמו כן נשים פטורות ממצוות התפילין שגם היא נחשבת כמצוות עשה שהזמן גרמא, כיון שאין מניחים תפילין ביום השבת.

והנה אישה רשאה לקיים מצווה שהיא פטורה ממנה אם תרצה והיא גם תקבל שכר על קיומה, ולכן היה נראה להתיר לאישה להניח תפילין ולהתעטף בציצית אלא שכתבו רבותינו שאף על פי כן אין לה להתעטף בציצית וטלית משום כמה סיבות (ראה בשו"ת מהר"ל החדשות סימן ז') וכן פסק הרמ"א (או"ח סי' יז) שנראה הדבר כיוהרא.

Megilot For Sale

A portrait of a man with a large, dark beard and mustache. He is wearing a white turban with a purple and white patterned band. He is also wearing a white garment with a purple patterned scarf or shawl draped over his shoulders. The background is a warm, brownish-gold color.



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