



DVAR TORAH PARSHAS BO



By: Rabbi Noach Peled

Striking the Egyptian Within: Embracing Our True Jewish Identity

This week's Parsha Message is part of a beautiful speech I was fortunate to hear back in 2015 from Mr. Abbey Berkowitz a"h, speaking to Ohr Fellowships high-school juniors and seniors.

Why did He (Hashem) bring darkness upon them (the Mitzrim)? Because of the wicked Jews in that generation who did not want to leave (Mitzrayim), they died during the three days of darkness, so that the Mitzrim would not see their downfall and say, "they too are being plagued like us." – Rashi 10:22

(Just) one out of five (Jews) went out (of Mitzrayim), four fifths died during the three days of darkness – Rashi 13:18

In Mitzrayim, so many of our people could not overcome their internal struggles between their **true Jewish self**, and the **Egyptian culture in which they grew up**. Sadly the "Egyptian" in them took over and thus they remained in Egypt forever.

When we look carefully, we see that as a young man, Moshe himself seemed to live through this very struggle, and overcame it.

It was in those days that Moshe grew (ויגדל משה) and went out to his brothers and saw their burdens, and he saw an Egyptian man striking a Hebrew man of his brothers. He turned this way and that way, and saw that there was no man, so he struck the Egyptian and hid him in the sand. 2:11-12

Moshe was raised as an Egyptian prince in Pharaoh's palace. Rashi explains that "ויגדל משה - Moshe grew" means Moshe became more prominent; at that time Pharaoh appointed Moshe in charge of the royal palace.

It was then that Moshe noticed **an Egyptian man striking an עברי איש – a Jewish man**, meaning that the aristocratic royal Egyptian identity within him was beginning to overcome his authentic Jewish identity.

He turned this way and that way, he examined these two conflicting aspects of his identity – the Egyptian prince and the pure Jewish soul, **and saw that there was no man**, he realized that his true essence – the Jewish man he was really meant to be – was at risk.

Moshe was not going to let that happen, he was not about to abandon his genuine, rich heritage, **so he struck the Egyptian** within himself, terminating it once and for all, **and hid him in the חול – sand**.

חול (sand) means secular or profane (like לחול קודש בין המבדיל). Moshe expelled the secular Egyptian part of himself from within, and left it behind, buried deep in Mitzrayim.

Later, Moshe fought this same inner battle in Midyan (see Shemos 18:3, in naming his son Gershom, Moshe was thanking Hashem that he managed to remain a גר – separate and estranged to Midyanite culture). Because of this, Moshe emerged as our leader and savior, and the conduit of our Torah, forever known as Moshe Rabbeinu – our Master Moshe.

This struggle remains as real today as ever. Our bold efforts to properly define our identity, strip away the goyish culture, and allow our inner true Jew to emerge, will spark our soon-to-come geulah.



By: Rabbi Aryeh Gitlin

HALACHA CORNER

SHEHAKOL OR MEZONOS? A GUIDE TO ICE CREAM BRACHOS



What bracha does one make when eating:

Ice cream in a cone?

An ice cream sandwich?

Cookies n' cream ice cream?

A cookies n' cream milkshake?

Ice Cream in Cone

Mezonos food made from the five grains (excluding rice), has a unique chashivus (halachic importance). Because of this importance, it is not easily batel (it does not become insignificant when mixed with other foods). Even when mezonos is the minority ingredient and would normally be considered tofel (a secondary food) it typically still requires its own bracha.¹

For example, soup nuts added to chicken soup would usually be batel to the soup and would not need a separate bracha. However, since they are made from the five grains, a mezonos bracha must be recited.

When two brachos are required, mezonos is recited first, as it comes earlier in the seder habrachos (the order in which brachos are given precedence). Since some poskim maintain that mezonos is treated as the ikar (the primary food) in almost all cases, when reciting two brachos one should have in mind that the mezonos bracha applies only to the mezonos item. This allows a second bracha to be recited on the remaining food.²

When holding ice cream in a cone just to keep your hands clean, the cone is not being eaten for its own sake. This is a stronger level of tofel. The cone acts entirely as a utensil, not as food. Unlike a regular secondary food, which is eaten alongside the main item and exempt because it is secondary, the cone here is not considered food at all. Therefore, no bracha is required on the cone. One recites only shehakol on the ice cream.³

However, if one enjoys eating the cone, a mezonos must be recited on the cone. The Shlah HaKadosh notes that it is difficult to know if a person truly has no intention to eat the secondary food.⁴ When in doubt, we follow the rule of safek brachos lehakel. Therefore, one should have the cone in mind when reciting shehakol on the ice cream.

Ice Cream Sandwich

A person should recite two brachos on an ice cream sandwich. First, mezonos is recited on the cookie portion. This is followed by shehakol on the ice cream.⁵ Theoretically, if a person is primarily interested in the cookie and the ice cream merely enhances it, only a bracha on the cookie would be required.

Cookies n' Cream

There is discussion among the poskim regarding the bracha on cookies n' cream ice cream. According to the straightforward reading of the Mishna Berurah,⁶ if the cookie pieces are large enough to be chewed as a distinct food, a bracha should be recited on them.

The same applies to a cookies n' cream milkshake. If the cookie pieces are large enough to be chewed, a bracha should be recited. If the cookie pieces simply slide through and are not chewed, they are considered part of the drink. They do not retain the status of mezonos, and only shehakol is required.⁷

If in doubt, the best option is to eat a definite mezonos item that certainly requires its own bracha. If that is not available, one should have the cookie pieces in mind when reciting shehakol.

1. Brachos 36b
2. Halichos Brachos 2 Maika page 133
3. M.B 212:15
4. M.B 212:5
5. Igros Moshe O.C 4:43
6. 208:8
7. M.B 208:23

DAILY SCHEDULE

Morning and Afternoon Kotel (M-F)
 7:40am - 8:30am
 Annual Yomi with Rabbi Smith
 7:40am - 8:30am
 Open Bet Midrash with Chayvina learning
 1:15pm - 1:35pm

Kotel Zmannim
 9:30am - 1:00pm
 5:30pm - 6:00pm

Night Seder (S-F)
 Open Bet Midrash and Chayvina learning
 8:30pm - 10:00pm
 Daf Yomi with Rabbi Smith 9:15pm - 10:00pm
 Kiryan Meschita with Rabbi Eli May 9:30pm - 9:00pm
 MiY Daf Yomi 9:00pm (English)
 2:00pm and 8:00pm (Hebrew)

WEEKLY SHIURIM

Monday
 MNSGA with food & drinks
 8:30pm - 10:00pm

Tuesday
 SCP with Rabbi Freeman
 8:30pm - 10:00pm

Wednesday
 Rabbi Eisen on Chaga V'Yiddishus
 8:30pm - 10:00pm
 Rabbi Peled on Sefer Yona
 9:15pm - 10:00pm

Thursday
 Shovavim shiur from Rabbi Peled
 9:00pm - 9:40pm
 Guest speaker
 9:45pm - 10:00pm

Kids Programs
 Avon w/ Buzim and Sparks
 Mezer Shabbos
 7:30pm - 8:15pm
 Mishna with Rabbi Altrusy
 Tuesday Night
 6:15pm - 7:00pm

Contact Rabbi Freeman at 404-985-7563 for chavrusa
 Contact Shauly Roth at 786-948-5677 for sponsorships

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Mens Taharas HaMishpacha Refresher

Throughout the 6 Weeks of Shovavim, Rabbi Noach Peled will review the primary topics in Hilchos Taharas HaMishpacha

SHOVAVIM

The group will meet
 Thursday Nights 9:00-9:45

A great opportunity to learn/sharpen your knowledge of these vital topics

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