



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 6:50 p.m.

Parshas Vayikrah 5773

Vol. 9 Issue 20

DVAR TORAH

iChometz

By Rabbi Yosef Prupas

As we get closer to *Pesach* we focus on something that is common to this week's *Parsha* and *Pesach*. That common factor is *chometz*, which is forbidden both on *Pesach* and in the Temple during the bringing of sacrifices. *Chometz* is symbolic of the *yetzer horah* (evil inclination), representing out of control desires. Just as yeast left unchecked turns dough sour, so too a person who does not have control of himself will go to ruin. The rising of the dough via the yeast also represents *ga'avah*, (haughtiness). In reality the *yetzer horah* and *ga'avah* are one and the same. It is a person's negation of G-d's existence which brings one to haughtiness. That is why *chometz* is not permitted to accompany a sacrifice, because what it represents is inappropriate while bringing a sacrifice to Hashem. It is also why once a year we reflect upon the lesson of *chometz* during the *Yom Tov* of *Pesach*.

The same concept is found in the requirements for the sacrifices brought in the Temple. The Maharal explains that the reason we offer *korbanos* (sacrifices) only from animals that are not predators, is because Hashem associates Himself with the oppressed. People who have achieved success often attribute it to their own efforts and abilities. On the other end of the spectrum are the down-trodden who realize that everything comes from Hashem. And so again, here we see the connection between the sacrifices and the removal of haughtiness.

This concept is further seen in the need for salt to accompany the *korban mincha*. Rashi explains that when the lower waters were separated from the upper waters on day two of Creation, the lower waters were distraught. The rule is "one should ascend in *kedusha* (holiness) and not descend." The waters were now being lowered into a finite world, a world of physicality. G-d

therefore made a covenant with the water that in the Temple water would be used for libations, and its salt would accompany the *korban mincha*. As a result the water was elevated in *kedusha*. The Maharal points out that the water by lowering itself was instead elevated. This is applicable in all areas of life, for in order to grow spiritually one has to "diminish" oneself by understanding that any success is only G-d given. One has to realize that his abilities and talents were given to him by G-d so that he can achieve his predestined goals in life.

We live in an era of "i" phones and the like, whose whole marketing scheme is to grab us by focusing on ego and self. We are inundated by ideologies which cause one only to think about what is in it for him. During this period prior to *Pesach*, during *Pesach* itself, and with the weekly Torah portions that teach us about sacrifices, we can think about the lesson of the *chometz*, the sacrifices, and water, and apply it to our lives. May our learning of Torah and increased humility in turn merit the coming of *Moshiach* speedily in our day.

DVAR HALACHA

Krias Hatorah part 3

By Rabbi Yochanan Eskenazi

When one is called to the *Torah*, he should go immediately and not delay (Mishneh Berurah 141:25). The reason is because one should display *kavod hatzibbur* (being courteous to the congregation) and also *kavod hatorah* (honoring the *Torah*) by demonstrating how dear the *Torah* is to him (Mishneh Berurah 141:22). Similarly, one should take the most direct way on his way to the *bimah* and the longer way back after his *aliyah*, to show that leaving the *Torah* is difficult for him (Aruch Hashulchan 141:9).

The *oleh* recites *Barchu* before reciting *Birchas Hatorah* (Shulchan Aruch 139:6). The *tzibbur* responds *Baruch Hashem Hami'voruch L'olam Va'ed*, in order to show that they also want to be included in blessing



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Hashem (Shulchan Aruch 139:7). Afterward, the *oleh* recites *Birchas Hatorah*; the *brachah* of *Asher Bachar Banu* before *krias hatorah* and *Asher Nassan La'nu* etc. afterward.

Before one recites the *brachos*, he should open the *Torah* and look at the place where his *aliyah* starts (Shulchan Aruch 139:4). When reciting *Barchu* and the *brachos* before reading, he should keep the *Sefer Torah* open, because it is considered *tircha d'tzibbura* (inconveniencing the congregation) to close and then reopen the *Torah* (Mishneh Berurah 139:17). As an aside, *Rabbi Yissochar Frand, shlit"a*, points out that we see how important the honor of the *tzibbur* is. Even though opening and closing will only add merely a few seconds; *Chazal* were still careful that one should not inconvenience other people (Parshas Balak-5768)!

The Rama [139:4] suggests one to turn his head to the side [so as not to seem as if he is reciting the *brachos* written in the *Torah*]. However, the Mishneh Berurah [139:19] brings an opinion that it is not proper to physically turn one's head away, rather one should close his eyes. One should recite *Barchu and Birchas Hatorah* in a loud and audible voice in order that the

tzibbur can answer *amen* (Shulchan Aruch & Rama 139:6). The Mishneh Berurah [139:24] explains that as long as 10 people heard him recite *Barchu* it is sufficient.

While one is reciting *Birchas Hatorah* one should hold onto the handles of the *Sefer Torah* (Shulchan Aruch 139:11). The Mishneh Berurah [139:35] adds that one should also hold on to the *Torah* the entire time it is being read.

There is a *minhag* to slightly lift up the *Sefer Torah* while reciting the words *V'nassan La'nu Es Toraso* (and He gave us His *Torah*) and *V'nassan La'nu Toras Emes* (and He gave us the truthful *Torah*) to show that this is the *Torah* that *Hashem* gave us (Aruch Hashulchan 139:14).

The *oleh* should recite the *leining* quietly along with the *baal koreh* during his *aliyah*, in order that his *brachah* is not a *brachah le'vatalah* (Shulchan Aruch 141:2). Both the *oleh* and the *baal koreh* should stand (Shulchan Aruch 141:1). Someone who has difficulty standing may lean on something a little bit (Shulchan Aruch 141:1 & Mishneh Berurah 141:4). The *oleh* should wear a *tallis* (Mishneh Berurah 14:11 & Aruch Hashulchan 91:2).

Kollel News

Chaburas Chacham Lev

Friday, March 15:

6:50 p.m.: Candle Lighting

7:09 p.m.: Shkiya/Sunset

Shabbos, March 16:

8:15 a.m.: *Shacharis*,

9:34/ 10:10 a.m.: Latest *Krias*

Shema

Rabbi Eskenazi's Ramban shiur

6:00 p.m.: Mincha

Shalosh Seudos Farewell to the

Goldfarbs

7:09 p.m.: Shkiya/ Sunset

8:04 p.m.: Maariv

8:21 p.m.: 72 Minutes

9:30 p.m.: Rabbi Reisman's Shiur

1. Farewell to the Goldfarbs: The Kollel wishes לצאתכם לשלום a very special couple, Rabbi and Mrs. Barzeli and Yehudis Goldfarb, who will be moving to Maryland. We will be having a seudas preida, farewell party at Shalosh Seudos, Parshas Vayikra to mark this occasion. All men are invited. Mincha: 6:00 followed by Shalosh Seudos.

2. Yeshivas Bein Hazemanim: Yeshivas Bein Hazemanim - NEW THIS YEAR - SEFORIM GIVEAWAY!!!! Your Yeshiva Away From Yeshiva! Shiurim will be given by prominent שיעור בעניני דיומא Breakfast served daily until Pesach! Every weekday and Chol Hamoed Tue. March 19- Friday. March 29 Shacharis 8:00 a.m. Mincha: 1:40 p.m. NEW THIS YEAR - SEFORIM GIVEAWAY!!!! Seforim will be given to all bochorim back from Yeshiva that learn a minimum of 15 hours dur-

ing the sedorim of Yeshivas Bein Hazemanim. Choose between a few sets of seforim

Community News:

Bnos of Bala Cynwyd will meet this Shabbos

Torah Youth: will meet from 3:30– 4:30 LMS Social Hall. Grades K-8th. **Note the new starting time!** If you would like to help sponsor a Shabbos or want more information contact Rabbi Sruli Schwartz at Sruli@torahyouth.org or Rabbi Ari Silver at 610-6686-6833 or SilverDollar@verizon.net

Mazel Tov:

Mr. and Mrs. David and Cyndilee Kosloff on the Bar Mitzvah of their son, **Sam!** A special Mazel Tov to the grandparents,

Mr. and Mrs. Ted and Phyllis Kosloff!

Mr. and Mrs. Marc and Debbie Frankel on the engagement of their daughter, **Rachel!**

Rabbi and Mrs. Avraham and Mindy Baum on the birth of a granddaughter, **Chaya**, born to **Aaron Simcha and Nechama Rena Baum!**

Mr. and Mrs. Dovid Ganz on the engagement of their son, **Yaakov!**

If you would like to receive Menucha Vesimcha by weekly email or to sponsor an issue of Menucha Vesimcha in someone's honor / memory, please contact the editor at: menuchavesimcha@phillykollel.org

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