



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:25 p.m.

Parshas Acharei Mos Kedoshim 5773

Vol. 9 Issue 21

DVAR TORAH

A Special Land

By Rabbi Yochanan Eskenazi

After delineating the various prohibited relationships, the *Torah* says “the land became contaminated... and the land expelled its inhabitants.” The **Ramban** asks that the implication of the *Torah* is that the prohibition of immorality and idol worship is exclusively in *Eretz Yisroel*. Obviously that is not true, for this prohibition applies everywhere. Why then does the *Torah* specify that it is these sins which will cause the Jewish people to be expelled from *Eretz Yisroel*?

The **Ramban** explains that when *Hashem* created the world, He created different places [upper and lower worlds] to be ruled by a particular star and constellation, i.e. spiritual powers that rule over each particular place and deliver *Hashem's* blessings. However, *Eretz Yisroel* is unique. Since it is the center of the inhabited world *Hashem* did not appoint any administering angel over it. Rather, *Hashem* Himself directly took charge of *Eretz Yisroel*.

Harav Shlomo Wolbe, *zt"l*, explains that since *Hashem* does not rule directly over the other nations, He is not their guardian. It can therefore be understood why over the course of history all the other nations eventually vanished. However, with regard to the Jewish people, *Hashem* watches over His nation them forever. Only the Jewish people, against all odds, have survived the course of history. Therefore, *Hashem* required of the Jewish people to live there with an increased level of holiness, so that they differed from the other nations and would be worthy of dwelling in the land directly governed by *Hashem*. That is why the *Torah* says that one who is involved in immorality and idol worship while in *Eretz Yisroel*, the Land itself will spit him out. It is a greater disgrace to *Hashem* to be involved in

these aforementioned sins in His “backyard.”

The lesson is obvious; *Eretz Yisroel* should be close to the heart of every Jew. One has to be very careful not to make fun of or complain about the land that *Hashem* gave us as a special gift. If one has the opportunity to be there it is important to cherish each moment, and try to tap into the spiritual growth that is readily available for one who wants it.

DVAR HALACHA

Halachos of Sefiras Ha'Omer part 1

By Rabbi Yochanan Eskenazi

The *Torah* [Vayikra 23:15- 16] says: “*U'sefartem lachem me'macharas ha'Shabbos mee'yom havayeschem es omer ha'tenufa sheva shabosos temimos t'heyena. ad mee'macharas ha'Shabbos ha'sheveeis tisporu chameeshim yom* (You shall count for yourself from the day after *Shabbos*; from the day when you bring the *Omer* of the waving, seven weeks they shall be complete. Until the day after the seventh week you shall count fifty days)”. Elsewhere [Devarim 16:9] the *Torah* writes “*Shivus shavous tispor luch* (seven weeks you shall count).”

During the time of the *Bais Hamikdash*, when the *korban omer* was brought on the 16th of *Nissan*, there was a *mitzvah me'deoraisa* to count 49 days from the day the *korban omer* was brought until *Shavous*. Nowadays, that we sadly do not have the *Bais Hamikdash*, there is a *machlokes* whether the *mitzvah* to count remains a *mitzvah me'deoraisa* or is a *mitzvah me'derabanun* [enacted as a *zecher l'mikdash* (a remembrance to what was done in the *Bais Hamikdash*)]. Most *Poskim* hold that it is *me'derabanun* (Be'ur Halachah 489:1 s.v. *lis'por*).

The *Sefer Hachinuch* [306] explains that the reason for this *mitzvah* as follows: The primary reason why the Jewish people were redeemed from *Mitzrayim* was in order to accept the *Torah* and to keep it. Therefore, *Hashem* commanded us to count, beginning the 1st day



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after we were redeemed [which is the 16th of *Nissan*, the Jewish people left *Mitzrayim* on the 15th of *Nissan*] up until the time that the *Torah* was given at *Har Sinai* [on *Shavuos*], in order to show how much we anticipate reaching the time when the *Torah* was given. As an aside, the *Sefer Hachinuch [ibid]* adds that the reason we start counting up from number 1 and not from 49 and down is because we do not want to start off with a big number since it appears that *Shavuos* is very far away. However, once we already start counting up we continue counting this way until the end.

Similarly, the Medrash explains that the *korban omer* consisted of animal food [barley] and the *korban* that was brought on *Shavuos* consisted of human food [wheat]. *Hashem* was showing the Jewish people when they left *Mitzrayim* they were on a low spiritual level comparable to an animal. Only after they received the *Torah* were they considered people. Therefore, when counting we count "to the *omer*" to realize that without *Torah* we are comparable to an animal (Aruch Hashulchan 489:3).

Men are obligated (Shulchan Aruch 489:1). Women are exempt, since this is a *mitzvas asei*

she'hazman grama (time bound *mitzvah*) (Mishneh Berurah 489:3). However, the common custom is that women do count, similar to other *mitzvos asei she'hazman grama* that women generally perform. [For example, listening to *shofar*, eating in the *succah* and shaking the *daled minim*] (Aruch Hashulchan 489:4). The Mishneh Berurah [489:3] writes that the custom where he lived was that women count, but without reciting a *brachah*, since they generally do not understand what they are counting and also many times forget to count. It is important to note that many *Poskim* hold that nowadays these reasons do not apply since it is common to have many reminders [for example, *sefiras ha'omer* calendars and electronic reminders]. Accordingly, some say women should count with a *brachah* (Koveitz Halachos 1:2 & ftnt. 2). Children, who have reached the age of *chinuch*, should be taught to count. A child who skips a day should continue counting without a *brachah*, just like an adult (Koveitz Halachos 1:3).

There is an opinion that holds that it is preferable that one should count himself and not fulfill his *mitzvah* by listening to someone else. Therefore, ideally each person should count for himself (Mishneh Berurah 489:5).

Kollel News

Friday, April, 19:

6:00 p.m.: Mincha

Likras Shabbos Program

6:50 p.m.: Kabbolas Shabbos/
Ma'ariv

7:25 p.m.: Candle Lighting

7:43 p.m.: Shkiya/sunset

Shabbos, April 20:

8:15 a.m.: *Shacharis*

9:01/ 9:37 a.m.: Latest *Krias Shema*

Rabbi Eskenazi's Ramban shiur
Chaburas Chacham Lev

6:00 p.m.: Mincha

Shalosh Seudos Farewell to the
Goldfarbs

7:44 p.m.: Shkiya/ Sunset

8:46 p.m.: 72 Minutes

10:00 p.m.: Rabbi Reisman's Shiur

1. Business Ethics Case Study 2:

Rabbi Biberfeld leads a discussion group on interesting questions relating to business ethics and their halachic ramifications. This lively interactive class places thought provoking, professional, ethical dilemmas within the framework of halachic discussion. Feel free to come and enjoy! Shabbos afternoon at 5:15 at the Kollel, followed by Mincha at 6:00. Topic: Stop the Bullying! A father sees an older kid hitting his young son in the park. He walks over and punches the older kid who then winds up in the hospital with broken bones. Is the father halachically liable for the damages?

2. A New and Exciting Erev Shabbos Learning Program: Likras

Shabbos: Join us for the second wonderful week as we Welcome Shabbos Peacefully and Amidst the Kedusha of Torah study. Mincha 6:00 P.M. through the summer.

Annual Lecture 2013 with HoRav Aharon Kahn, shlit"a: YOU ARE INVITED! THE KOLLEL'S FOURTEENTH ANNUAL LECTURE May 6, 2013 at the Merion Tribute House featuring, HoRav Aharon Kahn, shlit"a, Rabbi, Congregation Knesses Bais Avigdor Rosh Yeshiva, Yeshivas Rabbeinu Yitzchak Elchonon (YU) who will speak on: Mesorah or Morasha-Let Us Explore Together What It Means To "Learn Torah" Program begins at 7:45 p.m. (Mincha 7:30 p.m.)

Community News:

Bnos of Bala Cynwyd will meet this Shabbos at LMS from 4:30 to 5:30

Mazel Tov:

Mr. and Mrs. Barry and Miriam Gesserman, on the birth of a granddaughter, born to Hillel and Leah Nadler!

Condolences to Rabbi Mike and Denise Stern:

The Kollel Rabbis and staff offer condolences to our dear friends, Rabbi Mike and Denise Stern on the passing of their beloved daughter, Shoshie, a"h.

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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