



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:59 p.m.

Parshas Behaloscha 5773

Vol. 9 Issue 25

DVAR TORAH

Whatever It Takes

By Rabbi Yerachmiel Lichtman

In this week's Parsha we have the episode of a group of Jews who were unable to perform the *mitzvah* of the *korbon pesach* on time because they were *tamai nefesh* (impure through contact with a dead person). The Gemarah in Succah (25a) explains that these were the Jews who were carrying the *aron* (coffin) of Yosef *Hatzadik* from Mitzrayim. Out of a great desire to fulfill this *mitzvah*, they appealed to Moshe *Rabbeinu* for help. They were distraught at the possibility of having to forgo this *mitzvah* as a result of their being in a state of impurity. Rashi further explains that these individuals were requesting that although they themselves were barred from physically bringing the *korban*, Moshe should at least allow the *Kohanim* to throw the blood on the *mizba'ach* and eat the *korban* on their behalf.

Rav Moshe Feinstein, *zt"l* in his *Sefer Darash Moshe*, asks: what was to be gained by implementing the above solution; doesn't the Gemarah in Pesachim (61a) teach us that a *Korban Pesach* that is sacrificed on behalf of someone who is impure is rendered unfit? If so what was their intent?

Rav Moshe answers that these people are teaching us a timeless lesson. This group, because of their tremendous love for Hashem's *mitzvos*, wanted to do whatever was possible. Even if they were not able to fulfill the necessary requirement, they still desired to remain connected and involved. We can now possibly understand why Hashem eventually gave them a "second chance," because they possessed a strong will and desire to be connected to this *mitzvah*. In truth this is a lesson for everyone.

A practical example of this says Rav Moshe, is if someone cannot eat a full *kezayis* of *maror* on Pesach night, he should attempt at least to eat a little bit so as to feel connected to the *mitzvah* of Hashem. Similarly, we find that one who is unable to sit in a Succah, should see to it that he at least builds a Succah to demonstrate how much he loves to serve his Creator.

This lesson was taught to us throughout the history of

the Jewish People. In recent times, during the Holocaust, dozens of stories are told of the self-sacrifice demonstrated by Jews in the camps just to fulfill a *mitzvah*, or even part a *mitzvah*. Using a candle made out of a potato peel to light the Menorah for only one night of Chanukah, or wearing part of a pair of Tefillin for a moment, or acquiring flour before Pesach in order to have a small taste of Matzoh, are just some of the many examples.

With the above we can understand the blessing bestowed upon a child at his *bris milah*. "Just as he entered the covenant, so too, may he enter Torah, Chupa, & good deeds." One can ask: If part of the objective of learning Torah is to lead one to good deeds, aren't words "good deeds" superfluous?

Rav Moshe answers that our blessing to the young child is that in addition to the actual "good deeds" that he will eventually perform, we also bless him that he should have a love for Hashem's *mitzvos* and do whatever he can to be involved and connected to them at all times and under all circumstances.

DVAR HALACHA

Halachos of Judging A Fellow Jew Justly

Part 1

By Rabbi Yochanan Eskenazi

The Posuk [Vayikra

19:15] says "*Betzedek tishpot amisecha*" (you shall judge your nation justly). The Gemara [Shavuos 30a] explains that this *Posuk* is teaching us two *halachos*: a) a judge should judge all people that come before him justly, and b) one needs to judge his friend favorably.

Rashi [Shabbos 127b s.v. *hachei garseenun*] writes that judging one justly brings peace to the world. When one judges someone justly and says to himself that this person did not purposely try to harm me, this causes peace between them. Similarly, the *Sefer HaChinuch* [235] adds that the reason for this *mitzvah* is to improve society that there will be peace between people and they will trust one another.

Harav Eliyahu E. Dessler, *zt"l*, explains the obligation to judge someone else justly stems from the *mitzvah* of *V'a-*



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havta l'raiya k'mocha. Just as when someone does certain actions he will search high and low for excuses to justify what he did, so too he is obligated to look for excuses when his friend does a questionable action. However, if he does not look for excuses for his friend, it is not because all of a sudden he became wise and truly understands that this action was wrong; rather it is because he does not love the other person (Michtav M'Eliyahu 5: pg. 431).

All *Rishonim* agree that it is a *mitzvah m'doraisa* to judge a fellow Jew justly (Sefer Chafetz Chaim, Introduction Asin 3 in Be'er Mayim Chaim). This *mitzvah* applies to men and women at all times (Sefer HaChinuch 235). One should try to be educate his children in this *mitzvah* as well (Sefer Mishpatei HaShalom 1:14).

The general rule is that it is *assur* to think negative thoughts regarding the speech or action of someone else. It does not matter if the action in question is something which is *bein adam l'makom* (between a person and G-d) or *bein adam l'chaveiro* (between a person and other people) (Sefer Mishpatei HaShalom 1:6). This includes that one is required to judge the action of a minor *l'zechus*, because he is included in "*Ami'secha*" (your nation) (Sefer Mishpatei HaShalom 1:15). One is not obligated to judge a non- Jew

favorably, since he is not included in "*Ami'secha*" (Sefer Mishpatei HaShalom 1:13).

As will be explained in future weeks, the *halachah* is that a person has to judge a person according to his *chazaka* (status). It is clear from the *Rishonim* and the *Poskim* that the *mitzvah* is not necessarily to give everybody the "benefit of the doubt", for there are cases where one is not obligated to give the benefit of the doubt. Rather the obligation is "*B'tzedek tish'pot ami'secha*", you shall judge your fellow fairly. This means a person should make a thoughtful assessment of a person's actions and search for the *tzedeck*, i.e. that which is correct and not to jump to conclusions. A person should always ask himself "Is it more likely that this person is acting in character even though I cannot see how, or is it more likely that my superficial assessment is correct and he is acting out of character". Furthermore, the *Torah* is telling us that in situations when we are supposed to judge positively it is not because we are naïve, rather this is correct and true, since the intrinsic essence of people is to be good and do what is right] (Sefer The Torah's Guidelines for Interpersonal Relationships pg. 35 & Sefer Zerah Chaim on Sefer Chafetz Chaim pg. 286).

Kollel News

Shabbos, May 25:

Friday, May, 24:

6:00 p.m.: Mincha

Likras Shabbos Program

6:45 p.m.: Kabbolas Shabbos/

Ma'ariv

7:59 p.m.: Candle Lighting

8:17 p.m.: Shkiya/sunset

8:15 a.m.: *Shacharis*

8:42/ 9:18 a.m.: Latest *Krias Shema*

Rabbi Eskenazi's Ramban shiur

Chaburas Chacham Lev

5:15 p.m. **Business Ethics Study #4**

6:00 p.m.: Mincha

8:18 p.m.: Shkiya/ Sunset

9:30 p.m.: 72 Minutes

1. Kiddush This Shabbos:

Kiddush is sponsored by: **Drew and Holly Dorman in honor of Raphael's Aufruf!**

2. Business Ethics # 6: The Lost Sefer

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: The Lost Sefer.** I borrowed one volume from a 6 volume set of

seforim from my friend and lost it. You cannot buy a single volume. Do I need to replace the entire set?

Community News:

Bnos of Bala Cynwyd will iy"H meet this shabbos, Parshios Behaloscha, May 25th, from 4:30pm until 5:30pm at LMS.

Torah Youth: 4:30 - 5:30 pm on the LMS lower level. Grades K-8th.

Mazel Tov:

Mr. and Mrs. Drew and Holly Dorman on the upcoming marriage of their son, **Raphael to Bracha Brown!**

Rabbi and Mrs. Dovi and Chavi Goldschmidt on the birth of their son.

Mazel Tov to grandmother **Mrs. Cheryl Epstein**, and great-grandmother **Mrs. Suri Rabinovici!** The Sholom Zachor will take place tonight at the home of Mrs. Cheryl Epstein, 271 Linden Lane, Merion at 9:00 this evening. May they merit to raise him to Torah, chuppah and ma'asim tovim.

Dr. Rachel Hachen on the marriage of her son, **Binyomin!**

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