



# Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 6: 57p.m.

**Parshas Shemini 5774**

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## DVAR TORAH

### Let Your Outside In

*Rabbi Yakir Schechter*

The saying goes that if you talk the talk you have to walk the walk. All Jews should desire to act in a way that truly reflects who they are and what they believe. Often, people preach lofty ideas that they themselves don't practice. But the Torah demands more from us.

The Gemara in Maseches Berachos (28a) says that during the time when Rabban Gamliel headed the Yeshiva he declared that anyone whose inside is not the same as his outside may not enter the study hall. Similarly, the Gemara in Maseches Yoma (72b) says in the name of Rava that any Torah scholar whose inside does not match his outside is not a true Torah scholar, and the Maharsha explains that this refers to a Torah scholar who studies Torah but lacks fear of heaven.

This idea has its roots in this week's Parsha as well. The Torah tells us that we must only eat kosher animals, and it tells us the signs that signify which are kosher: "Everything among the animals that has a split hoof . . . and that brings up its cud – that one you may eat." The Torah goes on to give four examples of animals that don't meet these criteria. For example, the camel may not be eaten even though it chews its cud since it does not have split hooves. The pig may not be eaten even though it has split hooves because it does not chew its cud.

The Kli Yakar takes note of the following peculiar syntax. The Torah first tells us the criteria for an animal to be labeled kosher. It should follow, then, that the reason why, for example, a pig is not kosher is because it does not chew its cud. Yet the Torah first says that it has split hooves before

informing us that it doesn't chew its cud. Why does the Torah first mention the kosher sign it has and thereafter tell us that it is not kosher because it lacks another kosher sign? The Kli Yakar explains that the Torah is teaching us that these non-kosher animals that have one kosher sign are even more impure. They show themselves to be kosher on the outside while in reality they lack the true signs of pure, kosher animals. They are worse than regular non-kosher animals, for those non-kosher animals don't pretend to be kosher. This, says the Kli Yakar, is a lesson to all those who show themselves to be one way on the outside but are really different on the inside. Just as the Torah makes it clear that these animals are unwanted by Hashem, so too those whose outside does not match their inside are less desired by Hashem. Let us all learn from the parsha of kosher animals and strive to be better people, both on the outside and on the inside. 

## DVAR HALACHA

### Halachos of Pesach Part 1

*By Rabbi Yochanan Eskenazi*

It is a *mitzvah* for each person to learn *hilchos Pesach* beginning 30 days before *Pesach* (Shulchan Aruch 429:1) [i.e. *Purim*] (Mishneh Berurah 429:2). Furthermore, it is a *mitzvah* on *Yom Tov* itself to learn *hilchos Pesach* [*hilchos chag b'chag*] (Mishneh Berurah 429:1-2).

There are five *mitzvos* on the first night of *Pesach*: two *mitzvos m'doraisa* (Biblical commandments) and three *mitzvos m'derabanan* (Rabbinical commandment). The *mitzvos m'doraisa* are: eating a *kzayis* of *matzah* [Shemos 12:18] and *sipur yetziyas mitzrayim* (relating the story of the exodus from Egypt) [Shemos 13:8]. The *mitzvos m'derabanan* are: *daled kosos* (drinking four cups of wine), *achilas maror* (eating bitter herbs) and reciting *Hallel*.



Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services**.

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Both men and women are obligated in all the *mitzvos* of the Seder (Shulchan Aruch 472:14). Even though it is a *mitzvas asei she'hazman grama* (time-bound positive commandment), women are still obligated because they were also included in the miracle (Mishneh Berurah 472:44). Therefore, unless a woman has to get up from the table, she should be present the entire time. At a minimum, she must be present for the essential parts of the *Haggadah*. This includes: *Kiddush*, the paragraph “*Avadim ha'yeenu*,” and from “*Rabban Gamliel omer*” thru the drinking of the second cup of wine. Many have the custom that women should be present at the time of reciting the Ten Plagues, in order they should hear all the miracles that *Hashem* did for the Jewish people (Mishneh Berurah 473:64).

The Torah [Shemos 13:3] states “Remember this day that you left Egypt.” A few *p'sukim* later [Shemos 13:8] the Torah says, “You shall relate to your son [the story of the exodus] on this day, because of this.” The Rambam [Hil' Chometz U'matzah 7:1] explains, the words “because of this” imply that we are commanded to fulfill this *mitzvah* at a time when one is able to point to *matzah* and *marror* placed in front of him, which is at the Seder. The Rambam continues: even someone who does not have children, and even great *Talmidei Chachamim* who know the story of the exodus, are

required to say over the story *Pesach* night, and whoever elaborates in relating the story is praiseworthy. Ramban [Shemos 13:16] explains the reason why this *mitzvah* is so important [and why we have numerous commandments that are a remembrance to the exodus of Egypt] is because the story of *yetziyas Mitzrayim* testifies that in addition to *Hashem* creating the world, He also knows and is involved in running the world. Therefore, the story is one of the foundations of our belief.

A child who understands the story of *yetziyas mitzrayim* should be taught. This includes both boys and girls. Generally, children around five or six years old are capable of understanding (Aruch Hashulchan 472:15).

In order to fulfill this *mitzvah*, in addition to reciting the actual words of the *Haggadah*, one must also understand what he is saying. Therefore, if there is someone present who does not understand what is being said it should be translated and explained (Rama 473:6). Additionally, one has not fulfilled his obligation until one has answered his children's questions of *Mah nishtana* (Mishneh Berurah 472:50). Therefore, one should be careful not send children to bed before you have properly answered them (Halachos of Pesach [Rabbi Shimon Eider] pg. 217).

## Kollel News

### Friday, March 21:

8:20 a.m.: Rabbi Prupas's Chumash Shiur  
6:57 p.m.: Candle Lighting  
7:15 p.m.: Shkiya/sunset

### Shabbos, March 22:

8:15 a.m.: *Shacharis*  
9:29/ 10:04 a.m.: Latest Krias Shema

1. **Buisness Ethics Shiur: Banks and Interest: Is it permissible to borrow money from a bank (Jewish owned or not)?** 5:15 pm –6:00pm Shabbos Afternoon @ The Philadelphia Community Kollel

2. **Come and Learn Practical Halachos about Pesach!** On Wednesday evenings, **Rabbi Eskenazi** will dedicate his weekly practical halacha shiur focusing on the halachos of Pesach. Wednesday evenings, for men, 9:05-9:50pm in the R' Leib and Rachel Kohn Conference Room

5:15 p.m.: Rabbi Biberfeld's Business Ethics Shiur— Case #2  
6:00 p.m.: Mincha  
7:15 p.m.: Shkiya/ Sunset  
*Chaburas Chacham Lev*  
*Rabbi Eskenazi's Ramban Shiur*  
8:10 p.m.: Ma'ariv.  
8:27 p.m.: 72 minutes  
9:30 p.m.: Rabbi Reisman's

### Community News:

**Bnos of Bala Cynwyd** will iy"H meet this shabbos, Parshas Shmini, March 22nd from 4:30pm - 5:30pm at LMS. (Please note the new meeting time which will remain in effect until the end of this Bnos year.)

**Torah Youth:** 3:30 - 4:30 PM on the upper level of LMS. Grades K-8th. 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

### Mazal Tov:

**Drew and Holly Dorman** on the birth of a grandson born to their children, Raphael and Bracha Dorman.

**Shlomo Avigdor** on his engagement to **Bracha Erlanger!**

### Condolences To:

**Sholom Fishel Golumbek** on the loss of his father z"l.

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:

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