



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7: 45p.m.

Parshas Behar 5774

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DVAR TORAH

Don't Bother Hiding It

Rabbi Shmuel Sussman

"Es Kaspucha Lo Siten Lo B'neshech."

The Torah forbids us from loaning money with interest to other Jews. The verse ends by saying "I am Hashem your God, who took you out of Egypt". Rashi explains that Hashem is saying that I am the one who differentiated between a firstborn and a non-firstborn. So too, I know when one lends money with interest to a Jew and claims that he is lending money that belongs to a non-Jew. Rashi (Bamidbar 15:41) makes a similar comment on the verse regarding *tichelis*. The Torah commands us to put a string of blue *tichelis* (made with the blood of an animal called *chilazon*) on our *tzitzis*. The Torah concludes with the words "I am Hashem your God, who took you out of Egypt." Rashi explains once again, that Hashem is saying that I am the one who differentiated between a firstborn and a non-firstborn. So too, I know when one is wearing real *tichelis* and one when is wearing imitation *tichelis* (which comes from the *kala ilan* plant). Rashi (Vayikra 19:36) makes the same comment yet a third time, regarding the law of having accurate scales. The Torah commands us to make sure that our scales are accurate. Once again, the Torah ends by saying "I am Hashem your God, who took you out of Egypt." Rashi interprets this too to mean that I am the one who differentiated between a firstborn and a non-firstborn. So too, I know when one's scales are accurate and when they aren't. The source of these three Rashis is a gemara (Bava Metzia 61b).

Rabbi Shimon Schwab (d. 1995), in his *sefer Maya'an Beis Hashoeiva*, asks the following. Why does the gemara understand that the verse alludes to the fact that Hashem knew exactly who was the firstborn were? Why doesn't the gemara pick any other aspect of the Exodus, e.g. the ten plagues? Rabbi Schwab explains that the unify-

ing theme between these three verses is that they are examples of people trying to fool others. A major theme of the Exodus was that Hashem demonstrated clearly that it is He who runs the world and no one else. He quashed any notion that anyone else has a say in deciding world events. This message climaxed with the tenth plague, the death of the firstborns. It is impossible for a person to know who is really a firstborn and who isn't. The fact that only the real firstborns died was clear testimony that Hashem rules the world all by himself. Therefore, the gemara understood that when the Torah mentions "*Yetzias Mitzrayim*," the Exodus by these three commandments, it is referring to this idea, when Hashem revealed the truth about who is the authentic ruler of the world.

We must take this message of the Exodus from Egypt, which is so central to our faith, and apply it to our daily lives. There are so many things that we do to fool ourselves and others, sometimes consciously and sometimes subconsciously. We must focus on our actions and ask ourselves, "What are we doing that is real, and what are we doing that is false?" In the merit of correcting our actions to be truthful, may Hashem reveal to the world once again that it is He who runs the world, and redeem us from this exile, speedily in our days.

DVAR HALACHA

Halachos of Sefiras

Haomer 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 shabastos temimos t'heyena. ad mee'macharas ha'Shabbos ha'sheveeis tisoru chameeshim yom* (You shall count for yourself from the day after *Shabbos*; from the day when you bring the *Omer* of the waving, seven



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weeks they shall be complete. Until the day after the seventh week you shall count fifty days). Elsewhere [Devarim 16:9] the *Torah* writes “*Shivah 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 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 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. 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 to count (Shulchan Aruch 489:1). Women are exempt, since this is a *mitzvas aseil she'hazman grama* (time bound *mitzvah*) (Mishneh Berurah 489:3). The common custom is that women do count, similar to other *mitzvos aseil she'hazman grama* that women generally perform [e.g. listening to *shofar*, eating in the *succah* etc.] (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 [e.g. *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).



Kollel News

Chaburas Chacham Lev
Rabbi Eskenazi's Ramban
Shiur

5:15pm: Rabbi Biberfeld's
Business Ethics Shiur

6:00 p.m.: *Mincha*
 8:04 p.m.: *Shkiya/Sunset*
 8:59 p.m.: *Ma'ariv*.
 9:16 p.m.: 72 minutes
 10:30 p.m.: *Rabbi Reisman's*
Navi Shiur

Friday, May 9:

8:20 a.m.: *Rabbi Prupas's*
Chumash Shiur

7:45 p.m.: *Candle Lighting*

8:03 p.m.: *Shkiya/sunset*

Shabbos, May 10:

8:15 a.m.: *Shacharis*

8:48/ 9:24 a.m.: *Latest Krias*
Shema

1. Business Ethics Shiur 5774: The Mistakes of Our Youth: “Must a person repay damages he caused when he was a youngster or goods that he stole as a minor?” Shabbos afternoon, with *Rabbi Biberfeld* at the Philadelphia Community Kollel, 5:15pm - 6:00pm.

2. Save the Date– Kollel's 15th Annual Lecture: The Dr. David Epstein Z"l Memorial Lecture will take place on May 21, 2014 at the Merion Tribute House. The lecture will be given by *Rabbi Avrohom Schorr shlit"a*. For more details or to sponsor this event, please visit our webpage.

Community News:

Bnos of Bala Cynwyd will iy"H meet this Shabbos, Parshas Behar, May 10th from 4:30pm - 5:30pm at LMS.

Torah Youth: will be meeting from 4:30 - 5:30 on the Lower Level of LMS. Grades K-8th. Last one until after Pesach

Mazal Tov:

To **Ari and Jamie Cohen** on the birth of their daughter **Ayden Tzofia**. A special Mazal Tov to the proud grandparents **Norman and Chana Cohen!**

Condolences to:

Rebbitzen Ruth Felder and family on the passing of their dear husband and father **Rabbi Aaron Felder 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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