



# Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 8:15p.m.

**Parshas Korach 5774**

Vol. 10 Issue. 31

## DVAR TORAH

### The Whole is Greater Than the Sum of Its Parts

Rabbi Yakir Schechter

In this week's Par-

sha we read of Korach's complaint to Moshe: "For the entire assembly – all of them – are holy and Hashem is among them; why do you exalt yourselves over the congregation of Hashem?" According to Rashi, Korach's complaint to Moshe was if you, Moshe, were chosen to lead *B'nei Yisrael* then it is not fair to choose your brother, Aharon, for the *Kehuna*. In response to Korach's audacity, Moshe castigates: is it not enough that you were chosen above the other tribes as a member of the tribe of Levi?! How dare you demand to be part of the Kohanim!

Moshe's response is difficult to understand. Was Korach's request to be part of the Kohanim not legitimate? What was wrong with desiring to be part of an elite, G-d chosen group?

In his *sefer Divrei Bina*, Rav Yitzchak Yaakov Rabinowitz, the Rebbe of Biala, writes that we all know that the 248 positive commandments correspond to the 248 bones in the body and the 365 negative commandments correspond to the 365 sinews in the body. When a person fulfills all of the commandments his body becomes spiritually uplifted and complete in the eyes of Hashem. The problem with this is that no one person can possibly fulfill every mitzvah as some mitzvos are only relevant to Kohanim and others only to men while others only to women. How then can one achieve completion? The answer is through unity. When we are all one and stick together we are like one person. When the Kohanim fulfill their mitzvos, the men their mitzvos, and the women their mitzvos, each group complements the next, unifying the various mitzvos and Klal Yisrael as a whole.

Hashem gives each and every person certain strengths that only they possess. Each person has special

qualities that enable him/her to impact the world in a unique way, a way in which only he/she can accomplish. No one person is better than the next as each person is necessary for his/her purpose.

This is what Korach failed to understand. He erroneously believed that a person in a position of power necessarily means that he/she is inherently superior to others, resulting in his complaining about the *Kehuna*. In truth, however, any position which a person holds is G-d given. Hashem ultimately deems who is fit for what, placing people where they need to be in order to fulfill their role. Moshe was telling Korach that he has no right to complain. Hashem decreed that he remain a Levi and only Korach, as a Levi, could fulfill his unique role in that capacity.

We must always remember this valuable lesson, that there is never a reason to envy a fellow Jew. The Jewish people are made up of individual parts, all equally necessary for its thriving. May Hashem aid us in internalizing this message so we can feel total unity, making way for the success of Klal Yisrael

## DVAR HALACHA

### Laws of Tachanun part 2

By Rabbi Yochanan Eskenazi

We discussed last week how careful one must be not to interrupt between *davening Shemoneh Esrei* and reciting *tachanun* (Shulchan Aruch 131:1). It is important to note, that only talking is prohibited, but walking around is not a problem (Mishneh Berurah 131:2). One is obligated to answer *devarim shebikdushah* (lit. holy phrases, e.g. *Kaddish* & *Borchu*) while reciting *Tachanun* (Mishneh Berurah 131:1). Therefore, if one is in the middle of *tachanun* he must answer *amen* to *Kaddish*. According to Harav Chaim Kanievsky, *shlit"a*, he should remain seated while answering (Sefer Ishei Yisroel 25: ftnt. 27). One is not required to stop to recite *Aleinu* or *V'yehee Binsoa Ha'aron* etc. together with the *tzibbur*



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(Sefer Ishei Yisroel 25:13 & ftnt. 47- 48 quoting Harav Chaim Kaneivsky, *shlit"a*).

As mentioned last week, this prayer was instituted as an imitation of the various positions Moshe Rabbeinu *davened* in. Although when Moshe “fell on his face” he was completely prostrated, we do not bow down completely, rather we lean our head downwards. It is important to note, one should not put his forehead directly onto his own skin, rather he should have some sort of separation [e.g. an article of clothing or tissue]. The reason for this is because one’s face is supposed to be covered, and since one’s head and arm are all part of one body, it is not considered as if he has covered his body (Mishneh Berurah 131:3). This *halachah* is especially relevant during the hot, summer months, for if one is wearing a short-sleeved shirt he should be conscious to have a separation.

There is a *machlokes* which arm to lean on. The Rama rules that during *Shacharis* it is proper to lean on the right hand, since it is not *kavod* (respectful) to lean on the *Tefillin* [which are on the left hand]. However, any time that one is not wearing *Tefillin* [e.g. *Mincha*] one should lean on his left hand (Rama 131:1). A left-handed person [who is wearing his *Tefillin* on his right hand], should lean on his left hand (Pri Megadim MZ 131:2). Furthermore, a left-handed person who is not wearing *Tefillin* should lean on his left hand (Sefer Itur Yad pg. 23 quoting Shu”T Be’ur Moshe 2:3).

There is a *Machlokes Rishonim* whether *Tachanun* needs to be said while sitting down or not. The Shulchan Aruch [131:2], based on Kabbalistic reasons, rules that one may only recite *Tachanun* while sitting. The *Poskim* say that generally we say *Tachanun* while sitting, however, in a pressing situation one may rely on the other opinions. For example, if the person standing behind you is still *davening Shemoneh Esrei* [and you are not permitted to sit down- see Shulchan Aruch 102:1] (Mishneh Berurah 131:10 & Aruch Hashulchan 131:5).

If someone is in a *shul* while the *tzibbur* is saying *Tachanun*, he is required to physically “fall down” although he does not need to say the actual text of *Tachanun* along with them. This would apply whether he personally is *davening* with them or not (Sefer Ishei Yisroel 25:12).

If one whose custom is to recite *Tachanun* at *Mincha*, is *davening* with a *minyan* that does not say *Tachanun*, he too should not say *Tachanun* (Sefer Ishei Yisroel 25: ftnt. 46 quoting Harav Shlomo Zalman Auerbach, *zt”l*).

One should not say *Tachanun* at night (Shulchan Aruch 131:3). The Mishneh Berurah [131:17] explains this is referring to *tzais hakochavim* (nightfall), however, after *shkeiyah* (sunset), but before *tzaitz*, one may say *Tachanun*. As an aside, the *minhag Yerushalayim* is that *Tachanun* is not recited after *shekiyah* (Tefillah K’hilchasa 18: ftnt. 64).

## Kollel News

### Friday, June 20:

8:15 p.m.: Candle Lighting

8:33 p.m.: Shkiya/sunset

### Shabbos, June 21:

8:15 a.m.: *Shacharis*

8:43/ 9:19 a.m.: Latest Krias

Shema

*Chaburas Chacham Lev*

*Rabbi Eskenazi's Ramban Shiur*

5:15 p.m.: **Rabbi Biberfeld's Business Ethics Shiur**

6:00 p.m.: *Mincha*

8:33 p.m.: Shkiya/ Sunset

9:28 p.m.: Ma'ariv.

9:45 p.m.: 72 minutes

### 1. CHABURAH FOR MEDICAL HEALTH PROFESSIONALS NOW ON TUESDAY EVENINGS!

For health professionals, led by Dr. David Weiss, the Chabura focuses on an in-depth analysis of the sugyos pertaining Medical Halacha and Bioethics. The Chabura meets each Tuesday from 9:00 p.m. –9:55 p.m. followed by *ma'ariv*. To register to receive regular email updates regarding the Chabura, please contact Rabbi Yosef Prupas at [yosefprupas@phillykollel.org](mailto:yosefprupas@phillykollel.org)

**2. Business Ethics Shiur:** Given by Rabbi Biberfeld this Shabbos at 5:15 pm followed by *mincha*. This week's topic- **EVICTION!** *Reuven is renting a house from Shimon and has defaulted on payment 3 months in a row. Is Shimon allowed to evict him?*

**3. Women's Rosh Chodesh Tamuz Shiur: Next Shabbos!** You are invited to join us in honor of Rosh Chodesh Tamuz to hear Rabbi Yechiel Biberfeld speak on the topic: **"Opening the Door for Moshiach"** Shabbos Rosh Chodesh Tamuz, Parshas Chukas, June 28, 2014 at 5:00 p.m.—at the Kollel.

### Community News:

**Bnos of Bala Cynwyd** will meet for the final time this year at an end-of-the-year shalosh seudos to be held this shabbos, Parshas Korach, June 21 from 4:30pm - 5:30pm at LMS.

**Torah Youth** will be meeting from 4:30 - 5:30 in the LMS Social Hall. This is the last Shabbos it will be meeting until after Sukkos.

### Mazal Tov:

**Shlomo Avigdor** on his recent marriage!

**Joel and Joan Betesh** on the birth of a grandson!

**Bob and Vera Moreen** on the birth of a granddaughter, born to Gabriel and Tziviva Moreen!

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