



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 5:40 p.m.

Parshas Toldos 5774

Vol. 10 Issue. 4

DVAR TORAH

Why The Rush

By Rabbi Yerachmiel Lichtman

In this weeks Parsha the pasuk says “*Vayisrotzitzu Habonim Bikirba*” “And the children (of Rivka) crushed within her.” Rashi explains, when Rivka would pass by the *Batei Medrashim* of *Shem Vaeber* Yaakov would kick, trying to exit his mother's womb in order to enter the study hall. When passing a place of idol worship she would feel kicking as well, but this kicking was from Esav, in *his* struggle to leave. *Chazal* tell us (Niddah 30) that while a child is in utero, they are taught the entire Torah directly from a heavenly angel. If Yaakov had the privilege of being taught the entire Torah by a *Malach Hashem*, then why was he in such a rush to leave? Was there a better Chavrusah waiting for him? The Chasam Sofer answers, as do many others, that although Yaakov had one of the best Torah teachers in the world, he was still in the same environment as Esav, and for that reason alone, he was willing to leave. The Chasam Sofer therefore felt very strongly that his children act wisely with their selection of friends. We must take care with whom we keep company and whom we call friends, and remember that Yaakov was willing to sacrifice learning Torah directly from an angel, just so that he could get away from the effects and influence of Esav. Perhaps this is the definition of the Mishna in *Pirkei Avos* that tells us one of the forty eight ways to acquire Torah is *Dikduk Chaveirim*, the choosing of ones friends. One should only associate with those who are true *Yirei Shamayim*, G-D fearing people.

Another explanation for Yaakov's desire to get out into the world and enter the *Bais Merdash* is, that although he had the tremendous opportunity to learn one on one with a *Malach*, it did not require any of his own efforts. He was lacking *Ameilus Batorah*, toiling in Torah study. That was something he could not achieve until he entered this world.

There is a popular Simchas Torah *niggun*, “*Olam Habah is A Guttah Zach Lernen Torah iz A Besser Zach.*” *Olam Habah is a good thing but Learning Torah is even better.* Reb Shmuel Birnbaum Zt”l explains, that the song is referring to the Torah learning of this world. There is *Limud Hatorah* in the world to come, but that learning doesn't have the element of *Ameilus Batorah*. *Olam Hazeh* enables us to achieve this toiling in Torah that can not be achieved in the next world. Anyone who knew Reb Shmuel zt”l knew that this wasn't just a nice vort, rather he lived it.

If one were to ask, where did Yaakov develop such a strong

desire to learn Torah? The answer can be found in the specific word usage of the *Medrash*. The *Medrash* states, that Rivkah would “*passed by*” (*overes*) places of idol worship and “*stand next to*” (*omedes*) the *Bais Medrash*. The commentaries explain that in those days there were far more places of idol worship than *Batei Medrashim*, and yet, Rivkah merely *passed by* the houses of Idol worship, but frequented the study halls quite often to hear to the Kol Torah. Yaakov's mother was not afraid to go against the tide and the accepted norm of her generation, and did what she felt was right, therefore imbuing in her unborn child an intense love for Torah. It is no wonder that Yaakov spent 14 sleepless years studying and toiling under the tutelage of the Torah giants in his generation, *Shem and Aber*.

There are countless stories of mothers passing down their burning love of Torah to their children. One in particular comes to mind. Rabbi Ephraim Shapiro of Miami tells the story of a young child who is sent home from school with a note from his teacher, stating that the school can not keep the boy enrolled, due to the unpaid tuition. The child's mother cried herself to sleep, and in the morning handed her son a paper bag and instructed him to deliver it to his Rebbe. Upon the child's arrival at school the bag was opened and out rolled a diamond ring. The Rebbe was awed by the love of Torah of this woman who was willing to give up her engagement ring for her sons Torah learning!



(This weeks Menucha Vesimcha is Lizecher Nishmas Yitta Bas Yekusiel Yehuda)

DVAR HALACHA

Halachos of Chanuka part 2

By Rabbi Yochanan Eskenazi

The Shulchan Aruch [671:1] writes that one must be very careful with lighting *neiros Chanukah*. The Gemara [Shabbos 23b] says that anyone who is *rugil* (careful) with lighting candles will merit children who are *talmidei chachamim* (Torah scholars). Rashi [ibid] explains that the candles the *Gemara* is referring to is both *ner Shabbos* and *ner Chanukah*, because by observing these *mitzvos* one brings the light of Torah into the world.

The minimal obligation is that there should be one candle per house, each night. However, it is *mehadrin min ha'mehadrin* (highest level of *mitzvah* observance) for each person to light



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

Contact Malky Adlerstein for more information at: Phone: 610-227-0388

Email: madlerstein@gmail.com - Web: www.kutestkids.com

Providing Services in: Philadelphia, Montgomery, Bucks, Delaware, Chester, and Berks Counties.



his own *menorah* with enough candles for each night (Gemara Shabbos 21b & Be'ur Halachah 672:2 s.v. b'lailah). Practically speaking, if there are 2 [males] living in one house, each one would individually light their own *menorah*, with 1 candle for each night (i.e. each would light 1 candle on the first night, 2 candles on the second night, etc.).

There are various *halachos* that were established to ensure that it is clear that the reason why one is lighting the *menorah* is *l'sheim mitzvah* and not because of personal use, as will be explained (see Rama 672:2).

Both men and women are obligated to light *Chanukah* candles (Shulchan Aruch 675:3). The reason why women are obligated even though it is a *mitzvas aseï shehasman grama* (time bound positive commandment), is that they too were involved in the *neis* (miracle) (Mishneh Berurah 675:10). The *minhag* is that women fulfill their obligation with the men's lighting (Mishneh Berurah 675:9). Some *Poskim* hold that a husband may only fulfill his wife's obligation to light if he is home, or even if he is traveling as long as he is together with her (Harav Eliyashiv *zt"l* & *ybl"c* Harav Chaim Kaneivsky, *shlit"a* quoted in Sefer Shloshim Yom Kodem Hachag pg. 262 ftnt. 27). If a woman would want to light herself [even if she is together with her husband], she may do so with a *brachah* [according to Ashkenazic custom] (Shu"t Minchas Shlomo 2:58:2:3 s.v. u'v'misheh brurah [pg. 166]). There is a *machlokes* whether a *katan shehegiah l'chinuch* (child of educational age) is obligated (Shulchan Aruch & Rama 675:3). The Mishneh Berurah [675:14] rules that regarding a minor it would suffice to light 1 candle per night.

It is permitted to use any type of oil or wicks for *Neiros*

Chanukah (Shulchan Aruch 673:1). However, it is considered *mitzvah min hamuvchar* (preferable) to use olive oil since it lights better (Rama 673:1). The *mitzvah min hamuvchar* is only with olive oil, not other types of oils. Therefore, if one does not have olive oil there is no *hiddur* with oil over candles (Koveitz Halachos [*Piskei Harav Shmuel Kamenetsky, shlit"a*] 1:1). All the *neiros* should be of the same material [i.e. all candles or all oil] (Mishneh Berurah 673:2). The *shamash* may be different than the others (Koveitz Halachos 1:10). If ready-made *neiros* light better than *neiros* one makes oneself, it is preferable to light the ready-made (Koveitz Halachos 1:ftnt.1).

The Gemara [Shabbos 21b] says one should light at the entranceway to his house. The reason is because it can be easily seen by people passing by and also shows that it is not for personal use. The Gemara continues that *b'shas hasakana* (in times of danger [when people's lives were in danger if they practiced their Judaism]) it is permissible to light the *menorah* inside on the table [i.e. in a place where it was shielded from public view]. Nowadays, in *Chutz La'aretz* the *minhag* is to light inside, however it is still proper to light in front of a window [because there will be *parsumei neisa* to the people outside] (Mishneh Berurah 671:38). Harav Moshe Feinstein, *zt"l* holds that when lighting inside it is preferable to light by the window or the place there will be the most *parsumei neisa*, rather than to place the *menorah* within the above mentioned areas (Igros Moshe OC 4:125). If one is lighting inside, and lives higher than 20 *amos* from ground level [e.g. in an apartment a few stories up], if there are other buildings that are around the same height in close proximity, one should light by the window (Koveitz Halachos 9:3 ftnt. 3). If there are no other buildings at that height one does not need to light by the window (Koveitz Halachos 9:3)

Kollel News

Friday, November 1:

5:40 p.m.: Candle Lighting

6:16 p.m.: Shkiya/sunset

Shabbos, November, 2:

8:15 a.m.: *Shacharis*

9:31/10:07 a.m.: Latest *Krias Shema*

Rabbi Eskenazi's Ramban shiur

Chaburas Chacham Lev

5:17 p.m.: Mincha

5:57 p.m.: Shkiya/ Sunset

6:52 p.m.: Ma'ariv.

7:09 p.m.: 72 minutes

1. Long-Awaited Masmid Program 5774 Begins this Motzei Shabbos!

Join the crowd during long winter Motzaei Shabbosos at our ever-popular and exciting Masmid Program. Young boys come to learn with fathers, grandfathers, and mentors and enjoy great learning, stories, raffle prizes, and pizza! We welcome you to our eleventh year. **First session begins November 2, 7:30 - 8:30 pm.**

2. WOMEN'S ROSH CHODESH KISLEV SHIUR "The Month of Binyomin: Expanding Our Potential" By Rabbi Biberfeld:

You are invited to join us in honor of Rosh Chodesh Kislev to hear Rabbi Yechiel Biberfeld speak on the topic: "Kislev: The Month of Binyomin, Expanding our potential." Shabbos Parshas Toldos, November 2, 2013 at 4:00 pm. At the lower level of the Kollel

364 Montgomery ave, Merion Station, Pa

3. Save the Date! (Note Change of Date) The KOLLEL'S THIRTEENTH

ANNUAL DINNER: The Kollel's 13th annual dinner, "Coming of Age," will BE"H be taking place on Motzei Shabbos, January 4th, 2014.

Community News

Bnos of Bala Cynwyd will meet this shabbos, Parshas Toldos, from 3:30pm - 4:30pm at LMS. **Torah Youth** 3:30 - 4:30 pm on the LMS lower level.

Mazel Tov To:

Dr. Leon and Mrs. Malkie Schwartz on the engagement of their son, Shaul to Gitty Perkowsky.

Dr. Nachum and Dr. Dvasha Stollman on the birth of a baby boy. The bris will take place this Sunday at LMS after the 8:30 minyan. All are welcome to share in their simcha.

Dr. Jeremy and Mrs. Rachel Mazurek on the birth of their daughter.

Condolences to:

Mr. Russel Gold on the passing of his father, Mr. Roy Gold 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: menuchavesimcha@phillykollel.org

Philadelphia Community Kollel, 364 Montgomery Ave., Merion Station, PA 19066

Phone: 610-668-9557 — Fax: 610-668-9558 — Email: office@phillykollel.org — Web: www.phillykollel.org