



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 5:32p.m.

Parshas Tetzaveh 5775

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DVAR TORAH

The Importance of *Derech Eretz*

By Rabbi Yochanan Eskenazi

In this week's Parshah we learn about the different clothing that the *kohanim* must wear while performing the *avodah*. One of the articles the *Kohein Gadol* must don is *pa'amonim v'rimonim* (gold bells and pomegranates) on the *m'il* (robe). The Torah states that these bells and pomegranates "must be on *Aharon* in order to minister; its sound shall be heard when he enters the Sanctuary before *Hashem* and when he leaves, so that he shall not die" (Shemos 28:35).

Ramban understands this *posuk* literally, that is, even if the *Kohein Gadol* is wearing all eight garments, if he did not have bells on his robe when entering into the Sanctuary, he is liable for death. Why? The Torah says the *bigdei kehunah* were clothing of honor. Since it is not common for prominent people to have bells on their clothing the bells serve no apparent function. The reason why *Hashem* commanded that they be part of the *Kohein Gadol's* clothing is so that its sound will be heard as he is entering the Sanctuary, as if he is entering into *Hashem's* house with permission. We find this concept in the story of Purim. Even Queen Esther needed permission from King Achashveirosh before entering into the king's chamber, for it is not respectful to barge into a king without his specific permission. If one did, they would be liable for death.

Harav Chaim Shmuelevitz, *zt"l*, adds we see from this *Ramban* how important *derech erez* is. One cannot walk into the *Kodesh HaKodashim* unannounced for it is a lack

of *derech erez*. The punishment for lack of common decency is the *kohen* is liable for death! *Rav Chaim* adds that we see from the *Medrash* (quoted in *Rashbam to Pesachim 112a s.v. v'lo te'kanais*) that this concept is not exclusively regarding the *Bais Hamikdash*. The *Medrash* relates that *Rebbi Yochanan* would knock before he went into his house each day, because the *Torah* states [Shemos 28:35] "Its sound shall be heard when he enters the Sanctuary before *Hashem* and when he leaves, so that he not die." The opportunity to act with *derech erez* presents itself constantly in our everyday lives. May we act accordingly!

DVAR HALACHA

Halachos of Purim part 4

By Rabbi Yochanan Eskenazi

The *Posuk* [Esther 9:22] says that the days of *Purim* [i.e. the 14th and 15th of *Adar*] are "*Yemay Mishteh V'Simcha* (days of feasting and joy)". Therefore, there is a *mitzvah* to have a *seudah* on *Purim* (Rama 695: introduction quoting the Tur).

Additionally, since the *Posuk* says "*Yemei*" (days), this teaches us that the meal needs to be during the day and not by night (Mishneh Berurah 696:24). Nevertheless at night, a person should have more than usual (Mishneh Berurah 695:3).

The *minhag* is to have a *seudah* after *mincha* on *Purim* and most of the *seudah* should occur during the day (Rama 695:2). According to Harav Shmuel Kamenetsky, *shlit"l*, one may *l'chatchila* one can have the *seudah* anytime on *Purim* day, even in the morning. This is based on the Magen Avraham [695:5] who explains the reason the *Rama* said one should have a



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seudah after *mincha* is a practical reason that people are busy beforehand (Koveitz Halachos 18:3).

One should have the *Purim seudah* together with other people [family and friends], because it is impossible to rejoice properly when one is by themselves (Mishneh Berurah 695:9). While rejoicing, it is important to remember that the point of rejoicing is to get closer to *Hashem* and to work on *ahavas Hashem* (loving G-d), and not just to be involved in *sh'tus v'hevalos* (levity) (see Be'ur Halachah 695:2 s.v. ad).

It is a good thing to learn *Torah* before the *seudah*, because the Posuk [Esther 8:16] says "*La'yehudim heisa orah v'simcha*" and *Chazal* teach us that "*orah zu Torah*" (lit. "*orah*" [light] is referring to *Torah* [*Gemara Megillah 16b*] (Rama 695:2).

The *Gemara* [*Megillah 7b*] says *M'chaiyiv inish l'vesumay ad delo yadah bein baruch Mordechai v'arur Haman*. The literal understanding of the *Gemara* seems to say that a person is required to become intoxicated to a point that he does not know the difference between *Mordechai Ha'tzaddik* and *Haman Ha'rasha*. There are numerous opinions in the *Rishonim* whether this *Gemara* should be understood as is.

The *Shulchan Aruch* [695:2] seems to *paskin* like the literal explanation of the *gemara*. However, the *Rama* [695:2] argues that a person should drink more than

usual and as a result of the extra drinking he should go to sleep. [Since when someone is sleeping he will not know the difference between *Mordechai* and *Haman*, he fulfills his obligation]. *Harav Shmuel Kamenetsky, shlit"a*, explains that the *Rama* does not mean that one needs to go to sleep immediately from the drinking, rather as long as one drinks more than usual and eventually goes to sleep [because of the assistance of the wine] (Koveitz Halachos 18:12).

The *Mishneh Berurah* [695:5] rules that it is befitting to conduct oneself like the *Rama*. Additionally, the *Mishneh Berurah* [695:4] writes that someone who gets drunk needs to be careful to fulfill other *halachos* [e.g. making *brachos*, *birchas hamazon*, *davening*, *netilas yadayim*, etc. or who will come to a level to be *nohaig kalos rosh* (lightheadedness)]. Additionally, in the *Be'ur Halachah* [695:2 s.v. v'ad], the *Chafetz Chaim zt"l* writes that if a person knows himself that if by getting drunk he will be lax in other areas of *halachah*, it is better that he not get drunk (Also see *Aruch Hashulchan* 695:2-5 that holds one should not get drunk). Similarly, the *Pri Chadosh* [OC 695:2] writes, that even if we *paskin l'halachah* that a person is obligated to get drunk, that was in previous generations. However, because there has been a *yeridos hadoros* it is better just to drink a little more than usual.

Kollel News

Friday, February 27:

5:32 p.m.: Candle Lighting
5:50 p.m.: Shkiya/sunset

Shabbos, February 28:

8:15 a.m.: *Shacharis*
8:49/ 9:25 a.m.: Latest Krias Shema

Chacham Lev Kiddush
Ramban Shiur by Rabbi Eskenazi
5:11 p.m.: Mincha
5:51 p.m.: Shkiya/ Sunset
6:46 p.m.: Ma'ariv.
7:03 p.m.: 72 minutes
7:30 p.m.: MASMID
8:00 p.m.: Rabbi Reisman's Navi Shiur

THIS SUNDAY! MASMID BANQUET 5775: March 1, 2015- 4:30 PM at Kosloff Torah Academy: Join the growing list of sponsors for the Masmid banquet! Help celebrate another year of thousands of hours of dynamic Masmid learning!

NEW Advanced Level Chaburah: An advanced level chaburah on Hilchos Niddah. Mondays from 9:00pm– 9:55pm. Given by Rabbi Shmuel Dov Sussman (Chaver HaKollel). If you are interested in joining, please contact Rabbi Prupas- 610-618-9949

Thank you to The Mesivta: This past Tuesday the Kollel, and its neighbors on the block, were evacuated by the fire department due to a blown PECO transformer. Not wanting to disrupt any learning, the Kollel rabbis relocated to the Mesivta to learn the remainder of the afternoon. **We thank The Mesivta for their gracious welcome and their hachnosas orchim!**

Community News.

Please note: **Bnos of Bala Cynwyd** will NOT meet for the next 2 weeks : Parshas Tetzaveh / Feb. 28th and Parshas Ki Sisa / March 7th.

Torah Youth will meet this Shabbos at 3:30 for a special Purim skit, and there will be no Torah Youth next Shabbos, Parshas Ki Sisa/ March 7th.

Mazel Tov To:

Joel and Nancy Horwitz on the birth of a grandson!

Martin and Gail Twersky on the birth of a granddaughter born to Michael and Michal Twersky!

Rabbi Pinchas and Golda Lando on the birth of a grandson, born to their children, **Devora and Moshe Eichenthal!**

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

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