



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 4:27p.m.

Parshas Chayei Sara 5774

Vol. 11 Issue. 3

DVAR TORAH

Unfazed

By Rabbi Yosef Prupas

There is a well known Medrash that describes the events that led up to the sudden death of Sara. It tells us that after Avraham's departure with Yitzchak to *Har Hamoriah*, the *Satan* appeared to Sara as an ordinary traveler. The *Satan* recounts how he "observed" Avraham heartlessly slaughtering her son Yitzchak upon an altar. Sara reacted with sorrow and joy, sorrow for the demise of her son, and joy, that her husband and son obeyed the will of G-d. Sara then continued on to Chevron to try to find out more of what had happened to her beloved son, when the *Satan* appeared to her again. He informed Sara that he had lied and Yitzchak was alive. Sara, so overwhelmed with happiness that her body could not handle it, passed away.

When one hears the above Medrash, one is struck by the fact that what the Satan did was against rules of the game. He was supposed to test Sara, not kill her!? And further, how could Avraham's passing a test of such spiritual magnitude result in the death of his dear wife. Do our sages not tell us that one who insures the fulfillment of the mitzvos will know no harm?

The answer lies in the reduced size of the letter *chaf* in the word "*v'livkosa*," "and to mourn for her." The *Ba'al Haturim* explains that this was to convey to us that she was mourned minutely, befitting someone her age. It seems strange that the Torah felt it necessary to clue us into this fact? But when all the facts come together, the picture is well understood. The *Nesivos Shalom* explains:

We pray every day, "[G-d please] remove the *Satan* from before us and after us." The meaning of this prayer is that the Satan tries to bring us down twice, both preceding a mitzvah and following it. His objective before the Mitzvah is to prevent its fulfillment, and after the mitzvah, to take away any gain that came as a result of doing it. We pray for assistance from G-d that this should not occur. We know that while the

Satan was trying to cause Sara to stumble, he was playing the same game with Avraham. He had appeared to Avraham on his way to the *Akeida* and mocked him by telling him that he was being a fool. How could Avraham go ahead with the *Akeida* when he was told by G-d that there would be generations coming from his son Yitzchak? Avraham passed that test and the *Akeida* and now the *Satan* tried to destroy the results of the *Akeida* by testing him with Sara's death. How was this possible? How could he kill Sara to test Avraham?

The answer is that the *Satan* attempted to harness the predestined time of Sara's passing and utilize that moment to make it appear as though it was the *Akeida* that brought it about. The juxtaposition of the *Akeida* with the birth of Rivka, and in turn the death of Sara makes this clear. That was the moment that the "changing of the guards" from Sara to Rivka was to occur and therefore the perfect time to bring down Avraham.

But Avraham didn't fall. He saw through the blinding trauma of the event, as hinted in the small *chaf*, and cried as anyone would cry when one's elderly wife passed away. True and strong, he was able to maintain himself throughout the upheaval, and maintain his serene belief in G-d.

We all have moments in our lives that seem to challenge our areas of success. Let us remind ourselves of Avraham and the lesson seemingly hidden in the small letter *chaf*, and ride on his shoulders to victory, while praying to G-d to remove that *Satan* forever.



DVAR HALACHA

Halachos of Chanuka part 1

By Rabbi Yochanan Eskenazi

It is important to learn the *halachos* of *Chanukah* in proximity to the *Yom Tov*, in order to familiarize oneself with the relevant laws (Koveitz Halachos [*Piskei Harav Shmuel Kamenetsky, shlit"a*] 18:1).



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

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There is a difference between the miracle of *Chanukah* and the miracle of *Purim*. With *Purim*, *Haman* decreed that the Jewish people should all be killed. He would not have allowed them to live even if they converted. If he would have succeeded there would no longer be *mishteh v'simcha* (feasting and being joyous). Therefore, *Chazal* instituted that *Purim* is a day of praising *Hashem* through feasting and joy. However with the miracle of *Chanukah*, *Antiochus Harashah* did not plan to kill them. Rather he wanted them to cease practicing their religion. Therefore, *Chazal* instituted that days of *Chanukah* should be days that we praise *Hashem* and be thankful we have the merit to serve Him, but not days of feasting (Shulchan Aruch 670:1 & Mishneh Berurah 670:6).

In view of the fact the days of *Chanukah* are days of *hallel v'simcha* (praise and joy), generally one may not say a *hespid* (eulogy) or fast [even if one has *yahrtzeit* for a parent] (Shulchan Aruch 670:1 & 3 & Rama 670:3). If one did fast, he is required to fast another day after *Chanukah* for fasting on *Chanukah* (Mishneh Berurah 670:11). Similarly, *Tachanun* is not recited beginning at *Mincha* of *Erev Chanukah* (Rama 683:1), nor do we say *Lamnatzei'ach* (Shulchan Aruch 683:1) or *Kel Erech Apayim* before taking out the *Torah* (Mishneh Berurah 683:1).

On *Chanukah* there is no *mitzvah* of having a *seudah* (festive meal) (Shulchan Aruch 670:2). The Rama [670:2] comments that if one makes a *seudah* and sings *zemiros v'tishbachos*

(songs and praises) to *Hashem*, this would have the status of a *seudas mitzvah*. The Chafetz Chaim adds that one should be careful to say *divrei Torah* (Be'ur Halachah 670:2 s.v. v'nohagin).

We recite the complete *Hallel* all 8 days of *Chanukah* (Shulchan Aruch 683:1). There is a *machlokes* whether women are also obligated to recite *Hallel* throughout *Chanukah* (see Sefer Ishei Yisroel 48:11). If one accidentally said *chatzi-Hallel* on *Chanukah*, one would be required to repeat the complete *Hallel* (Koveitz Halachos 17:12).

Chazal established that we say *Al Ha'neesim* during *bentching* [in the *brachah* of *nodeh lecha*] and in *Shemoneh Esrei* [in the *brachah* of *Modim*] (Shulchan Aruch 682:1) since these 2 *brachos* are *birchos ho'daah* (blessings of praise) (Mishneh Berurah 682:2). We do not mention *Al Ha'neesim* in the *brachah mei'ain shalosh [Al Ha'michya]* (Mishneh Berurah 682:2). If one forgot to mention *Al Ha'neesim* one does not go repeat *Shemoneh Esrei* (Shulchan Aruch 682:1). However, if one did not yet say *Hashem's* Name, he should go back and say it (Shulchan Aruch 682:1). It is important to note, even in cases where one skipped *Al Ha'neesim*, one may add it later as a *ba'kasha* (request); in *bentching* during the *Harachamuns* and in *Shemoneh Esrei* during *Elokei Netzor* (Mishneh Berurah 682:4). If one accidentally mentioned *Be'may Mordechai v'Esther* [which is recited on *Purim*] instead of *Be'may Mattisyahu* [and finished the *brachah*] he does not need to repeat (Koveitz Halachos 17:8).

Kollel News

Friday, November 14:

4:27 p.m.: Candle Lighting
4:45 p.m.: Shkiya/sunset

Shabbos, November 15:

8:15 a.m.: *Shacharis*
8:39/ 9:15 a.m.: Latest Krias Shema

4:04 p.m.: Mincha
4:44 p.m.: Shkiya/ Sunset
5:39 p.m.: Ma'ariv.
5:56 p.m.: 72 minutes
6:30 p.m.: MASMID
7:30 p.m.: Rabbi Reisman's Navi Shiur

Got Questions? A Halacha Shiur for Women— Third Session This Wednesday! ~SPECIAL Rosh Chodesh Kislev Shiur~ "SHABBOS," Given by Rabbi Biberfeld on Wednesday evenings November 5th, 12th, and 19th- 8:15-9:15 p.m. Berkowitz Residence 303 Bangor Avenue, Bala Cynwyd, PA.

SAVE THE DATE! Kollel Annual Dinner: Please join us on Sunday,

January 11, 2015, at our new and spacious venue, The Hilton Philadelphia.

Honoring **Barry and Miriam Gesserman** and **Andrew and Chava Paris**

Community News

Bnos of Bala Cynwyd will iy"H meet this shabbos, Parshas Chayei Sara, November 15th, from 2:45pm - 3:45pm at LMS. Please pay your 5775 yearly membership fee if you have not done so already!

Mazel Tov To:

Aryeh and Dale Dunoff on the birth of a granddaughter, born to Yissochar and Leah Dunoff!

Levi and Chavi Brennan on the birth of a baby boy! The bris will be iy"H this Sunday, November 16th at the Kaiserman JCC, 45 Haverford Road, Wynnwood PA at 3:00 PM.

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