



MENUCHAV'SIMCHA

Candle Lighting 7:14PM

Vol. 13 Issue 30

Parshas Ki Seitzei 5777

LIVING IN TWO WORLDS

BY RABBI YOSEF PRUPAS

“You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian, for you were a sojourner in his land. Children who are born to them in the third generation may enter the congregation of Hashem.” (Parshas Ki Seitzei 23:8-9)

Rashi comments on the words “Children who are born to them in the third generation, etc” as follows: “But converts of other nations are permitted immediately. We can learn from this that one who causes another to sin is worse than one who actually kills another - for one who kills, kills him [only] in this world. But one who causes another to sin, removes him from this world and from the world to come. Therefore, Edom who went out [to attack the Jewish People] with a sword, has not become abhorred. And similarly the Egyptians who attempted to drown the [Jewish baby boys]. However, these (Ammon and Moav) who caused them to sin, have become abhorred.”

Rashi’s explanation strikes a raw nerve within each one of us. Although we can intellectually understand that spiritually sin is worse than death in just this world, it is a concept that is difficult for our hearts to grasp. Perhaps the following might make this idea clearer.

The Gemarah in Rosh HaShanah (16b) brings down that Rabbi Cruspedai said in the name of Rabbi Yochanan, “Three books are opened on Rosh HaShanah: One of totally evil people, one of completely righteous people, and one that includes people with both good and bad deeds [Beinonim]. The completely righteous individuals are written

and sealed immediately for life. The totally wicked individuals are written and sealed immediately for death. The [sentence for the] individuals with both good and bad deeds is suspended from Rosh HaShanah until Yom Kippur. If they merit, they are inscribed for life, if they do not merit, they are inscribed for death.”

LIFE AND DEATH IN PHYSICAL TERMS IS LIMITING. ENCOMPASSING THE CONCEPT OF THE WORLD TO COME BRINGS OUR EVERYDAY THINKING INTO THE INFINITE

Tosafos asks, “From the understanding that some individuals have the same number of good deeds and bad deeds [and their sentence is suspended from Rosh HaShanah until Yom Kippur] it is implied that the definition of a righteous person is one whose merits are greater [than his bad deeds] and a completely wicked person [is defined] as one whose transgressions outweigh [his good deeds]. Sometimes, however, [we see this is not the case] the righteous are sealed for death and the totally wicked for life?” Tosafos answers, that it must be that the definitions of life and death, found in the statement of Rabbi Cruspedai, are referring to life in the World to Come.

Rabbi Chaim Friedlander in Sifsei Chaim, questions Tosafos’ understanding of the Gemara. We all know that the type of judgment that Tosafos is referring to, concerning the World to Come, is not on Rosh HaShanah. Rather it is determined only when a person comes to the Heavenly Court after his death!?

Rabbi Friedlander answers that the establishment of one’s spiritual essence [for the coming year] is the judgment on Rosh HaShanah that relates to the World

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DVAR HALACHA



Laws of Chodesh Elul

part 2

BY RABBI YOCHANAN ESKENAZI

The minhag of B’nei sefard is to recite slichos the entire month of Elul (Shulchan Aruch 581:1). B’nei ashkenaz begin the Sunday before Rosh Hashanah. However, in years that Rosh Hashanah falls out on either a Monday or Tuesday, they begin reciting the slichos two Sundays before Rosh Hashanah (Rama 581:1), in order that there should be at least four days of reciting slichos preceding Rosh Hashanah. One reason is we are compared to a korbon (sacrifice) which requires four days of checking for blemishes before being offered. Another reason is many people have the custom to fast each day of the Aseres Yemei Teshuva (Ten Days of Repentance). On four of the ten days it is prohibited to fast [two days Rosh Hashanah, Shabbos Shuva and Erev Yom Kippur]. Therefore, we have at least four days of slichos to compensate for those days. We always start on Sunday, in order there is a “set” day to start (Mishneh Berurah 581:6).

One may not recite slichos at night before chatzos ha’laylah (midnight) [except for on Yom Kippur] (Mishneh Berurah 565:12). The Shulchan Aruch [581:1] writes that the ideal time to recite slichos is during the last three [halachic] hours of the night, since then it is an eis ratzon (auspicious time (Mishneh Berurah 581: introduction). Any time after chatzos is considered a preferable time (Igros Moshe OC 2:105). The custom of many congregations, is to recite slichos after it is already day (Aruch Hashulchan 581:4). It is important to note, it is preferable to daven

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

Contact Malky Adlerstein for more information

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Kollel News

MAZEL TOV TO:

**RABBI EPHRAIM AND BRACHA GOLDFEIN
ON THE BIRTH OF A GRANDDAUGHTER,
BORN TO HESHIE AND MALKA GOLDFEIN.**

**JOSHUA AND ALIZA ROSMAN
UPON THE BIRTH OF A DAUGHTER!**

**MICHAEL SCHULZ AND SHOSHANA
TWERSKY UPON THE BIRTH OF A
DAUGHTER!**

**MICHAEL AND MICHAL TWERSKY
UPON THE BIRTH OF A DAUGHTER!**

To receive
Menucha Vesimcha by weekly email
or to dedicate/sponsor an issue
PLEASE CONTACT THE EDITOR AT:
menuchavesimcha@phillykollel.org

DAVENING TIMES:

Friday, September 1:

7:14PM Candle Lighting
7:32PM Shkiya/sunset

Shabbos, September 2:

8:15AM Shacharis
9:09AM/9:45AM Latest Krias Shema

6:30PM Mincha
7:30PM Shkiya/Sunset
8:25PM Ma'ariv
8:42PM 72 Minutes

- New for Elul! 5-Minute Mussar Shiur Before Maariv

In an effort to capitalize on the auspicious time of Elul and earn merit for a kesiva vechasima tova, we will be starting a new, 5-minute shiur before maariv each night. The shiur will offer practical insights into perfecting our avodas Hashem. The shiur will take place in the Beis Medrash from 9:50-9:55.

- Can't Wait for Shivti?

Our fabulous Shivti program will return IV"H Shabbos afternoon, September 9th, when they begin Hilchos Sukkah. Looking forward to seeing you there!

- Our Annual Pre-Rosh Hashana EVENING OF INSPIRATION

Join us for our ninth annual community-wide
Pre-Rosh Hashanah Evening of Inspiration
to hear

Rabbi Ben Tzion Shafier
of TheShmuz.com

Wednesday, September 13
at 8:30 p.m.

at the Kollel Beis Medrash
364 Montgomery Avenue, Merion Station

For Men and Women

[Continued]

to Come. This is similar to the statement of the Sages found in many places, "Who is destined for the World to Come?" The connotation is that it is not until after one's death that a person merits the World to Come. Rather, now [in his lifetime] he is already considered as one fated for the World to Come. In this way, a person's judgment is related to the World to Come - for on Rosh HaShanah a person's spiritual level is assessed. By conducting oneself as a "ben olam habah," a person of the World to Come in this world, he is "inscribing" himself into the all-time Book of Life! And that, in turn, determines the corresponding judgment in his personal sustenance [such as

health, income, etc.] for the coming year.

From the above, we can change our perspective on how we lead our lives. The Sforno on the first words of Parshas Re'eh observes that the only options G-d placed before us are "blessing/life" and "curse/death," and nothing in between. This teaches us that we have to set our sights high. Life and death in physical terms is limiting. Encompassing the concept of the World to Come into our everyday thinking changes our perception of what is important in this world, and with it our direction of life. May we place ourselves in the right Book.

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