



MENUCHAV'SIMCHA

Candle Lighting Erev Shabbos
7:54PM

Vol. 14 Issue 14

KEY NUMBERS

BY RABBI YOSEF PRUPAS

On the first day of the second month, in the second year following the exodus from the land of Egypt, Hashem spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting, saying... (1:1)

Rashi comments: "Because they were dear to him, He counts them every now and then. When they went forth from Egypt, He counted them. When many of them fell in consequence of their having worshipped the golden calf He counted them to ascertain the number of those left. When He was about to make His *Shechina* dwell amongst them (i.e. when He commanded them to make the Mishkan), He again took their census; for on the first day of Nisan the Mishkan was erected and shortly afterwards, on the first day of Iyar, He counted them."

Later in the Parsha the Ramban notes that Hashem did not want for Moshe to ask each head of household, "How many are in your family?" (Or) "How many sons do you have?" Rather, each one should pass in front of you with reverence and honor and you shall count them. The passuk says, "... by the number of the names, from the age of twenty years and up, according to their head count." Although tedious, Hashem commanded that the counting be conducted in this manner to convey to each member of Klal Yisroel their individual importance.

The Akeidas Yitzchak takes this concept further. He writes that Hashem was making clear two fundamental points to the Jewish people. First, their calculated and unique existence. One will notice that Hashem created the universe with tremendous precision. As the Navi Yeshaya prophesized the following praise of Hashem - "*Who measured the waters in His palm, gauged the Heavens with a span, measured in a huge vessel the dust of the earth, and weighed the mountains with a scale and the hills with a balance (The One Who created such a perfectly balanced natural order can surely fulfill His promise to His people to bring them back to Tzion) (Yeshayahu 40:12).*" Each member of Klal Yisroel are part of the measured creating of the world and contribute to its continuing existence.

This concept is made clear when examining the mirrored role of numbers between heaven and earth.

Parshas Bamidbar/ Shavuos 5778

For example, the 3 avos = 3 Kedushos as recited by the angels... 12 Shevatim = 12 mazalos, constellations... these and all other connections demonstrate the equal key responsibility individuals within the Klal Yisroel have. Therefore the tallying of each member of the Jewish people creates awareness of their importance in the balance of creation.

The second point is that numbers/counting distinguishes them from among the people of the world, that they shall be a "shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, but you shall be to Me a kingdom of priests and a holy nation." Each member is a king and Kohen in his own right. As opposed to the nations of the world whose relevance is on a national level only. In fact the constellations corresponding to the Jewish people reflects this idea as well, as prophesized by the Navi Yeshayahu (40). Reflecting on these concepts together makes one realize an additional reality. That just like the *mazalos*, although different, are all equally important in the functioning of our world. The same is true regarding the individuality of each Jew

Every member, although unique and different, is equally necessary to keep the world running

within Klal Yisrael. Every member, although unique and different, is equally necessary to keep the world running. The repetitive specific language of the Torah makes this clear on all levels, as stated "*of the descendants of... the registration of the clans of their ancestral house, their enrollment as listed by name, head by head, all males aged twenty years and over, all who were able to bear arms...*" again, again, and again. There is rhyme and order to the Jewish people. The focus on family too preserves and is part of the uniqueness of each person. Like it says in Bereishis 17:7 "*To be a G-d to you and your children that follow*" - in order to distinguish between one person's children and another.

From individuals, to family members, to tribe members... to an honored member of the Jewish people, the Torah is pointedly precise. In preparation for Shavuos, may the above put us in a better position to re-accept the Torah, with a drive to attempt to bring our part in Torah out and reveal it to the world!

DVAR HALACHA



Summary of the Laws of Shavuos part 1

REVIEWED BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

BASED ON WORKS OF RABBI AVRAHAM ROSENTHAL,
RABBI YOCHANAN ESKENAZI, AND RABBI DANIEL NEUSTADT

Here we provide a brief summary of some of the unique halachos that we have specifically during Shavuos:

Davening 1st night of Shavuos

On the first night of Shavuos we only daven maariv after *tzais hakochavim* (nightfall). This is unlike Shabbos, which many communities bring in early during the summer months. The reason for waiting until *tzais* is due to the counting of the Omer. The Torah says "*sheva shabosos temimos*" (7 complete weeks) must be counted during the Sefirah. Chazal interpreted this to mean that we must count 49 full days. If we were to bring in Shavuos early, the 49th day of the Sefirah would not be full and we would not fulfill this pasuk (verse).

Staying Up All Night

There is an age-old custom to learn late into the night, or even throughout the entire night of Shavuos. Since the giving of the Torah was on Shavuos, we want to show our love and appreciation of the Torah by staying up late to learn. Another reason is to make up for the fact that the Jews slept in on the morning that the Torah was given, to the extent that Moshe Rabbeinu had to go around the camp to wake everyone up.

Brochos in the Morning

Those who manage to stay awake the whole night need to wash their hands when the morning arrives, which is defined as the halachic time of *Alos HaShachar*. There is uncertainty whether they have an obligation to recite 4 of the usual morning brochos. These 4 brochos are (1) *Al Netilas Yadayim*, (2) *Birkas HaTorah*, (3) *Elokai Neshamah* and (4) *HaMa'avir Sheinah*. The other brochos can be said as usual. The best thing to do is to have the brochos recited out loud by someone who did sleep that night.

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

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MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

The one reciting should have in mind to exempt them, and those listening should say Amen at the conclusion of each brocha. It is very important to hear each and every word of the person saying the brochos. One should preferably listen to the brochos in the presence of a minyan. After hearing *Birkas HaTorah*, even the ones listening should immediately say the usual pesukim found in the siddurim so that they will immediately fulfill the brocha by learning afterward.

Backup Plans

If one won't be able to hear *Al Netilas Yadayim* from someone else, one could go to the restroom immediately after Alos HaShachar, after which he would say *Al Netilas Yadayim* and then *Asher Yotzar*. In the case of *Birkas HaTorah*, one can also get out of the *safek* (doubt) by reciting the 2nd brochah before *Krias Shema* (*Ahava Rabbah*) with the intention of using it for *Birkas HaTorah*. If somehow one does not get to hear *Birkas HaTorah* at all during the morning, then they should recite it immediately upon awakening from their nap during the day.

Shalosh Seudos This Shabbos

This year Shabbos falls immediately before Yom Tov, which introduces a unique challenge. We all know that on Shabbos we are obligated to eat 3 meals, the last of which needs to be eaten preferably in the afternoon. However, there is a halacha specific to Yom Tov that forbids one to have a seudah in the hours leading up to the onset of Yom Tov, in order that one have an appetite for the evening Yom Tov meal. So we have two halachos that pull us in opposite directions to an extent. What should we do? One way to fulfill both conditions is to begin the Shabbos morning meal as usual, but then to stop in the middle (after the fish course for example) and bentsch. Then one should take a break for a short period (approx. 20 minutes), take a short walk around the block. Then one should come back, wash again and continue the meal. The second part will be regarded as the third meal of Shabbos.



RIDDLE OF THE WEEK

What type of animal Korban is brought on Shavuos and is not brought the rest of the year?

ANSWER TO LAST WEEK'S RIDDLE: **Q.** *What passuk in Parshas Bechukosai is inscribed on the Liberty Bell?*
A. *Vayikra 25:10 "You shall proclaim freedom throughout the land for all its inhabitants"*

KOLLEL News

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MAZEL TOV:

RABBI YAKIR AND LEA SCHECHTER, ON THE BRIS OF A SON, TZVI HERSH.

YESHAYA MORDECHAI (STEVE) AND ESTI BERMAN ON THEIR RECENT WEDDING IN ERETZ YISROEL.

SHAVUOS NIGHT 5778!

ONE LIMUD!

MUSHBA V'OMED MEI'HAR SINAI
1 SUGYA IN 1 BEIS MEDRASH - AS 1!

SEDER: 12:30 – 2:15 AM WITH MAARE MEKOMOS PROVIDED BY SHIVTI
CHABURA: 2:15 – 3:00 AM
BY **RABBI SHOLOM KELEMER, SHLIT" A**

COME WITH YOUR CHAVRUSA OR WE'LL SET YOU UP!
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SPECIAL BOYS PROGRAM

FINISH MESECHES BIKKURIM!
WITH AMAZING MAGGIDEI SHIUR,
AND END OFF THE NIGHT
WITH A DELICIOUS ICE CREAM SIYUM

THE CHOCOLATE CAFÉ!
CHOCOLATE AND COFFEE BAR! DAIRY AND PAREVE DESERTS! THROUGHOUT THE NIGHT!

B'RACHOS/DAVENING 4:20 AM

DAVENING TIMES:

Friday, May 18:

7:54PM Candle Lighting
8:12PM *Shkiya*/sunset

Shabbos, May 19:

8:15AM *Shacharis*
8:43AM/9:19AM Latest *Krias Shema*
Ramban Shiur by Rabbi Eskenazi

No SHIVTI

6:30PM Mincha
8:13PM *Shkiya*/Sunset
8:45PM Ma'ariv
9:25PM 72 minutes

Candle lighting after Tzeis

SPECIAL SHIURIM TRACK TO HELP YOU STAY AWAKE!

12:45 – 1:45 AM

RABBI MOSHE YOSEF SPIEGEL:
RUS AND DOVID HAMELECH: THE STORY BEHIND THE STORY

2:00 – 3:15 AM

RABBI DOV GREER:
ENTERING THE BRIS: STORY, ADVENTURE, AND HALACHA FROM A VETERAN MOHEL

3:30 - 4:30 AM

RABBI YECHIEL BIBERFELD, ROSH KOLLEL:

WHO IS THE REAL MOSHIACH?
A FASCINATING DISCUSSION OF THE PURPOSE OF MOSHIACH BEN YOSEF AND MOSHICAH BEN DOVID

STORY

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THE RABBI AND THE BUTCHER PART 1

HONOR YOUR FATHER AND YOUR MOTHER (PARSHAS YISRO 20:18)

R'Yehoshua ben Eilam, one of the great sages of his generation, once had a puzzling dream: he was told to rejoice because he was to sit in Gan Eden alongside Nanas the butcher. He awoke with his heart beating and his mind buzzing "How can that be? he wondered sadly. "From the day I was born I feared Hashem and carefully kept all of the commandments. I study Torah devotedly, I have made that the labor of my life. I even have eighty worthy disciples to prove it. I am careful not to walk more than four cubits without tefillin! How can my deeds be compared to those of a coarse butcher who certainly does not have the time or the head to study Torah? What can be so extraordinary about a simple butcher?"

He was so disturbed by these thoughts that he gathered his eighty disciples and said to them, "I cannot enter the beis midrash and teach you until I find out who this butcher Nanas is, and what are his worthy deeds which are equal to my learning."

He rose and followed by his disciples, went to search for Nanas the butcher. He went from city to city, asking if a butcher named Nanas lived there. And wherever he went, the townspeople wondered what could a great scholar possibly have to say to a butcher. Finally, they located him. R'Yehoshua asked the townspeople if there was anything special about Nanas. They shook their heads. "You had better see him yourself," they suggested and sent messengers to fetch him.

(continued on the next page)

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MENUCHAV'SIMCHA

Shavuos 5778

WHAT WAS THEN; WHAT IS NOW

BY RABBI SRULI SCHWARTZ

"Everything that Hashem has said, we will do and we will listen," (SHEMOS 24:7).

These famous words uttered from Klal Yisroel as a whole prompted G-d to say, "Who revealed this secret to My children, this secret which the ministering angels use?" Not only did Klal Yisroel accept the Torah willingly, they did it in a way that elevated them to the level of angels. However, there is a contradictory gemorah to this concept. The posuk says, "They (the Jews) stood in the bottom of the mountain" (Shemos 19:2). The gemorah states that Hashem covered them with the mountain as though it were an upside down vat. He said to them, "If you accept the Torah, fine. But if not, your burial place will be here!" How do we reconcile these two seemingly contradictory gemorahs?

The Medrash Tanchumah explains that there are two aspects in Torah. One is the actual halachos with all its nuances, and the other is delving beneath the surface to understand all the ins and outs of a concept. To accept the halachos, even with all its implications, was not difficult for the Jews to accept. It may seem like a lot, but the Jews were ready to take the plunge. On this they proclaimed, "We will do and we will listen." However, when it came to devoting themselves to toil and labor to understand all the concepts to the enth degree, it was too much for them. They could not comprehend how they would be able to apply themselves to this fierce task. To this, they hesitated, and Hashem had to pressure them into agreeing to labor in Torah as well.

Based on this Tanchumah, we can understand the conclusion of the above-mentioned gemorah. After the gemorah relates how Hashem forced the Jews to consent to toil in Torah, the gemorah concludes, "Nevertheless, they accepted the Torah again in the days of Achashverosh." What was different in the days of Achashverosh that the Jews felt they could totally and willingly accept the Torah?

According to the Tanchumah, the Jews were only reluctant to devote themselves to use their full energy to understand the underlying fundamentals of the mitzvos. They understood what it meant to exert themselves in

Torah, and they were actually willing to apply themselves, but they felt they could not take it upon themselves for eternity to labor in Torah. While living in the desert, it was easy for them to dig constantly beneath the surface to uncover the true depths of Torah. Hashem was taking care of all their needs, from putting bread on their table to supplying them with the latest clothing, so it was no big deal for them to immerse themselves totally in Torah. However, once they would enter Eretz Yisroel, they would

In this day and age, everyone is busy. The average workweek plus commuting time is 50-60 hours. This, including family time, does not allow much time to breathe

live a less glamorous life, a life similar to other nations. They would have to fend for themselves, baking their own bread and buying their own clothes. The Jews did not want to accept the task of totally applying themselves to Torah because they did not know what the future would bring them. They felt that they would not be able to devote the proper amount of time and mental ability to toil over the Torah. Nonetheless, Hashem forced them to accept it.

Purim was the epitome of a *neis nistar*, a miracle through natural occurrences. At the time of Purim, the Jews lived in a way similar to today. G-d

did not perform any open miracles and the Jews had to get regular jobs to support themselves. When Hashem saved them from the decree of Haman and Achashverosh, the Jews realized that Hashem was watching over them and taking care of them, just as He did to the Jews in the desert. There was just one difference: after Yetzias Mitzrayim, Hashem performed open miracles, while at the time of Purim, He performed hidden miracles. Despite the difference, it is the same G-d performing the miracle and taking care of the Jews. When Bnei Yisroel realized that Hashem cares for them and protects them even in a so-called natural way of living, they put their previous fears to rest and were able to dedicate themselves completely to study and labor in Torah, no matter what the situation. In this day and age, everyone is busy. The average workweek plus commuting time is 50-60 hours. This, including family time, does not allow much time to breathe, let alone to study Torah. Despite this, we must still make an effort to study Torah every day, even just a little bit. Our existence depends on it.

DVAR HALACHA



Summary of the Laws of Shavuos part 2

REVIEWED BY RABBI Y. BIBERFELD, ROSH KOLLEL

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BASED ON WORKS OF RABBI AVRAHAM ROSENTHAL, RABBI YOCHANAN ESKENAZI, RABBI DONIEL NEUSTADT

Kiddush/Havdalah

When Yom Tov falls immediately after Shabbos, the obligation to do Havdalah coincides with the obligation to do Kiddush. There is a debate in the Gemara in Pesachim about how to blend these two together. The halacha is that we do the 5-part "YaKNeHaZ" procedure. "YaKNeHaZ" stands for Yayin (Wine), Kiddush, Ner (Candle), Havdalah (i.e. HaMavdil), Zman (i.e. the brochah Shehecheyanu). The Havdalah brochah is longer than the usual one.

Notice that the list does not include *besamim* (spices), which are used on a regular motzai Shabbos. We get a *neshama yeseira* (an additional soul) on Shabbos. This neshama yeseira leaves when Shabbos ends so we smell the spices to revive our remaining neshamos of the pain of the *neshama yeseira's* departure. When Yom Tov falls immediately after Shabbos, we don't need the *besamim*, since the special Yom Tov meals do the reviving themselves.

Another difference from a regular Havdalah is that we don't spill the wine/grape juice over the edges of the cup. We do this after a regular Shabbos to represent the blessing we wish to receive from Hashem in our *parnassah* during the week. Since we are not allowed to engage in or talk about *parnassah* on Yom Tov, we simply pour the wine up to the top of the cup but not more.

Eating Dairy

It is a well-known custom that people eat milchig foods on Shavuos. There are many opinions about why we do this. One is that we received the Torah on Shavuos. The Torah provides sustenance to our lives the same way that milk provides sustenance to an infant. Another reason is to commemorate the *Shtei HaLechem* offering that was brought in the Beis HaMikdash. Two loaves of bread were brought in this offering. If we eat meat and milk in the same meal (starting with

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milk and then switching to meat), the basic halacha is that we need to change the bread on the table when switching. In this way we use two sets of bread at the meal, which parallels the two loaves brought in the Beis HaMikdash. A third reason is that when Klal Yisroel came back to their tents after receiving the Torah at Har Sinai, they were very hungry. However, while receiving the Torah, they became obligated in the laws of shechita, checking the animal for signs of being a *treifah*, removing the gid hanasheh (sciatic nerve), removing the blood etc. This made it impossible for them to eat meat on short notice. Milk was the only food readily available to satiate their hunger.

Although the custom to eat milk is wonderful, one has to bear in mind that on Yom Tov, there is also the obligation of *ve'Samachta b'Chagecha* (you should rejoice on your festival) which men fulfill by eating meat and drinking wine. Many poskim say that even nowadays this mitzvah applies on a Torah level. The custom to eat milk does not override this. The main mitzvah of eating meat applies during the day, so one can fulfill both elements by either having the milchig meal at night, and then the meat meal during the day, or by beginning the day meal with milchigs, then cleaning the mouth by eating and drinking something parev, and then continuing the meal with meat. In spite of all this, there are some opinions that one may have an exclusively milchig meal during Shavuot day as well. One's Rov will be able to give specific guidance.

If eating milk and meat at the same meal, one should only have "soft" milchigs that can easily be rinsed out of the mouth and not "hard" milchigs (such as hard cheeses). Many poskim require one to wait a few hours after "hard" milchigs before eating meat.

A WONDERFUL YOM TOV TO YOU ALL!

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NEILAS HACHAG:

SHLOIMA GELLEY AND FAMILY DEDICATE THE NEILAS HACHAG IN HONOR AND IN MEMORY OF THEIR DEAR FATHER, HARAV HAGOAN REB ZACHARIAH BEN RIVKAH ZTL GELLEY

THE PHILADELPHIA COMMUNITY KOLLEL PRESENTS

A SHIUR FOR WOMEN

PERSPECTIVES ON SHAVUOS

GIVEN BY MRS. RACHAEL BIBERFELD

ON FIRST DAY OF SHAVUOS (MAY 20)

AT THE HOME OF MRS. SHAYNA MALKA ZEFFREN 111 BRYN MAWR AVE., BALA CYNWYD 5:30 P.M.

HOPE TO SEE YOU THERE!

DAVENING TIMES CONT...:

Shavuot First Day, May 20:

4:29AM	Alos Hashachar
4:59AM	Mesheyakir/Tallis
5:00AM	Birchos Hashachar
5:05AM	Pesukei D'Zimra
5:27AM	Ha'Keil
5:41AM	Neitz
8:43AM/9:19AM	Latest <i>Krias Shema</i>
7:30PM	Mincha

Shavuot Second Night:

8:14PM	Shkiya/Sunset
8:54PM	Ma'ariv
9:25PM	72 minutes

Cande lighting after Tzeis

Shavuot Second Day, May 21:

8:30AM	Shacharis
8:43AM/9:19AM	Latest <i>Krias Shema</i>
10:30AM	<i>Yizkor</i> (approx.)
7:20PM	Mincha
Neilas Hachag (for men) following	
9:09PM	Ma'ariv
9:26PM	72 minutes



RIDDLE OF THE WEEK

When did the Jews actually say Na'aseh V'Nishmah?

STORY

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THE RABBI AND THE BUTCHER PART 2

HONOR YOUR FATHER AND YOUR MOTHER (PARSHAS YISRO 20:18)

They found him in his shop. "R'Yehoshua ben Eilam has come here asking for you," they informed him. The butcher was shocked. "Who am I that R'Yehoshua should be looking for me?" "Come with us and see for yourself," they said. "You are making fun of me!" he retorted angrily. "This is some nasty trick. I refuse to go with you." The messengers shrugged their shoulders and returned to R'Yehoshua. "He refuses to come with us," they said. "But I must see him!" R'Yehoshua said. "I will not sit down until I see him!" And off he went to the butcher.

When Nanas saw R'Yehoshua, the sage of the generation, standing on his threshold, he turned pale. He rushed up to the rabbi and fell at his feet, crying, "What special occasion brings such a great man as you to my doorstep?" He trembled with fear. "I must speak to you," said R'Yehoshua. "Tell me, what do you do besides your work?" Nanas replied, "I don't really have time for anything.

You see, I have elderly parents who are feeble and helpless. They cannot -even stand up. I must do everything for them: feed, dress and bathe them, all by myself." R'Yehoshua kissed him on the forehead and said, "Fortunate are you, my son, and blessed is your portion. Now I understand the meaning of my dream. How glad I am that I am to be privileged to be together with you in the World to Come!"

(Adapted from Sefer Hamaasiyos)

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