



MENUCHA V'SIMCHA

Candle Lighting **7:56PM**

Vol. 12 Issue 26

Parshas Emor 5776

THE "RIGHT" PERSPECTIVE

BY RABBI YOSEF PRUPAS

Orthodox Jews are often asked strange questions about the Jewish faith from those less knowledgeable in Judaism. Often these questions come from a basic misconception about religion. For many, being intensely religious means self-sacrifice. They may believe that the more they give up the more devout they are. The result is confusion of the basic tenets of other religions with Judaism and hence the strange questions. Most world religions follow Webster's definition of sacrifice, meaning "an act of offering to a deity something precious; especially: the killing of a victim on an altar." This leads some to infer that Judaism follows this approach as well. From this week's parsha we learn otherwise.

The Torah this week introduces various laws pertaining to animal sacrifices. Among them is the prohibition to slaughter an animal and its offspring on the same day and the obligation to wait until the calf is at least eight days old before one can use it as a sacrifice. What possible lesson is the Torah trying to convey with these commandments?

The Meshech Chochma explains that Hashem is revealing to us that the sacrifice process isn't based on the quantity of suffering. It is not true that the

more one gives up and the more one suffers for sake of a god, the more that individual has demonstrated his devotion to that deity/religion. An extreme example of this is human sacrifice.

In the same vein, killing a mother and its baby on the same day gives the impression, as explained by the Ramban, that one is willing to annihilate an entire species

Although there is a need to sacrifice animals to G-d (for reasons that are beyond the scope of this Dvar Torah), it needs to be done in the most humane way possible. To grab a young calf from its mother immediately after birth is an act of cruelty. In the same vein, killing a mother and its baby on the same day gives the impression, as explained by the Ramban, that one is willing to annihilate an entire species. This is why Hashem required that sacrifices be taken only from animals usually found in abundance.

The Meshech Chochma goes on to say that similar lessons are found throughout Torah. We are commanded to sanctify the Kohein, give joy to the Levi, and benefit the Yisroel with one's wealth. We are warned not to sell a Jew, and if he is sold - to treat him with respect. We are obligated to sustain a ger toshav (permanent non-Jewish resident who according to some opinions has accepted upon himself the Noahide laws) and not to embarrass

[cont. on back]

DVAR HALACHA



Laws of Sefiras Ha'Omer

PART 2

BY RABBI YOCHANAN ESKENAZI

One may count the entire night (Shulchan Aruch 489:1). The mitzvah begins at night since it is the first opportunity to count [in the Hebrew calendar, each new day begins at night time]. The reason why the best time to count is at night [and according to some, one may only count at night], and not the next morning is since the Posuk says "You should count sheva shabbasos temimos (seven complete weeks)", the earlier one counts in the day makes it more of a complete day (See Mishneh Berurah 489:2 & 4). If one counted before night [shkiya (sunset), this week approx. 8:15 PM], it is too early (Be'er Halachah 489:3 s.v. me'vod yom) and is as if he did not count that day. Therefore, he must recount with a brachah later. Additionally, if one accepts Shabbos early ["making early Shabbos"], it is too early to count.

If one counted after shkiyah but before tzais hakochavim (nightfall) [this week approx. 9:00 PM], since it is safek lailah (possibly night) he fulfills his obligation (Mishneh Berurah 489:14). If one did, it is preferable to recount without a brachah after taitz hakochavim (Mishneh Berurah 489:15). If one normally is stringent to wait for the later tzais hakochavim of Rabbeinu Tam to end Shabbos, should preferably wait for that time to count sefiras ha'omer (Koveitz Halachos 2:4).

One who forgot to count during the night, may count the next day until

[cont. on back]



KOLLEL News

MAZEL TOV:

Dr. and Mrs. Eli Miller
on the birth of a son!

The Shalom Zachor will be Friday night in their apartment, 125 Montgomery Ave Apt C1 starting at 9:30pm. Bris will be IY'H on Tuesday 5/24 at LMS following 8:00am Shacharis.

Kollel's 17th Annual Lecture

The Dr. David E. Epstein z'l Memorial Lecture with Rabbi Ephraim Eliyahu Shapiro entitled

Approaching The Mountain

will take place on Sunday Evening, June 5, 2016 Merion Tribute House 625 Hazelhurst Avenue Merion Station, Pennsylvania For Men & Women

BECOME A SPONSOR TODAY!
Chai Event Sponsorship-\$1,800
Platinum Sponsor-\$1,000
Gold Sponsor-\$500
Silver Sponsor-\$360
Sponsor-\$180

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

DAVENING TIMES:

Friday, May 20:

8:20AM	Parsha Class with Rabbi Benedict
7:56PM	Candle Lighting
8:14PM	Shkiya/sunset

Shabbos, May 21:

8:15AM	Shacharis
8:43AM/9:19AM	Latest Krias Shema Ramban Shiur by Rabbi Eskenazi
6:00PM	Mincha
8:15PM	Shkiya/Sunset
9:10PM	Ma'ariv
9:27PM	72 minutes
10:30PM	Rabbi Reisman's Shiur

BUSINESS ETHICS 2016

Case #1

With

Rabbi Yechiel Biberfeld, Rosh Kollel

"First Dibs"

A non-profit organization had been fundraising through a certain method that was successful for them. A new non-profit began using that method as well. Does the first organization have a right to stop the second one?

Shabbos afternoon
5:15 - 6:00 pm followed by Mincha

[cont. from front]

DVAR HALACHA

shkiyah, without a brachah (Shulchan Aruch 489:7). The next night he may continue with counting with the brachah (Mishneh Berurah 489:34).

Beginning half an hour before tzais hakochavim if one did not yet count, it is prohibited to begin to eat a seudah [i.e. wash on bread or eat more than a k'beitza of pas haba b'kisn] or to be involved in any melachah (work) that may cause one to forget to count (Rama 489:4 & Mishneh Berurah 489:23-24). Similarly, one may not go to sleep (Koveitz Halachos 3:1). It is important to note, that these restrictions only apply beginning half an hour before tzais hakochavim but not before shkiyah, even if one plans on counting earlier, since tzais hakochavim is the ideal time to begin counting (Koveitz Halachos 3:ftnt. 7). If one appoints a shomer (guardian), he may partake in the above mentioned activities. However, only a human being qualifies to be a shomer as opposed to an alarm clock (Koveitz Halachos 3:3). A person who normally davens with a minyan after tzais hakochavim, is not required to refrain from the above, since he will count later in shul (Koveitz Halachos 3:4 & ftnt. 10). If someone accepts Shabbos early, if one started eating the Shabbos seudah before half an hour before tzais hakochavim one can finish the meal and then count. However, if it is within half an hour, one may not start the seudah until he counts (Koveitz Halachos 3:5).

One should ideally recite the brachah and count himself (Shulchan Aruch 489:1). If one is unable to [either because he is physically unable or is not halachically supposed to], he should hear the brachah from someone else [with the intention to fulfill the mitzvah] and then count himself (Shaar Hatziyon 489:5).

As with all brachos being recited, it is preferable at the time of reciting the brachah to know which day it is. If one did not, he has nevertheless fulfilled his obligation (Mishneh Berurah 489:29).

THE "RIGHT" PERSPECTIVE
BY RABBI YOSEF PRUPAS

[cont. from front]

the Canaanite slave. We are not allowed to inflict pain upon an animal, and if we need to eat it, to slaughter it in the most humane way possible, etc. In sum, the Torah teaches us to show compassion, benevolence, and kindness, which are attributes of Hashem, and to follow in His ways.

The above lessons are so essential, for history is replete with examples of shocking rituals, depredation, and self infliction, in the name of religion. To counteract such notions the Torah concludes the aforementioned laws with the

words, "You shall not defile My holy Name, and you shall sanctify Me..." The Torah is telling us that we are obligated to demonstrate compassion and sensitivity, and only by doing so can we sanctify the name of Hashem. It would be a disgrace for Hashem if we followed the "sacred" practices of other religions. May we take these lessons to heart, let them impact our behavior, and be a light onto the world around us.

PHILADELPHIA COMMUNITY KOLLEL

364 Montgomery Avenue, Merion Station, PA 19066
P 610.668.9557 — F 610.668.9558 — E office@phillykollel.org — W www.phillykollel.org

