



MENUCHAV'SIMCHA

Candle Lighting 7:55PM

Vol. 13 Issue 21

Parshas Behar Bechukosai 5777

ALL FOR THE BOSS

BY RABBI YISROEL SCHWARTZ

“Speak to the Children of Israel and say to them: ‘When you come into the land that I give you, the land shall observe a Shabbos rest for Hashem.’” (VAYIKRA 25:2).

On the words “a Shabbos rest for Hashem,” Rashi comments that it means a rest for the honor of Hashem. Rav Yeruchom Levovits, the legendary mashgiach of the Mirrer Yeshiva, expounds on the words of Rashi. He cites Raavad who explains why G-d gave us an abundance of mitzvos. Since G-d gave man the power and ability to rule his own life and make his own decisions, one is liable to think that he is his own boss and has no one to answer to. Therefore, Hashem provided us with many mitzvos, enabling us to remember G-d in every facet of our daily lives.

The Raavad illustrates this with the constant reminders a farmer confronts while working on his farmland. At the initial stage of seeding, he must refrain from sowing his field with kilayim (two different types of seeds). When harvesting the crop, the farmer has to leave some standing stalks for poor people (peah). If he forgot some bundles while collecting the produce, he must also leave those

bundles for the poor (shikcha). Before the farmer stores his crop, he must tithe it properly (maaser). As he is baking bread, he must separate challah and give it to the kohen. Finally, before he takes a bite from his delicious home-baked bread, he is required to recite the proper brachah, realizing that this bread ultimately came from Hashem.

Since G-d gave man the power and ability to rule his own life and make his own decisions, one is liable to think that he is his own boss and has no one to answer to

Similarly, in our contemporary lives, we do not wear clothes with shaatnez (wool and linen together), we affix mezuzos on all our doorposts, and we refrain from eating non-kosher food. When we fulfill the mitzvos, we are actively reminding ourselves that there is a G-d above us. Particularly in the year of shmitta, we put everything aside and even the most large-scale farmers rest by submitting themselves to G-d’s will. Especially during shmitta, we are inundated with opportunities to acknowledge that everything is from Hashem. When Rashi states that fulfilling the mitzvah of shmitta is honoring G-d, we are not only respecting and revering Hashem, but we are recognizing that our success is directly due to His benevolence.

DVAR HALACHA



Laws of Eating Milchigs on Shavuos

BY RABBI YOCHANAN ESKENAZI

The Rama [494:3] writes that many places have the custom to eat milchig on the first day of Shavuos. There are numerous reasons for the reason for this minhag. The Rama explains on Pesach night we have two cooked foods as a remembrance for the two sacrifices that were brought on Pesach [korban Pesach and korban Chagiga]. Likewise, on Shavuos we eat milchig food and then fleishig food, which would require two separate breads [1 milchig and 1 fleishig- see Shulchan Aruch YD 89] on one’s table, which represents the mizbayach. This provides a remembrance to the two loaves of bread that were brought on Shavuos. The Magen Avraham [494:6] writes that according to the Zohar the seven weeks of sefiras ha’omer correspond to the seven clean days a niddah counts to purify herself. The Gemara [Bechoros 6b] teaches that a mother’s milk originates from her blood. Therefore, after reaching a level of purity, after sefiras ha’omer, we eat milchig which shows that the impure days have passed. The Mishneh Berurah [494:12] offers an additional explanation. At the time that the Torah was given, upon returning from Har Sinai they there was no food. Practically, milchig food was easier to prepare than fleishigs, because after they received the Torah and were taught the various halachos, in order to eat fleishig they had to make sure they had a kosher knife, clean out the blood and forbidden fats, salt the meat, and cook it in new pots.

[cont. on back]



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

Contact Malky Adlerstein for more information

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Kollel News SHIVTI!

EVERY SHABBOS AFTERNOON!

**FOR ADVANCED LEARNERS:
GAIN A KINYAN IN KINYANIM!**

RECAPTURE THE GESHMAK OF YOUR YESHIVA DAYS
- IMMERSE YOURSELF IN A SUGYA!

5:30 PM - 6:15 PM:

CHAVRUSA LEARNING

6:15 PM - 6:30 PM:

CHABURA FROM THE ROSH KOLLEL, RABBI YECHIEL
BIBERFELD, AND RABBI DOV GOLDSHMIDT (IN
ROTATION)

6:30 PM: MINCHA

COME WITH A CHAVRUSA OR WE CAN SET YOU UP!

FOR BEGINNERS!

5:30 PM - 6:30 PM:

STUDY THE PROPHETS TOGETHER WITH
RABBI MOSHE YOSEF SPIEGEL

FOR THE BOYS!

5:30 PM - 6:30 PM:

STORIES, SINGING, AND NOSH, LED BY
RABBI YEDIDYA KAGANOFF
ON THE LOWER LEVEL

Torah Time for Toddlers

A 3-Part Program for Mothers and Toddlers
with Mrs. Sima Greer

Prepare for Shavuot with songs and learning
about Hashem's Special Present with your little one!

Wednesday Mornings,
May 10, 17, and 24
9:15 a.m.

at the home of Dana Kupfer
468 N. Highland Ave, Merion Station, PA

**For mothers and toddlers
(children 3 and under, infants welcome!)**

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 19:

7:48PM Candle Lighting
8:06PM Shkiya/sunset

Shabbos, May 20:

8:15AM Shacharis
8:43AM/9:19AM Latest Krias Shema

Kiddush this week is sponsored jointly by Dr. and Mrs. Levi and Dahlia Ocken in honor of the birth of their daughter, Atara Faiga, and by Rabbi and Mrs. Menachem and Chavie Friedman in honor of the birth of their daughter, Rachel.

6:30PM Mincha
8:14PM Shkiya/Sunset
9:09 PM Ma'ariv
9:26PM 72 Minutes

The Kollel's

Eighteenth Annual Lecture

The Dr. David E. Epstein, z"l
Memorial Lecture
with Rabbi Yonasan Sacks

entitled

BEYOND 613:

Understanding the Divine Will

will take place on

Wednesday Evening May 24, 2017

at the Levering Mill Tribute House
(Formerly Woman's Club of Bala Cynwyd)
382 Bala Avenue Bala Cynwyd, Pennsylvania

For Men & Women

*All participants are invited to a dairy and parve
dessert reception before and after the lecture,
featuring a cheesecake bar by Lilac and Creme.*

[cont. from front]

Practically, there are differences between the three mentioned reasons. According to the Rama and the Mishneh Berurah, one should have milchig specifically during the day meal, since that is when the two breads were brought and also when the people came back from Har Sinai. However, according to the Zohar one may eat milchig even by the night meal since the seven weeks of sefiras ha'omer have passed. Additionally, according to the Mishneh Berurah and Magen Avraham one can have an exclusively milchig meal. However, according to the Rama one is supposed to have one meal that consists of both milchig and fleishig (Koveitz Halachos 11:ftnt. 15).

The common custom is not to have one meal that is partly milchig and partly fleishig (Igras Moshe OC 1:160). Perhaps the reason is, some people are careful never to have milchig and fleishig in the same meal [even in a permissible way- i.e. of eating the milchig first and washing hands and mouth out in between]. Additionally, there is a concern that people may mistakenly eat the fleishig first (Igras Moshe OC 1:160).

Many people have a milchig meal on the 1st night of Shavuot [even though as mentioned according to both the Rama and Mishneh Berurah one should specifically have one on the 1st day]. Perhaps the reason is either because practically it is easier to stay up learning on Shavuot night after having a lighter [dairy] meal (Koveitz Halachos 11:ftnt. 15). It also is more practical to be able drink coffee with milk to assist one to stay up (Rabbi Biberfeld, shlit"a). Another reason is that according to many Poskim there is no mitzvah me'deoraisa on Yom Tov night of "V'samachta b'chagecha" (and you should rejoice on your holidays) [Devarim 16:14] which includes eating meat and drinking wine by the Yom Tov meals (see Rambam Hil' Yom Tov 6:19). Therefore, many specifically eat milchig at night, thus not violating this halacha (Shaar Hatziyon 546:15).

Mazel Tov!

Rabbi and Mrs. Aron Katz
on the birth of twin boys.

Reb Chaim Aron and Faige Gross
on the birth of a boy. There will IY"H be a shalom zachor this Friday night at
8:45 pm at the home of the Zeffrens, 111 Bryn Mawr Avenue.

Max and Gale Bienstock
on the engagement of their grandson, Matisyahu Sinai, to Rachelle Fox
from Bet Shemesh.

Sheldon and Miriam Feinstein
on the birth of a grandson, born to Boruch and Sara Chaiya.

Bob and Judy Pransky
on the engagement of their grandson, Shimon, to Penina Klein from
Cleveland.

Suri Rabinovici and Cheryl Epstein
on the birth of a (great-)granddaughter, born to Dov and Baila
Epstein.

CONDOLENCES TO:

Denise Gorlechen on the loss of her father, Mr. Terry Steen, z"

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