



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:37 p.m.

Parshas Acharei Mos/ Kedoshim 5775

Vol. 11 Issue. 21

DVAR TORAH

Consenting for Ascending

By Rabbi Yosef Prupas

Rabbi Eliyahu Dessler in an essay on the topic of Yom Kippur writes about a difficult concept referred to in some sources as “bribing the *Satan*.” We find this idea elaborated on by the Ramban in this week’s Parsha. The Ramban explains a cryptic statement made by the Ibn Ezra about the sacrifice to *Azazel* (a cliff in the desert at which a goat was sent over and dashed upon the sharp rocks below). The Ibn Ezra writes that the *Azazel* is not intended for Hashem, for it is not slaughtered. Rather it is sent as a sacrifice to the one whose name is alluded to in the name *Azazel*, and one has to be 33 to understand this secret. What is the Ibn Ezra referring to?

Without going into detail of how the Ramban deciphers the Ibn Ezra’s message, the Ramban reveals that the Ibn Ezra was alluding to the fact that the *Azazel* was intended to be an offering *Satan*! How could this be? The Ramban explains that the purpose of the *Azazel* is not, *chalila*, to be an actual offering to the *Satan*. Rather it can be compared to one who makes a feast for a king and the king commands the host to give a portion to a certain servant. The host is not giving anything of his own to that servant. Instead the host is giving it all to the king, and the king in turn gives it to his servant. The intent of this gift is appreciation for the host. By insuring that all benefit from the feast it guarantees that everyone will praise and not disparage the host. So too, the *Azazel* is G-d’s way of sharing the sacrifices of Yom Kippur so that even the *Satan* should speak in favor of the Jewish People on that awesome day.

What this means in practical terms is that G-d is teaching us how to deal with our personal negative inclinations (G-d does not need our sacrifices and nor does He wish us to sacrifice to the *Satan*, rather these actions serve to inculcate within us various lessons in service of Him). If one were to fight the *Satan*/negative inclination directly, it would only cause the *Satan* to double his efforts. However, by “including” the *Satan* in our decision process (i.e. by suggesting that fulfilling a certain desire is a

good idea in theory but not realistic at this moment), we won’t clash with the *Satan* head on and we will have the breathing space to properly work on ourselves.

Another method of avoiding our desires is found in the Gemarah in *Chullin* (109a). The Gemarah states that for all that is forbidden in the world, G-d created something similar that is permitted. By allowing a person to taste of the forbidden in a permitted manner, some of the “sting” of the curiosity is removed, allowing him to maintain control of himself.

However, Rabbi Dessler writes, that the minor “concession” must be done with the purest of motives. Otherwise this allowance might translate into a greater desire for what is actually forbidden, thereby having the opposite effect.

We find this lesson toward the end of Acharei Mos. The Nesivos Shalom asks, why does G-d have to instruct us not to follow the actions of Egypt and Canaan, if the parsha then proceeds to list those specific relationships that are forbidden? The Nesivos Shalom answers that what G-d is referring to is the permitted areas of our life. Indulgence in the permitted may also emulate the ways of Egypt and Canaan and eventually lead one down to the same immoral state as those nations. That which is permitted should be utilized responsibly with the intention of getting closer to G-d. This is part of what sets the Jewish People apart from the Nations.

May we appreciate the delicate balance of life and the tools the G-d gives us to grow and get closer to Him.



DVAR HALACHA

The Laws of

Sefiras Haomer 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



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

Contact Malky Adlerstein for more information at: Phone: 610-227-0388

Email: madlerstein@gmail.com - Web: www.kutestkids.com

Providing Services in: Philadelphia, Montgomery, Bucks, Delaware, Chester, and Berks Counties.



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)], it is too early (Be'ur Halachah 489:3 s.v. me'bod yom) and is as if he did not count that day. Therefore, he must recount with a brachah later. This is very relevant if one accepts Shabbos early, it is too early to count.

If one counted after shkiyah but before tzaitz hakochavim (nightfall), since it is safek lailah (possibly night) he fulfills his obligation (Mishneh Berurah 489:14). Nevertheless, it is preferable to recount without a brachah after tzaitz hakochavim (Mishneh Berurah 489:15). Someone who normally is stringent to wait for the later tzaitz 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 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 tzaitz 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'beitzah of pas haba b'kisin] 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 tzaitz hakochavim but not before shkiyah, even if one plans on counting earlier, since tzaitz 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 tzaitz 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 tzaitz 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).



Kollel News

Friday, May 1:

7:37 p.m.: Candle Lighting
7:55 p.m.: Shkiya/sunset

Shabbos, May 2:

8:15 a.m.: *Shacharis*
8:53/ 9:29 a.m.: Latest Krias Shema

Ramban Shiur by Rabbi Eskenazi
5:15 p.m.: Business Ethics Shiur
6:00 p.m.: Mincha
7:56 p.m.: Shkiya/ Sunset
8:51 p.m.: Ma'ariv.
9:08 p.m.: 72 minutes
10:30 p.m.: Rabbi Reisman's Navi Shiur

Business Ethics 5775—Case Study #2 This Week! Shabbos Afternoon with Rabbi Biberfeld, 5:15-6:00pm at the Kollel. Topic: ***May rebbeim and teachers go on strike for not getting paid or to demand a raise?***

Sixteenth Annual Lecture: With **Rabbi Eli Mansour**, Monday Evening, May 18, 2015 at The Merion Tribute House. For Men & Women. Please consider a sponsorship of this lecture as a means of supporting the Kollel's programming at this time of year.

Bnos Melachim Worldwide Presentation Shown at the Kollel: Wednesday, May 13, 2015 at 8:15 p.m. "Eye to I" Audio- Visual Presentation with Rabbi Avrohom Chaim Feuer, Rabbi David Ashear, Rabbanit Yemima Mizrachi, Mrs. Ayala Berney, and more...

Community News

Bnos of BC will iy"H meet this Shabbos, Parshios Acharei Mos Kedoshim, May 2, from 4:30pm - 5:30pm at LMS.

Mazel Tov To:

Jack and Dina Levin on the birth of a son!

John and Sheri Cohn on the birth of a granddaughter, born to Joanna and Matthew Weiss!

Barry and Miriam Gesserman on the birth of a grandson to their children, Yoni and Adina!

David and Cyndilee Kosloff on the Bar Mitzvah of their son, **Saul!**

Special Mazel Tov to the grandparents, **Ted & Phyllis Kosloff and Stan & Rita Freeman!**

Condolences To:

Mrs. Louie Asher and family on the loss of their dear husband and father, Mr. Steve Asher a"h.

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