



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:39 p.m.

Parshas Behar Bechukosai 5773

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DVAR TORAH

Miraculous or Just Plain Normal

By Rabbi Yosef Prupas

Parshas Bechukosai begins with the blessings that will be bestowed upon the Jewish Nation if they follow Hashem's decrees and observe His commandments. Among them is the blessing that Hashem will provide rain in "its proper time." The Meshech Chochma quotes the *Medrash in Toras Kohanim* that explains that the "proper time" is Friday night, when everyone is home and unaffected by undesirable weather. The *Medrash* goes on to describe that this phenomenon occurred in the times of Shlomo the Queen and Shimon ben Shetach. During that era the Jews faithfully followed the Torah's commandments. They therefore were blessed with rain every Friday night and their produce grew to greater size. The leaders of that generation decided to store away some of the produce so that generations to come would be able to see the dividends of choosing to live without sin. One can ask, was their way of life supernatural, or normal, since it occurred on a regular basis?

The Meshech Chochma tells us that it was in fact natural, because nature depends on how we follow the Torah. "*Im bechukosai teleichu*" is literally translated "If you will 'travel' in My decrees." If we travel the Torah way in a straight manner, nature too will function in a straight manner.

We can take this idea further by adding the words of the Maharal. The Maharal reasoned that the term "travel" is used in this verse because just as one travels from place to place, so too one who travels the path of Torah study will be able to penetrate to deeper levels of understanding. We can therefore conclude: if nature is based on our level of Torah observance, and if our level of Torah increases, so too nature will increase and become the norm, as it was during the time of Shlomo the Queen.

The Meshech Chochma points out that from the above we can understand the need for miracles, for what we consider today supernatural can become the norm, causing

us to forget that every second of the "natural" functioning of the world is a miracle. The reason there are miracles is to remind us that what we think is normal, is really not.

We can conclude with the following: The *Gemarah in Shabbos* says that if one recites *Hallel* every day it is as if he is blaspheming Hashem. On the other hand the *Gemarah in Berachos* tells us that if one recites the prayer of "*Tehila L'David*" (i.e. *Ashrei*) every day he is guaranteed a portion in the World to Come. The explanation for this is that *Hallel* is an expression of appreciation for unusual miracles, whereas *Tehila L'David* is a prayer thanking Hashem for the natural functioning of the world. If one recites only *Hallel* every day he is denying the Hand of Hashem in even the most minute aspects of the running of nature. *Tehila L'David* is our expression of recognition for the everyday miracle of nature. May we merit to be on the level where we need reminders in the positive, such as supernatural miracles, rather than the negative in the form of punishment, and at the same time never forget the miracles of daily living

DVAR HALACHA

Halachos of Sefiras Ha'Omer part 3

By Rabbi Yochanan Eskenazi

One should preferably stand while reciting the *brachah* and counting (Shulchan Aruch 489:1, Mishneh Berurah 489:6, Aruch Hashulchan 489:4). This is alluded to in the *Torah [Devarim 16:9]* "*May'hachol cher'mash b'kam-mah*" (when the sickle is first put), *Chazal* understood to be read "*B'komah (standing)*" (Shaar Hatziyon 489:7). Another reason is brought in the *Zohar [Tetzaveh 183a]* says that *sefira* is an very important, just like *Shemoneh Esrei*. Therefore, we stand just like *Shemoneh Esrei* (Aruch Hashulchan 489:4).

Therefore, one should be careful not to be lean on anything while counting (Koveitz Halachos 6:1). If one did not stand, he has nevertheless fulfilled his *mitzvah* (Mishneh Berurah 489:6, Aruch Hashulchan 489:4). Someone who finds it difficult to stand [for example, an older person] may



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l'chatchila count while sitting down (Koveitz Halachos 6:1).

One should not interrupt in between the reciting of the *brachah* and the counting. This includes even a silent interruption of more than *toch k'day dee'bor*, or saying something that is not *sefira* related (Mishneh Berurah 489:29).

One may count in any language, as long as he understands what he is saying. If one counted using a language that he does not understand, he has not fulfilled his obligation, even if he counted in Hebrew (Mishneh Berurah 489:5). Harav Shmuel Kamenetsky, *shlit"a*, understands that when counting in Hebrew he is not *yotzei* only in a situation that he had no idea what he was saying. However, if he was aware that he was counting even though he did not understand the exact translation of the words, he has fulfilled his obligation (Koveitz Halachos 6:5). One may not fulfill his obligation of counting with either thinking or writing (Koveitz Halachos 6:3-4).

As mentioned, when the *Torah* refers to the *mitzvah* of counting *sefira*, there is a mention of both days and weeks. Therefore, the *mitzvah* requires counting both the days and the weeks of the *Omer* (Gemara Menachos 66a, Shulchan Aruch 489:1 & Mishneh Berurah 489:7). The first

7 days, one only mentions the day. Starting from the 8th day we mention both the day and the week.

If after from the 7th day, one accidentally only mentioned the day and not the week [for example, on the 12th day one counted "today is the 12th day of the *Omer*" and did not say "today is the 12th day, which is 1 week and 5 days of the *Omer*"] there is a *machlokes* whether he has fulfilled his obligation. Therefore, one should recount that night without a *brachah* [and continue counting with a *brachah* the next night]. If after the 7th day, one accidentally just counted the weeks [for example he said "today is 1 week and 5 days of the *Omer*"], he has not fulfilled his obligation, and should recount that night with a *brachah* [for it is as if he never counted] (Mishneh Berurah 489:7).

If one counted using *roshei tay'vos* (an acronym) [for example, instead of saying "today is the 12th day etc.", he said "today is *yud bais yom* etc." there is a *machlokes* whether he has fulfilled his obligation or not. Therefore, he should recount that night without a *brachah* [and continue counting with a *brachah* the following night (Be'ur Halachah 489:1 s.v. *moneh v'holaich*).

Kollel News

Shabbos, May 4:

Friday, May, 3:	8:15 a.m.: <i>Shacharis</i>
8:20– 8:40 a.m.: Rabbi Prupas' Chumash Shiur	8:51/ 9:27 a.m.: Latest <i>Krias Shema</i> Rabbi Eskenazi's Ramban shiur
6:00 p.m.: Mincha	Chaburas Chacham Lev
Likras Shabbos Program	5:15 p.m. Business Ethics Study #3
6:50 p.m.: Kabbolas Shabbos/ Ma'ariv	6:00 p.m.: Mincha
7:39 p.m.: Candle Lighting	7:58 p.m.: Shkiya/ Sunset
7:57 p.m.: Shkiya/sunset	9:10 p.m.: 72 Minutes
	10:15 p.m.: Rabbi Reisman's Shiur

1. Annual Lecture 2013 with HoRav Aharon Kahn, shlit"a: YOU ARE INVITED! THE KOLLEL'S FOURTEENTH ANNUAL LECTURE May 6, 2013 at the Merion Tribute House featuring, HoRav Aharon Kahn, shlit"a, Rabbi, Congregation Knesses Bais Avigidor Rosh Yeshiva, Yeshivas Rabbeinu Yitzchak Elchonon (YU) who will speak on: Mesorah or Morasha-Let Us Explore Together What It Means To "Learn Torah" Program begins at 7:45 p.m. (Mincha 7:30 p.m.)

2. A New and Exciting Erev Shabbos Learning Program: Likras Shabbos: Join us for the second wonderful week as we Welcome Shabbos Peacefully and Amidst the Kedusha of Torah study. Mincha 6:00 P.M.

through the summer.

3. Business Ethics #3: Topic: The Cookie Jar Thief

Someone is helping himself to cake and cookies being stored in the Kollel freezer, which is private property. Can we put out some "bait" for him in order to catch him?

Community News:

Bnos of Bala Cynwyd will iy"H meet this shabbos, Parshios Behar-Bechukosai, May 4th, from 4:30pm until 5:30pm at LMS.

Torah Youth: 4:30 - 5:30 pm on the LMS lower level. Grades K-8th.

Mazel Tov:

Mr. and Mrs. Harry and Marilynne Schwartz on the birth of a granddaughter, **Chana Yardena**, born to **Aron and Abby Symonds!**

Mr. and Mrs. Marc and Debbie Frankel on the bris of their grandson, son of their children, **Ari and Rebecca Adlerstein!** Mazel tov also to the proud grandparents, **Rabbi and Mrs. Yitzchok Adlerstein** of Los Angles.

Chaim and Shari Saiman on the birth of their daughter.

Rabbi and Mrs. Elisar Admon on the birth of a baby girl.

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