



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:46 p.m.

Parshas Bamidbar 5773

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DVAR TORAH

Raising Your Flag

By Rabbi Yosef Prupas

The Jewish people have left Egypt, they've received the Torah, and they've built the *Mishkan*. Now they are given a new commandment: "Raise the flag." Not just one flag, but twelve of them. This raises many questions and needs much explanation. We will address but one aspect and that is, why now? When the Jewish people left Egypt the verses already indicated the fact they were grouped by their tribes. Wouldn't that have been a more appropriate time to be flying their colors?

To understand this we need to ask another question. Isn't the concept of being grouped by separate flags contrary to unity? For a nation striving to demonstrate a deep togetherness to be worthy of Hashem's presence, it would seem that dividing the Jewish people according to their respective tribes would achieve the opposite. Why the flags?

Rabbi Yaakov Kamenetzky, z"l answers that the concept of separate flags, and hence distinguished roles, can be likened to the various organs within one's body. It would never enter one's mind that the ear, with the ability to hear, and the eye, with its ability to see, were in competition with each other. United by their goal to serve the human they inhabit, they function as the perfect machine designed by the Master of Design. Analogous to the human body is the Jewish people. Predestined to fulfill individual roles, the tribes, with their respective flags, are all part of Hashem's master plan for the world. Although assigned to specific tribes upon leaving Egypt, the revelation of their unique role through the flags would not have been possible until the building of the *Mishkan*. The *Mishkan* served as the focal point for the Jewish people. Camped around in a designated fashion, befitting the specific roles they would have, they realized they are all part of a whole; unified in the role of the Jewish people. For this reason the command to have flags was not given until now.

From the above we learn a fundamental lesson in education. There have been attempts by educational institu-

tions to abolish the concept of "winning the game." Some schools actually placed a limit on how much a team can win by. The logic of these policies was that losing is detrimental to one's self esteem and unhealthy for one's mental balance. Studies on these policies show that the children saw the lack of reality in those competitions and lost motivation as a result. When one looks at the Torah, and specifically the tribes with their unique flags, one can learn a powerful lesson in motivation, namely the celebration of the divine unique abilities and characteristics of each tribe. By encouraging and helping one's child realize that although he or she is not the greatest in a certain area, there are other areas where their hidden talents can bloom. And even if in what they excel at they are not the best, they are still part of the team. The *Gemarah* in *Berachos* tells us that Hashem created the world in such a way that not everyone feels a sense of satisfaction in the same area, thus enabling a healthy economy. May we all merit the realization of our own unique talents and goals and raise our flag with pride.

DVAR HALACHA

Halachos of Sefiras Ha'Omer part 4

By Rabbi Yochanan Eskenazi

There is a *machlokes rishonim* whether the counting of the 49 days is one collective *mitzvah* or is each day for 49 days a separate *mitzvah*. The practical difference is if one misses a day or knows one will for sure miss a day, whether there is a *mitzvah* to count the remaining days. The opinion of the *Ba'hag* is that it is one collective *mitzvah* and if one misses a day one can no longer recite the *brachah* beforehand since one has not fulfilled the *mitzvah*. However, other *Rishonim* argue and hold that each day is an independent *mitzvah*. According to this opinion, if one missed a day since each day is independent from the other days one may count with a *brachah* (Tur OC 489, MB 489:36-37).

L'halacha, we are stringent that if one did miss a night to continue counting the following night without a *brachah* (SA 489:8). If one may no longer recite the *brachah*, it is preferable to hear the *brachah* from someone else (MB



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489:37). It is important to note, even if one is not counting with a *brachah*, one must count *Sefiras Ha'Omer* [just without the *brachah*].

If one is unsure whether he missed a night, one may continue counting with a *brachah* (SA 489:8). This is based on the *halachic* concept of "*safek sefeika l'kula*" (that we are lenient when there are 2 doubts). [In the above case the 2 doubts are: 1) did he miss and 2) is the *halachah* like the *Rishonim* that each day is a separate *mitzvah*].

If one counted the wrong day, it is as he did not count (MB 489:35). Therefore, he must recount the proper day. If one does not, he would not be allowed to continue counting with a *brachah* [because he missed an entire day].

If one counts [in the proper way] even without the *brachah*, he has nevertheless fulfilled his obligation, and would not be permitted to recount that night with a *brachah* (SA 489:4, MB 489:22). Therefore, if one has not already counted, one needs to be very careful if someone ask him which night is it tonight, not to answer him directly, rather say "last night was ___" (SA 489:4). Since one

may fulfill his obligation in any language, if he answers in another language other than Hebrew, it is considered as if he counted. [For example, "today is the 12th day"] (MB 489:20).

However, if he answered in one of the following instances, it is not considered as if he counted and may therefore recount that night with a *brachah*; If it was before *shkiya* (SA 489:4), if you just said the number [for example, 12] and did not say "today is the 12th day" (MB 489:20), If it is after the 7th day, and just the number was said but not the weeks. [for example, if on the 12th day one said "today is the 12th day" as opposed to "today is the 12th day which is 1 week and 5 days"] (MB 489:23), or if one had specific intention not to fulfill his obligation (MB 489:22).

If one answered after *shkiyah* but before *tzaitz hakochavim*, if one normally counts after *tzaitz hakochavim*, he most probably had intention not to fulfill his obligation (Be'ur Halachah 489:4 s.v. she'im).

If someone is unsure which day of *sefira* it is, and asks someone "is today ___" [and it was that day], he may count with a *brachah*, since his intention was not to count, rather to clarify the day (Koveitz Halachos 5:10).

Kollel News

Shabbos, May 11:

Friday, May, 10:

6:00 p.m.: Mincha

Likras Shabbos Program

6:50 p.m.: Kabbolas Shabbos/
Ma'ariv

7:46 p.m.: Candle Lighting

8:04 p.m.: Shkiya/sunset

8:15 a.m.: *Shacharis*

8:47/ 9:23 a.m.: Latest *Krias Shema*

Rabbi Eskenazi's Ramban shiur

Chaburas Chacham Lev

5:15 p.m. **Business Ethics Study #4**

6:00 p.m.: Mincha

8:05 p.m.: Shkiya/ Sunset

9:17 p.m.: 72 Minutes

10:30 p.m.: Rabbi Reisman's Shiur

1. Shavuot Night at the Kollel:

The Kollel's Beis Medrash will be open all night on Shavuot, May 14th. The schedule for Shiurim is as follows: First Tablet: Mitzvos

Found on the First of the Two Luchos - BETWEEN MAN AND G-D

Come explore a deeper understanding and the practical relevance of the mitzvos bein adam l'Makom that k'lal Yisroel heard at har Sinai.

12:15AM - 12:50AM: I am Hashem, your G-d by Rabbi Yechiel Biberfeld.

1:00AM - 1:30AM: Do Not Have False Gods by Rabbi Dov Goldschmidt.

1:40AM - 2:10AM: Uttering the Name of Hashem in Vain By Rabbi Yoel D. Zeffren.

2:15AM - 3:10AM: Remember the Shabbos by Rabbi Yosef Prupas.

3:15AM - 3:45AM: Honoring Parents by Rabbi Yochanan Eskenazi.

3:45AM - 4:30AM: AYIN HORA, EVIL EYE: What is it? How can we avoid it? By Rabbi Yechiel Biberfeld

4:45AM: Shacharis

Refreshments, cake and coffee will be available throughout the night.

2. Annual Lecture 2013 with HoRav Aharon Kahn, shlit"a: The Philadelphia Community Kollel's Fourteenth Annual Lecture was a tremendous success. We thank all the community members who participated and the many sponsors who made this event possible. For photos and audio see our website www.phillykollel.org.

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:

Mrs. Gayle Frankel on the birth of a great-grandson, born to Ari and Rebecca Adlerstein! (We apologize for the omission last week.)

Rabbi and Mrs. Eli Kopel on the Bar Mitzvah of their son **Nachi!**

Condolences To:

Dr. and Mrs. Ari and Diane Weintraub on the passing of their beloved mother/ mother-in-law, Mrs. Connie Weintraub.

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

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