



# Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7: 52 p.m.

**Parshas Bechukosai 5774**

Vol. 10 Issue. 27

## DVAR TORAH

### All Roads Lead To Heaven

*Rabbi Avraham Weiss*

Few past times can so invigorate a weary soul more than meandering through a dazzling garden or a lonely country trail. There is something about proximity to the rustic tranquility of the great outdoors that enables us to find calm and serenity.

I often think that one of the restorative properties of the outdoors stems from the great sense of purpose and belonging that coexists among the myriad species of flora. Every blade of grass, flower, and tree stands together in unison, seemingly singing of the perfection and symmetry of its Creator.

We human beings can incorporate some of this perfection in our own lives. At so many different points of the day, we have the opportunity to touch the divine. In our praying and studying Torah, though acts of loving kindness, *Chessed* and *Tzedokah*, there are innumerable opportunities to rise above our baser instincts and get in touch with our *Neshomos* in deeply meaningful ways. And yet, it seems that so much of our time is dedicated to the pursuit of basic survival, devoid of any G-dly intent. So many hours of our day are taken up with pursuit of livelihood and physical upkeep. At those moments of seemingly un- or less inspired pursuits, I think of dazzling flower gardens and lonely trails that always seem to shimmer with purposeful existence, beauty, and inspiration. Is it possible to capture some of that majesty in the physical pursuits of our everyday lives?

The Torah teaches us that we can, and that the beauty of Jewish life is that every moment of life inherently counts.

Other religious systems view the world as being comprised of two domains, one sacred and one profane. In this world view, one lives a crass physical life and hopefully "meets up" with the divine or sacred at points along the way. Not so in Judaism.

In the Jewish viewpoint, every physical act is inherently neutral with the capacity to be vested with Holiness. The simple acts of eating, sleeping, and going to work in the morning can be just that, empty pockets of time that add neither luster nor shine to a person's character. When, however, vested with a single consecrating thought these physical acts become laden with meaning. They are now part of the individual's divine service, and the person receives reward for it.

Case in point: The act of making a Brocho on one's food is a declarative statement that one recognizes Hashem as the source of bounty and that he or she submits to Hashem's ultimate authority. That simple act of eating has now become a vibrant component of that person's spiritual growth. Similarly, when confronted at one's workplace with the opportunity to gain unscrupulously, the individual who holds back because he believes Hashem is watching his every move, that, too, is a divine experience that brings him closer to G-d.

Hence, the beauty of a Jewish life is that no moment is ever stagnant. Even our physical engagements and acts are tools in one's dedicated *Avodas Hashem*, and ultimately, even our physical occupations can accompany us to *Olam Haba* (the World to Come) as the means through which we acquire the divine.



## DVAR HALACHA

### Halachos 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 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*



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(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. Additionally, if one accepts *Shabbos* early ["making early *Shabbos*"], 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). If one did, it is preferable to recount without a *brachah* after *tzaitz hakochavim* (Mishneh Berurah 489:15). If one 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'kisinin*] 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 *minyán* 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 16:

8:20 a.m.: Rabbi Prupas's  
Chumash Shiur

7:52 p.m.: Candle Lighting

8:10 p.m.: Shkiya/sunset

### Shabbos, May 17:

8:15 a.m.: *Shacharis*

8:44/ 9:20 a.m.: Latest Krias  
Shema

*Chaburas Chacham Lev*

Rabbi *Eskenazi's Ramban*

*Shiur*

**5:15pm: Rabbi Biberfeld's  
Business Ethics Shiur**

6:00 p.m.: *Mincha*

8:11 p.m.: *Shkiya/ Sunset*

9:06 p.m.: *Ma'ariv*.

9:23 p.m.: 72 minutes

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

Rabbi Avrohom Schorr shlit"a. For more details or to sponsor this event, please visit our webpage.

### Community News:

**Bnos of Bala Cynwyd** will iy"H meet this Shabbos, Parshas Beshukosai, May 17th from 4:30pm - 5:30pm at LMS.

**Torah Youth:** will be meeting from 4:30 - 5:30 on the Lower Level of LMS. Grades K-8th.

### Mazal Tov:

**Lion & Sara Sassoon** on the birth of a baby boy! **The Brit Yizchak** will take place this Motzei Shabbos at 9:45 pm, at their home: 2 Hardie Way, APT A1 in Bala Cynwyd. **The Bris Milah** will be following the 8:15 am minyan at KTA.

**Jon and Jessica Erlbaum** on the Bar Mitzvah or their son, **Akiva**. A special Mazel Tov to the grandparents, **Gary and Viki Erlbaum!**

**Dr. Andrew and Chava Paris** on the birth of a baby boy! The **Shalom Zachor** will take place at 24 N. Highland Ave., Bala Cynwyd, starting at 8:45 pm. The **Bris** will be following the 6:45 am minyan at LMS.

**1. Business Ethics Shiur 5774: "Can Anyone Take a Small Package to Teaneck: The package gets stolen from your car, are you responsible?"** Shabbos afternoon, with Rabbi Biberfeld at the Philadelphia Community Kollel, 5:15pm - 6:00pm.

**2. Save the Date- Kollel's 15th Annual Lecture:** The Dr. David Epstein Z"L Memorial Lecture will take place THIS WEDNESDAY- May 21, 2014 at the Merion Tribute House. The lecture will be given by

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