



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 4:32 p.m.

Parshas Vayitzei 5774

Vol. 10 Issue. 5

DVAR TORAH

The Proper Place to Pray

By Rabbi Shmuel Grunberger

The Gemara in Pesachim (88a) says: "We don't follow Avraham about whom the *pasuk* says he davened 'on a mountain,' and we don't follow Yitzchak about whom the *pasuk* says he davened 'in a field.' Rather, we follow Yaakov who called the place he davened in a '*bayis*,' a house. As the *pasuk* says, "*Vayikra es shem hamakom hahu Beis Al*," "And he called the name of that place the House of the Almighty."

Rav Shimshon Pincus, *zt"l* explains that there was a fundamental disagreement between the patriarchs as to the ideal place to connect oneself to Hashem through *tefilla*. They all agreed that in the street or a park was definitely not an option because davening, where one connects intimately with Hashem, needs to be more private and personal. Avraham Avinu felt that high up on a mountain was far from all the mundane matters of the world and therefore would be fitting for a private relationship with the Almighty. Yitzchak Avinu, however, felt that a mountain wasn't enough, because even though there aren't many people found on top of a mountain, it is still a "*shetach hefker*" - an open property for all to enter. Therefore, Yitzchak decided the more proper setting is a "*sadeh*" - a private field. Yaakov Avinu felt that even a private field isn't good enough to form one's intimate relationship with Hashem. The ideal place is a "*bayis*" - a house. No one enters a house without knocking on the door. Even if the door is unlocked, one still knocks knowing it is a private property and that permission is needed to enter.

This is what the Gemara means, "Not like Avraham on a mountain, and not like Yitzchak in a field, but rather like Yaakov - in a house." Yaakov has taught *Klal Yisrael* a very important lesson. When it comes to the relationship with our Father in heaven, just *dveykus* (attachment) itself is not enough. It needs to be *dveykus* in a private place where nothing can distract us. Not on a mountain and not in a field, but rather only in a *bayis* - a Beis Hamikdash.

The Beis Hamikdash was a place where we lived to-

gether with Hakodosh Baruch Hu in holiness and purity. One had to be completely pure and clean from all mundane thoughts and activities to enter the Beis Hamikdash.

Rav Shimshon continues, that because we don't have a Beis Hamikdash nowadays, the need arises for us to strive to become *talmidei chachmim* and *yirei shamayim*. *Talmidei chachmim* and *yirei shamayim* live intimately with Hashem, not allowing any outside influences to hinder the relationship. The closest we come to a Beis Hamikdash nowadays, is our own *bayis*/house (which is referred to as "*mikdash m'at*"), a *beis haknesses/shul*, and a *beis medrash*. It is therefore essential to be extremely careful while in such places to remember this Gemara. We have to enter our house, shul or *beis medrash* holy and pure, and of course maintain the "*kedusha* and *tahara*" while inside.

With this new understanding of the *pasuk*, let us strengthen ourselves and work on removing whatever distractions are weakening our relationship with Hashem. Let us introspect and discover if anything is distancing us from our private and pure *dveykus* with Hashem. If we keep this in mind, hopefully Hashem will answer our *tefillos* and bring Mashiach along with the real "*Bayis*" - the third and final *Beis Hamikdash!*

DVAR HALACHA

Halachos of Chanuka part 3

By Rabbi Yochanan Eskenazi

We recite *brachos* before lighting the *menorah* (Rama 676:6). Each night 2 *brachos* [*Lehadlik ner shel Chanukah* and *She'aseh neisim*] are recited (Shulchan Aruch 676:2). On the first night one lights, a third *brachah* [*She'hecheeyanu*] is recited. If one forgot *She'hecheeyanu*, he may recite it on the first night he remembers (Shulchan Aruch 676:1).

One should light immediately [within *toch k'dai dibbur* (a few seconds)] of reciting the *brachos*. The minimum *mitzvas hadlakah* is to light 1 candle on each night. It is preferable that the one who starts a *mitzvah* completes it. Therefore the one who recited the *brachos* should light all



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.



the candles himself. If one did not, as long as he lit at least one candle it is not a *brachah l'vatalah* (Mishneh Berurah 671:48-49).

After lighting the first candle the *minhag* is to say *Ha'neiros hallalu* (Mishneh Berurah 676:8 & Aruch Hashulchan 676:8). Others say it only after all the candles have been lit (Mishneh Berurah 676:8). It is important to note, that if one talked before lighting at least 1 candle, this is considered a *hefsek* (interruption) and he would be required to recite the *brachah* again before lighting (Koveitz Halachos [*Piskei Harav Shmuel Kamenetsky, shlit"u*] 6:6). Therefore, one has to be very careful not to start saying *Ha'neiros hallalu* until at least 1 candle was lit (Koveitz Halachos 6:6). If a person, after reciting his own *brachah* but before he lit 1 candle, answered *amen* to someone else's *brachah* on the *menorah*, this is not considered an interruption and is not required to recite another *brachah* (Koveitz Halachos 6:9). One should have in mind that he is lighting to give thanks and praise to *Hashem* on the miracle of the war [of the *Chashmonaiyim*] (Halichos Shlomo Moadim 1:16:9).

There are different opinions as to which direction one should light the *neiros*. Whichever way one lights he has fulfilled the *mitzvah*; the difference of opinions is only which way is the most preferable (Mishneh Berurah 676:9 & Be'ur Halacha 676:5 s.v. k'day). There is a *halachah, ain maveirin al hamitzvos* (we do not "pass over" *mitzvos*) (Gemara Pesachim 64b). Therefore, if one is lighting start-

ing from the left, one should stand towards the left side, as not to pass over candles on the right side (Mishneh Berurah 676:11). A lefty should light with his left hand (Koveitz Halachos 5:4).

It is prohibited to use any of the *neiros Chanukah* for personal use (Shulchan Aruch 673:1) in order that it should be recognizable that these are *ner mitzvah* (Mishneh Berurah 673:8). Another reason suggested is that the *neiros* are lit as a remembrance to the miracle that was done with the *menorah* of the *Bais Hamikdash* which was prohibited to use for personal use (Mishneh Berurah 673:8). In order to avoid using the light, the common custom is to light a *shamash*, so that if one accidentally does use the light we consider it as if he is using the light of the *shamash* and not of the *mitzvah* candles (Shulchan Aruch 673:1). It is preferable that the *shamash* be higher than the other candles (Rama 673:1). One should preferably not use the *shamash* when it is together with the other candles, for it appears as if he is using the *mitzvah* candles (Mishneh Berurah 673:15). It is prohibited to use the *neiros* starting from the time that they are lit through the time of the *mitzvas hadlakah* [*ad shetichleh regel min hashuk*] (Mishneh Berurah 673:21). It is also prohibited to light other things from the *neiros Chanukah* (Shulchan Aruch 674:1). One may light other *Chanukah* candles from the *shamash*, because since it is the same *mitzvah* it is not considered a "disgrace" for the *mitzvah* (Shulchan Aruch 674:1). It is still prohibited to light other *neiros shel mitzvah* [for example, *Shabbos* candles] (Mishneh Berurah 674:9).

Kollel News

Friday, November 8:

4:32 p.m.: Candle Lighting

4:50 p.m.: Shkiya/sunset

Shabbos, November, 9:

8:15 a.m.: *Shacharis*

8:36/9:12 a.m.: Latest *Krias Shema*

Rabbi Eskenazi's Ramban shiur

Chaburas Chacham Lev

4:09 p.m.: Mincha

4:49 p.m.: Shkiya/ Sunset

5:44 p.m.: Ma'ariv.

6:01 p.m.: 72 minutes

1. Masmid Plus Program with Mad Science This Motzei Shabbos! 6:30-7:30: Masmid Program, 7:30- 8:15: Mad Science Presentation. Thank you to our sponsors for this special event Mr. Ted and Mrs. Phyllis Kosloff

2. Save the Date! The KOLLEL'S THIRTEENTH ANNUAL DINNER (Note Change of Date): The Kollel's 13th annual dinner, "A Bar Mitzva Celebration," will BE"H be taking place on Motzei Shabbos, January 4th, 2014.

3. Rabbi Shaya Karlinsky, Rosh Hayeshiva, Shapell's Darchei Noam, will be speaking at the Kollel: November 24, 11:00 am- 11:45 am on the topic: "The Challenge of Chanuka: Miracles, Belief, and Individuality."

4. Agudas Yisroel Annual Convention LIVE BROADCAST!: Thursday, November 14 at 8:30 PM **At The Philadelphia Community Kollel** (Lower level): 8:30 PM- Convention Broadcast, 9:00 PM- Rabbi Frand's Shiur, 10:00 PM- Cont. Convention Broadcast

Community News

Bnos of Bala Cynwyd will meet this shabbos, Parshas Vayeitzei, November 9, from **2:45pm - 3:45pm** at LMS. Pre-Chanuka "Mad Science" performance! on Sunday, Nov. 17th from 1pm - 2:45pm at LMS

Mazal Tov To:

Mr. Sid and Mrs. Susan Laytin on the birth of their granddaughter, Leah Chana born to the Gordons.

Dr. and Mrs. Steven Bachrach on the birth of a grandson, born to Rafael and Tzipora Bachrach in Jerusalem!

Dr. Marty and Dr. Elise Ciner on the engagement of their son Aaron to Nilli Brodt of Montreal!

Dr. Jeremy and Mrs. Rachel Mazurek on birth of baby girl.

Condolences to:

Dr. Ari Weintraub on the passing of his father, Mr. Barry Weintraub z"l.

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