



# Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:57 p.m.

**Parshas Bamidbar/ Erev Shavuos 5775**

Vol. 11 Issue. 24

## DVAR TORAH

### Out of Control

By Rabbi Yochanan Eskenazi

A large portion of Parshas Bamidbar is concerning the final counting of each individual tribe and the census of the entire Jewish people. After tallying up the total of the twelve tribes, Shevet Levi was counted separately. As opposed to the other shevatim, which were only counted from the age of twenty years and above, Shevet Levi was counted from one month old. Additionally, there was no maximum; every male was included. (As an aside, Rashi explains that really a one-day old baby should have been counted since Levi is unique that they are considered 'holy from the womb'. The reason why under thirty days old was not counted was because until a baby reaches that milestone, it is unclear whether it will survive infancy.)

Ramban asks an obvious question. Based on logic, one would assume that Shevet Levi would have the largest number by a landslide. Included in their final number were children under twenty, and men above sixty. Yet, the Torah records their total number was merely 22,300. Additionally, the totaled number of adults above the age of thirty was 8,000 (see Bamidbar 4:48). How can this be understood, that the chosen tribe of Hashem was smaller than even half of the least populated tribe in Klal Yisroel?

Ramban answers based on the Medrash [Tanchuma Va'aera 6] that teaches that the tribe of Levi was not enslaved in Mitzrayim with the rest of the Jewish people. The Torah [Shemos 1:12] tells us, "the more the Jewish people were inflicted, the more Hashem increased their numbers" and had children at an unnatural rate. The reason the Egyptians originally oppressed them was in order to "solve the Jewish problem"; the harder we work them, the more difficult it will be for them to reproduce. We see, only the people who were oppressed,

merited increasing in unnatural numbers. Shevet Levi, on the other hand, was confined to the laws of nature, having children at a natural rate, trailing way behind their Jewish brothers.

Ramban adds that perhaps the reason why Hashem orchestrated that their Shevet would have the least amount, resulted from Yaakov Avinu's anger at Shimon and Levi for massacring the city of Shechem. Even though at this point in history, Shimon was a large Shevet [59,300] (Bamidbar 1:23), when they entered Eretz Yisroel over half the Shevet died and only 22,000 remained (Bamidbar 26:14). Since Shevet Levi was the chosen tribe, Hashem caused they would never populate to the same extent. This was less of a disgrace than having a large population and being wiped out, like Shimon.



## DVAR HALACHA

### Eating Milchigs on Shavuos

By Rabbi Yochanan Eskenazi

The Rema [494:3] writes that many places have the custom to eat milchig on the first day of Shavuos. There are numerous reasons given for this minhag:

1) On Pesach night we have two cooked foods as a remembrance for the two sacrifices that were brought on Pesach [namely, the korban Pesach and korban Chagiga]. Likewise, on Shavuos we eat milchig food and then fleishig food, which would require two separate breads [one milchig and one fleishig- see Shulchan Aruch YD 89] on one's table, which represents the mizbayach. This provides a remembrance of the two loaves of bread that were brought on Shavuos.



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2) The Magen Avraham [494:6] writes that according to the Zohar the seven weeks of sefiras ha'omer correspond to the seven clean days a niddah counts to purify herself. The Gemara [B'choros 6b] teaches that a mother's milk originates from her blood. Therefore, after reaching a level of purity, after sefiras ha'omer, we eat milchig which shows that the impure days have passed. 3) The Mishneh Berurah [494:12] offers an additional explanation. At the time that the Torah was given, upon returning from Har Sinai, they had no food. Practically speaking, milchig food was easier to prepare than fleishig, because after they received the Torah and were taught the various halachos of keeping kosher, in order to eat fleishig they had to make sure they had a kosher knife, clean out the blood and forbidden fats, salt the meat, and cook in new pots.

There emerges a practical difference between the three mentioned reasons. According to the Rema and Mishneh Berurah, one should have milchig specifically during the day meal, since that is when the two breads were brought, and when the people came back from Har Sinai. However, according to the reason of the Zohar, one may fulfill this custom with eating milchig at the night meal since the seven weeks of sefiras ha'omer have passed. Additionally, according to the Mishneh Berurah and Magen Avraham one can have an exclusively milchig meal. However, according to the

Rema one is supposed to have a meal that consists of both milchig and fleishig (Koveitz Halachos 11:ftnt. 15).

The common custom is not to have one meal that is partly milchig and partly fleishig (Igros Moshe OC 1:160). Perhaps the reason is because some people are careful never to have milchig and fleishig in the same meal [even in a permissible way- i.e. of eating the milchig first and washing hands and mouth out in between]. Additionally, there is a concern that people may mistakenly eat the fleishig first (Igros Moshe ibid).

Many people have a milchig meal on the 1st night of Shavuos [even though as mentioned according to both the Rema and Mishneh Berurah one should specifically have one on the 1st day]. Perhaps the reason is either because practically it is easier to stay up learning on Shavuos night after having a lighter [dairy] meal (Koveitz Halachos 11:ftnt. 15). It also is more practical to be able drink coffee with milk to assist one to stay up (Rabbi Biberfeld, shlit"a). Another reason is that according to many Poskim there is no mitzvah me'deoraisa on Yom Tov night of "V'samachta b'chagecha" (and you should rejoice on your holidays) [Devarim 16:14] which includes eating meat and drinking wine by the Yom Tov meals (see Rambam Hil' Yom Tov 6:19). Therefore, many specifically eat milchig at night, thus not violating this halacha (Shaar Hatziyon 546:15).



## Kollel News

### Friday, May 22:

7:57 p.m.: Candle Lighting  
8:15 p.m.: Shkiya/sunset

### Shabbos, May 23:

8:15 a.m.: *Shacharis*  
8:42/ 9:18 a.m.: Latest Krias Shema

Ramban Shiur by Rabbi Ludzker

6:00 p.m.: Mincha  
8:16 p.m.: Shkiya/ Sunset  
8:45 p.m.: Dvar Torah  
9:06 p.m.: Ma'ariv.

Candle Lighting After Tzeis

**THE KOLLEL RABBIS AND STAFF WISH  
YOU A WONDERFUL YOM TOV!**

**All Night Learning at the Kollel:** Come join us as we explore the Halacha and Hashkafa of reading and writing a Sefer Torah. Shiurim by Rabbi Menashe Benedict, Rabbi Yakir Schechter, Rabbi Yosef Prupas, and Rabbi Yechiel Biberfeld. See poster for details.

**Neilas Hachag and Daf Yomi Siyum:** Join us for a Neilas Hachag and Daf Yomi Siyum with Divrei Torah, great food, song & dance, as we savor these last few minutes of these special days. Second Day of Shavuos, 8:00 PM. For men only.

### Community News

**Bnos of Bala Cynwyd** will iy"H meet this Shabbos, Parshas Bamidbar (May 23rd) from 4:30pm - 5:30pm at LMS.

### Mazel Tov To:

**Michal and Michael Twersky** on birth of their daughter, Suri! Mazel tov to grandparents, **Gail and Marty Twersky** and **Ruth and Nachman Mazurek!**

**Scott & Miriam Levsohn** on the birth of their daughter Shoshana Bluma!

**Rabbi Sruli and Rivka Schwartz** on the birth of a baby girl!

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[menuchavesimcha@phillykollel.org](mailto: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](mailto:office@phillykollel.org) — Web: [www.phillykollel.org](http://www.phillykollel.org)