



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 5:42 p.m.

Parshas Vayakel Pikudei 5773

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DVAR TORAH

Tabernacle of Testimony

By Rabbi Daniel Epstein

“*Eleh pekudei hamishkan, mishkan ha'edus*” (“These are the reckonings of the *Mishkan*, the *Mishkan* of Testimony.”) *Rashi*, in the name of the *medrash*, explains that since the *Mishkan* was graced with the presence of the *Shechina*, it bore witness that Hashem had forgiven *Bnei Yisrael* for the sin of the *egel hazahav* (Golden Calf). The *mefarshim* (commentators) ask: Wasn't the fact that Hashem gave us a second pair of *luchos* sufficient evidence of forgiveness? What, then, was purpose of the testimony of the *Mishkan*?

Chazal teach that there was an essential difference between the first *luchos* and the second. While the stones of the first *luchos* were supplied by Hashem, the stones of the second were supplied by Moshe, as per Hashem's command. Rav Dessler explains in the name of the *Radvaz* that the stones of the *luchos* represented the collective heart of *Klal Yisrael*, and the difference between the stones of the first *luchos* and of the second reflected the different spiritual states of this heart when receiving the two pairs of *luchos*. At *Matan Torah*, when the first *luchos* were given, *Bnei Yisrael* were so completely devoted to the *Torah* that our hearts were purified of any wayward tendencies, and the *Yetzer Hara* lost all power over us. *Yisrael's* heart at this level was symbolized by the stones supplied by Hashem Himself –heavenly and perfect. Forty days later, though, as a result of the sin of the *egel hazahav*, that lofty spiritual state was diminished. Although Hashem gave the second pair of *luchos*, signifying that the sin was forgiven, the Jewish people no longer had the pure heart symbolized by the heavenly stones of the first *luchos*. Instead, our hearts were much the same as they are now –flawed, and prone at times to choose falsehood over truth. The heart in this imperfect state was represented by stones that were supplied by a mere mortal.

With the state of our hearts, our mission as a people changed, as well. Instead of experiencing permanent closeness to Hashem, we must now struggle with our baser inclinations in the constant attempt to subjugate our hearts to Hashem's will. After the *chet ha'egel*, a single question burned in the minds of

Klal Yisrael: Are we forever incapable of regaining our former spiritual glory? Is the lofty state we once achieved now just a distant memory, or do we still have the power of realizing it again? Receiving the second *luchos* gave *Bnei Yisrael* reassurance that had been given reprieve, but it did not allay their anxiety about their capacity to realize their highest potential. This is why the testimony of the *Mishkan* was necessary.

In his commentary on *Parshas Teruma*, the *Ramban* writes as follows: “The secret of the *Mishkan* is that the glory that had resided on *Har Sinai* would rest upon it in a hidden fashion...and the glory that had appeared to them on *Har Sinai* was constantly with *Yisrael* in the *Mishkan*.” In other words, the revelation on *Har Sinai* would now be relived, on a permanent basis, within the *Mishkan*.

It is in this sense that the *Mishkan* bore witness not only that the sin of the *egel* was forgiven, but that its corrosive effects on the spirit of the Jewish people could be reversed. True, the spiritual level of the Jewish people was rendered fundamentally lower by the sin of the *egel* than it was at *Matan Torah*, and that makes the goal of *hiskarvus* to Hashem more difficult. However, the sublime state we once achieved at *Har Sinai* is not just another event in our national history. We may still look to that lofty state as an inspiration and a lifelong goal, because in every generation we have the ability to regain it. It is still possible, through a lifetime of self-perfection, to elevate ourselves to the lofty heights and state of spiritual purity we once experienced.

DVAR HALACHA

Krias Hatorah part 2

By Rabbi Yochanan Eskenazi

Bnei ashkenaz have the *minhag* to say *B'rich Shemay*. *Bnei sefard* recite *B'rich Shemay* only on *Shabbos* and *Yom Tov* (Tefillah K'hilchasa 16:11 & ftnt. 29). *Reb Moshe Feinstein*, *zt"l* holds that it is preferable to first remove the *Sefer Torah* from the *Aron Kodesh* and then recite the prayer of *B'rich Shemay*. *Reb Moshe*, *zt"l* adds that one need not protest if someone does not do it this way (Igros Moshe OC 4:70:9). One may recite *B'rich Shemay* until the *Sefer Torah* is opened (Mishneh Berurah 134:13).



Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services**.

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The Aruch Hashulchan [OC 282:1] writes that a separate person should be honored to take out the *Sefer Torah* from the *Aron Kodesh*, because this displays more honor for the *Torah*. While the *Torah* is being removed from the *Aron Kodesh*, the congregation is required to stand until the *Sefer Torah* is placed on the *bimah*, because of *kavod Sefer Torah* (Shulchan Aruch YD 282:2, Mishneh Berurah 146:17 & Aruch Hashulchan OC 282:1).

Some people have the custom to walk behind the *Sefer Torah* until it is placed on the *bimah* (Aruch Hashulchan OC 282:3). Many people have the custom to kiss the *Sefer Torah* as it passes by them (Sefer Ishei Yisroel 38:2). Many have a custom to bring their children to kiss the *Torah* in order to educate them in performing *mitzvos* (Rama 149). One should carry the *Torah* in his right hand. This applies to both right-handed and left-handed people (Mishneh Berurah 282:1).

While the *Torah* is opened to be read from [even if it is not currently being read from], one must be quiet and not speak, even words of *divrei Torah* (Shulchan Aruch 146:1 & Mishneh Berurah 146:4). The Aruch Hashulchan [146:3] holds that one only needs to be quiet while the *Torah* is actually being read.

The Mishneh Berurah [146:15] writes that it is befitting for the *tzibbur* to read along quietly together with the

baal koreh. However, other *gedolim* just listened quietly (see Sefer Ishei Yisroel 38:ftnt. 45* quoting Orchos Rabbeinu 3:pg. 231:21 this was the practice of the Chazon Ish)].

While the *Sefer Torah* is open to be read from, it is prohibited to walk out of the *shul* (Shulchan Aruch 146:1). One may walk out in between *aliyos* (Shulchan Aruch 146:1), if it is a *tzorech gadol* (a pressing need) (Mishneh Berurah 146:3). Furthermore, one should not walk out on a consistent basis [between *aliyos*], because it looks like he is being *po'raik ohl Torah* (throwing off the yoke of *Torah*) (Be'ur Halachah 146:1 s.v. aval). There is a *machlokes* whether one may walk out after the *Birchas Hatorah* was recited but before the *baal koreh* starts reading (Be'ur Halachah 146:1 s.v. sha'pir damee).

There is a *machlokes* whether one needs to stand during *krias hatorah*. *L'halachah*, one does not need to stand during the actual *krias hatorah*, *Birchas Hatorah*, and in between *aliyos* (Shulchan Aruch 146:1 & Mishneh Berurah 146:19). However, one must stand while the *oleh* says *barchu* and *Baruch Hashem Hami'voruch L'olam Va'ed*, because these are *devarim she'bekidusha* (Mishneh Berurah 146:19). This applies only to *Barchu* and *Baruch Hashem Ha'mivoruch* etc., but not by the actual *Birchas Hatorah*. (Sefer Ishei Yisroel 38:ftnt. 54 quoting Reb Chaim Kaneivsky, *shlit"a*)

Kollel News

Chaburas Chacham Lev

Friday, March 7:

5:42 p.m.: Candle Lighting

6:00 p.m.: Shkiya/Sunset

Shabbos, March 2:

8:15 a.m.: *Shacharis*,

8:40/ 9:16 a.m.: Latest *Krias*

Shema

Rabbi Eskenazi's Ramban shiur

1. Rabbi Reisman's Shiur: This week contrary to what was originally announced, R' Reisman's shiur this coming Motzei Shabbos (March 9) will be at 8:30 PM, next week (March 16) will start at 9:30 PM Daylight Savings time. Rabbi Reisman Navi Shiur Live via Webcast Each Motzaei Shabbos (Saturday night), this shiur reaches us from Brooklyn, NY where it is received by over 1,000 people each week. Take advantage of the TCN revolution to experience outstanding shiurim. Place: Each Motzaei Shabbos in the R' Leib and Rachel Kohn Conference Room.

2. A Stroll Through the Shuk Women's Tea: The Philadelphia Community Kollel invites you on a Stroll through the Shuk Women's Tea Event Tuesday, March 12, 2013 7:00 pm Merion Tribute House 625

Hazelhurst Avenue, Merion Station Inspiring musical performance by Julia Blum Full dairy buffet, exotic decor, great raffle prizes. Couvert \$50 Mother/Daughter \$75. Additional Daughter \$25 each

3. Farewell to the Goldfarbs: The Kollel wishes לצאתכם לשלום a very special couple, Rabbi and Mrs. Barzeli and Yehudis Goldfarb, who will be moving to Maryland. We will be having a seudas preida, farewell party at Shalosh Seudos, Parshas Vayikra to mark this occasion. All men are invited. Mincha: 6:00 followed by Shalosh Seudos.

Community News:

Bnos of Bala Cynwyd will meet this Shabbos

Torah Youth: will meet from 3:30– 4:30 LMS Social Hall. Grades K-8th. **Note the new starting time!** If you would like to help sponsor a Shabbos or want more information contact Rabbi Sruli Schwartz at Sruli@torahyouth.org or Rabbi Ari Silver at 610-6686-6833 or SilverDollar@verizon.net

Mazel Tov:

Mr. and Mrs. Bob and Judy Pransky on the birth of a grandson!

Rabbi and Dr. Ephraim and Bracha Goldfein on the upcoming marriage of their daughter, **Toba!**

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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