



# Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 4:20 p.m.

Parshas Shemos 5774

Vol. 10 Issue. 10

## DVAR TORAH

### Our Ticket to Freedom

Rabbi Yosef Prupas

In this week's *parsha*, Moshe smites the Egyptian beating a Jewish slave without mercy, using the sacred Name of Hashem. Moshe was under the impression that he had performed the act unobserved. Some time after this incident, Moshe sees one Jew running after another Jew, trying to hit him. Moshe called out to the pursuer, "*Rasha* (wicked one) why are you trying to hit you friend?" The assailant responded, "are you going to kill me like you killed that Egyptian?" The *pasuk* tells us that Moshe was immediately frightened and said, "*achein nodah hadavar*," "indeed the matter is known." Rashi explains that Moshe now understood why the Jewish Nation was condemned to exile, for they were bearers of *lashon hara*. The question is what is the correlation between *lashon hara* and exile?

The Maharal addresses the above in his commentary *Gur Aryeh* on Rashi with the following: The Jewish nation specifically was designated with the purpose of preserving a certain level of inner sanctity. They are supposed to be, by nature, private people. By definition, maintaining privacy means confidence in oneself, not being dependant on the approval of others. The result is an individual that is truly "free." The same is applicable on a national level.

The other nations of the world, on the other hand, were not expected to such conduct. The Gemarah in Chullin tells us that a non-Jew is not consciences about limiting excessive speech. A non-Jew who talks too much doesn't go into exile as a punishment, because that is his nature. The Jew deserves exile for he is going against his G-d-given nature or purpose. By not having the strength of character to be in control and preserve a level of inner sanctity, he is prone to follow the crowd, thereby displaying a lack of self-determination. Such an individual deserves exile. This explains how Moshe now understood why specifically the Jews were being punished as opposed to the nations of the world who are equally guilty in having that negative attribute.

The Maharal says that this is alluded to in the wording of the verse "*achein nodah hadava*," "indeed the matter is known." The root of the word "*achein*," is "*chein*." The numerical value of "*chein*" (spelled with a "*chaf*" and a "*nun*") is 70, representing the seventy nations of the world. The letter "*alef*," attached to "*chein*," has a numerical value of 1, representing the Jewish Nation. Additionally, the letter "*alef*" represents the hidden for it is very common to have the letter "*alef*" in a word and not pronounced. This represents the nature of the Jewish Nation. On the other hand, "*chein*" implies the obvious, like "*v'chein hu*," "and so it is," representing the nature of the other nations. The word "*achein*," is showing us that when the "*alef*" (the Jewish nation attaches itself to the "*chein*," (the seventy nations) you have a recipe for exile.

May we always be conscious of what comes out of our mouths and maintain our inner pride and dignity, and, as a result, merit the redemption speedily in our day.



## DVAR HALACHA

### Halachos of Shenayim

#### Mikra part 1

By Rabbi Yochanan Eskenazi

There is a well-known allusion in the beginning of this week's *parshah* to the *mitzvah me'derabbanan* (Rabbinical commandment) of *Shenayim mikra v'echad targum* (reading the Torah twice and commentary once). The Torah [Shemos 1:1] states, "*V'eileh Shemos B'nei Yisroel*," which has the *roshei teivos* (acronym-vav, alef, lamed, hey, shin, mem, vav, taf) of *V'chaiyuv Adom Likros Ha'parshah Shenayim Mikra V'echad Targum, V'zeh Chai'yavin Kol Bnei Yisroel* (a person is obligated to read the weekly Torah portion: two times *mikra*, one time *targum*, and all of the Jewish people are obligated) (Levush O.C. 285 & Aruch Hashulchan 285:1. Also see *Baal Haturim* [Shemos 1:1] that has a slightly different allusion).

The source of this *halachah* is a *Gemara* [Brachos 8a- b] *Rav Huna bar Rav Yehuda* said in the name of *Rav Ami*, a person



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should always complete the *Torah* portion with the congregation, reading the *mikra* (text of the *Torah*) two times and the *targum* (translation) one time. The *Gemara* continues that anyone who completes *shenaiyim mikra v'echad targum*, his days and years will be extended. Some explain this to mean that since a person "takes off time" in order to learn *shenaiyim mikra* and, as result, does not have as much time to learn other *limudim* [e.g. *Gemara*], *Hashem* gives him additional life to learn other parts of *Torah* (Sefer Bekurei Chaim pg. 224 quoting Bnei Yissuschar).

The reason for this *mitzvah* is in order that each person become experts in the *Torah* (Levush O.C. 285). In addition to the communal reading of the *parshah*, *Chazal* instituted that each individual learns the *parshah* to become more familiar with its basic meaning. By reading the translation, one becomes more familiar with what is written.

Even people who are learning *Torah* all day are still obligated in this *mitzvah* (*Igros Moshe OC 5:19*). Women are not obligated because they are exempt from *krias hatorah* (Shemiras Shabbos Ke'hilchasa 42:ftnt. 231). Boys who have reached the age of *chinuch*, should be taught to perform this *mitzvah* (Kovietz Halachos Shabbos 1:19: 3 based on *Magen Avraham 343:2*). As an aside, *Harav Ovadia Yosef, zt"l*, writes, that from an *halachic* standpoint it is more important for fathers to educate their sons in this *mitzvah* than teaching them how to *lein* in *shul* at their *bar mitzvah* (Shu"t Yechaveh Daas

2:37). Someone who does not know how to read is not obligated in this *mitzvah* (Sefer Bekurei Chaim 8:1).

The *Poskim* unanimously hold that "*targum*" is referring to *Targum Onkelos*, since his translation captures the correct translation the way the *Torah* was given at *Har Sinai* (Mishneh Berurah 285:5 & Aruch Hashulchan 285:12). Even if one does not fully understand the meaning of the *targum*, he is nevertheless required to read it (Sefer Bekurei Chaim 1:4 quoting Shu"t Yechaveh Daas 2:37).

There is an opinion that holds that one should learn *Rashi's* explanation in place of *Targum Onkelos*, since *Rashi* generally explains more than *Onkelos* (Shulchan Aruch 285:2). If one is learning *Rashi* as his "*targum*," then by a *Posuk* that does not have *Rashi's* explanation, one should read that *Posuk* an additional time [i.e. for a total of 3 times] (Mishneh Berurah 285:5).

As mentioned above, the point of this *mitzvah* is for one to become fluent in *Torah*. Therefore, there seems to be room to learn in the language that one is familiar with [e.g. English which is a reputable translation] as *targum*. Additionally, if one is has difficulty learning the entire *parshah* [e.g. someone who is learning how to read Hebrew], there also may be room to strive to "master the *Torah*" over the course of a few years [and learn part of each *parshah* each year]. If applicable, one should discuss their personal situation with a competent *halachic* authority.

## Kollel News

### Friday, December 20:

4:20 p.m.: Candle Lighting

4:38 p.m.: Shkiya/sunset

### Shabbos, December 21:

8:15 a.m.: *Shacharis* 9:03/9:39

a.m.: Latest *Krias Shema*

Rabbi Eskenazi's Ramban shiur

Chaburas Chacham Lev

3:59 p.m.: Mincha

4:39 p.m.: Shkiya/ Sunset

5:34 p.m.: Ma'ariv.

5:51 p.m.: 72 minutes

6:30 p.m.: Masmid Program

7:30 p.m.: Rabbi Reisman's Navi

Shiur

1. **This Week's Masmid Program is sponsored by:** The Starkman Family, In honor of Yisrael finishing Seder Moed.

2. **Kiddush this week sponsored by:** Drs. Ronald and Marguerite Werrin, in honor of their dear granddaughter Chaya Sarah Greene, on the occasion of her Bas Mitzvah!

3. **The KOLLEL'S THIRTEENTH ANNUAL DINNER:** The Kollel's 13th annual dinner, "A Bar Mitzva Celebration," will BE"H be taking place on Motzei Shabbos, January 4th, 2014. Submit Kollel Dinnier Ads Online at [phillykollel.org](http://phillykollel.org)

**Community News:** Bnos of Bala Cynwyd will meet this shabbos, Parshas

Shemos. **Torah Youth: 2:45—3:45 pm on the upstairs level**

### **Mazel Tov To:**

**Ezra and Rachel Obstfeld** upon the bris of their baby, **Yosef Shlomo**.

**Mrs. Orna Ben Shmuel** upon the birth of a granddaughter, born to **Joshua and Avivit Subai!**

**Rabbi and Mrs. Naphtoli Eisemann** on the marriage of their daughter, **Nechama Devorah**.

**Mr. and Mrs. Alex Greene** on the occasion of their daughter, **Chaya Sarah's** bas mitzvah. Mazel tov to the grandparents **Mr. Ted and Phyllis Kosloff** and **Dr. Ronald and Marguerite Werrin**.

**David & Sharyn Chase and Family** on the upcoming wedding of **Sima Chase & Sruly Biderman!**

**Rabbi and Mrs. Pinny Lando** on the engagement of their daughter **Devoiry**.

**Rabbi and Mrs. Aaron Gold** on bar mitzvah of their grandson **Ephraim, son of Rabbi and Mrs. Eliezer Gold**

**Condolences To:** **Dr. David & Seena Elbaum** on the loss of her dear father.

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