



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 4:24 p.m.

Parshas Va'eira 5774

Vol. 10 Issue. 11

DVAR TORAH

"Let Freedom Ring!

Rabbi Avraham Weiss

The awesome experience of our emancipation from Egyptian bondage and its exhilarating summit at the base of Mt. Sinai begins in this week's Parsha. The process starts with ten debilitating plagues that broke our oppressors' might and set the stage for our ultimate redemption. The ten plagues brought forth on the Egyptian people were not just an outpouring of divine wrath on those that had dared to subjugate the Jewish people. There was a much deeper purpose. The ten plagues enabled the nascent Jewish people to solidify their belief in Hashem as an omnipotent and omniscient Master that would not allow injustice.

At the very epicenter of it all stands God's chosen messenger, Moshe Rabbeinu. It is he who stands at the helm and nurtures the foundling nation from infancy to spiritual greatness. We are taught that the defining hallmark of Moshe Rabbeinu, the character trait which defined his very essence, was the midah of anivus, humility. The humility of Moshe Rabbeinu is something that deserves significant attention. We tend to think of humility as a self-effacing way of being, that the humble person shuns the limelight and disavows attention. Yet Moshe, it seems, was the exact opposite. He stood at the forefront of the Jewish people leading and directing. He took public stands whether they were popular or otherwise and never backed down even when threatened with great opposition. Moshe was certainly a great leader, but where does his humility lie?

The answer is that humility does not mean that one is not self-aware. Humility means that whatever gifts one has, be they material, physical, or spiritual, he or she is meant to use them as a tool to serve Hashem through personal devotion and sharing that talent with the Jewish people. Moshe Rabbeinu was acutely aware of the nobility of his mission and the spiritual gifts he was given to carry it out to perfection. With it all, Moshe al-

ways saw himself as the consummate shliach tzibbur, the divine messenger whose every breath, whose every effort was dedicated to the sacred cause of uplifting, inspiring, and leading his brethren. In that respect, Moshe never considered himself more worthy than any other Jew.

Moshe's example calls out to us across the generations. True humility means to be aware of one's self and offer that which one has to the community. The humble person feels indebted to his or her Creator at having been chosen to carry out whatever mission is in store. He or she is grateful for the opportunity to draw close to Hashem through allocating whatever abilities they might have in the service of Hashem. When our divine service is carried out from a place of gratitude and indebtedness, when we take stock of the goodness that surrounds us and look for opportunities to share that goodness with others, our avodas Hashem becomes sweet and meaningful. When it is performed merely out of a sense of obligation, it becomes dull and meaningless. The message of the life of Moshe Rabbeinu is to remain ever fresh in our avodas Hashem through the realization that every moment of life is an opportunity for greatness and the chance to tap into inner reservoirs and become great through the experience.



DVAR HALACHA

Halachos of Shenayim

Mikra part 2

By Rabbi Yochanan Eskenazi

There are numerous ways that one may fulfill this mitzvah in a *le'chatchila* (preferable) fashion. One may start learning the *parshah* of the upcoming week on *Shabbos* at *Mincha* time (Mishneh Berurah 285:7). For example, starting at *Mincha* time of this week [*Parshas Va'eira*] one may start learning *Parshas Bo*. The reason is, since the congregation starts reading the following week's *parshah* it is considered as reading the *parshah* together with the congregation (Mishneh



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Berurah 285:7). As an aside, regarding *shenayim mikra*, “*Mincha*” is referring to *Mincha Gedolah* [which is the earliest time one can *daven Mincha*], since this is the earliest time one can begin the following week’s *leining* (Shemiras Shabbos Ke’hilchasa 42:ftnt. 218). If one is in question whether he already learned *shenayim mikra*, it is proper to go back to the place he for sure read (Chut Shani, Shabbos 4: pg. 113 s.v. me & Koveitz Halachos, Shabbos 1:19:37).

There are numerous opinions when one should finish the *parshah*. Some *Poskim* are of the opinion that it is preferable for one to finish on Friday, while others hold before going to *shul* on *Shabbos* morning. Still others hold before *leining* in *shul* or by the time one starts his *Shabbos* morning meal. Some say it should be done by *Shabbos Mincha* (See Shulchan Aruch 285:4 & Mishneh Berurah 285:7-9). If one did not finish on *Shabbos*, one should attempt to finish by the following Tuesday (Mishneh Berurah 285:11). The reason is the *Gemara* [*Gittin 77a*] teaches that Sunday, Monday, and Tuesday are still connected to the previous week.

Ideally, one should make sure not to read *targum* first, before any *mikra* (Mishneh Berurah 285:6). If he did he does not need to repeat what he learned (Shaar Hatziyon 285:10 & Aruch Hashulchan 285:3).

Most opinions hold that one has to actually read

himself *shenayim mikra v’echad targum*, and it does not suffice to hear it from someone else (Mishneh Berurah 285:2 & Aruch Hashulchan 285:3). One who knows how to *lein* with the *trup*, it is proper to learn *shenayim mikra* with the *trup* (Sefer Bekeurei Chaim 3:4 quoting Rabbeinu Yonah Sefer Ha’yirah 303). One may quietly read the *leining* along with the *baal koreh* to count as one time *mikra* (Mishneh Berurah 285:14 & Aruch Hashulchan 285:3). It is important to note, that one is also required to hear the *leining*, so one should be careful to hear the *baal koreh* while reading (Mishneh Berurah 285:14). A *baal koreh* who is practicing *leining*, can count this for *shenayim mikra* (Sefer Bekurei Chaim 7:25).

One should be careful to read the *parshah* in order, and not skip around (Mishneh Berurah 285:6). If one did accidentally skip, he may read the *posuk* that he missed [and is not required to go back to that point and continue straight] (Sefer Bekurei Chaim 3:2).

There is a *machlokes* whether one may interrupt [with talking] while he is in the middle of learning *shenayim mikra* [and not at a “stopping point,” for example in between *parshiyos*]. The Chofetz Chaim [Shaar Hatziyon 285:11] holds it is prohibited, however the Aruch Hashulchan [285:7] holds there is no problem.



Kollel News

Friday, December 27:

4:24 p.m.: Candle Lighting
4:42 p.m.: Shkiya/sunset

Shabbos, December 28:

8:15 a.m.: *Shacharis* 9:06/9:42
a.m.: Latest *Krias Shema*
Rabbi Eskenazi’s Ramban shiur

Chaburas Chacham Lev
4:03 p.m.: *Mincha*
4:43 p.m.: *Shkiya*/ Sunset
5:38 p.m.: *Ma’ariv*.
5:55 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:** Joel and Margalit Lubell In Memory of Harav Shimon ben Harav Shalom a”h, and, Harav Zelig ben Harav Dovid a”h. And by Anonymous: L’Refua Shleima I’Dina Reizel bas Sara.

2. **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

3. **Attention Mothers and Daughters NEW LEARNING PROGRAM: ~KESHER~ Sign Up Today! Get your week off to a terrific start!** Keshet, a new learning

program for mothers and daughters grades 1-5, brings generations together in a beautiful atmosphere of bonding through learning. A stimulating curriculum based on Pirkei Avos, Ethics of our Fathers, will be explored, followed by an interactive discussion and exciting art activity. Material suited for all ages and all backgrounds. Invest an hour on Sunday morning and change your week! The program will run for six Sundays during January and February from 10:00-11:15 at the Union Fire Station Social Hall on Montgomery Avenue. Coffee, hot cocoa, and refreshments will be served.

Community News: **Bnos of Bala Cynwyd** will meet this shabbos, Parshas Va’eira. **Torah Youth: 2:45—3:45 pm** in the social hall.

Mazal Tov To:

Mrs. Shira Press and family on the recent marriage of her children Eli and Esther Swerdlick.

Dr. and Mrs. David Chase and family on the recent marriage of their daughter Sima to Sruely Biderman.

R’ Eliyahu Back and family on the engagement of his son to Elana Katz from Baltimore.

Mr. Jon and Mrs. Mindy Zaslow and family on the engagement of their daughter Arney to Jake Rogelberg.

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