



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 4:30 p.m.

Parshas Bo 5774

Vol. 10 Issue. 12

DVAR TORAH

The Road to Independence Rabbi Yerachmiel Lichtman

This week's *Parsha* introduces us to the very first *mitzvah* of the *Torah*, the *mitzvah* of *kiddush hachodesh*, sanctification of the new moon. This *mitzvah* is followed by the commandment of *korban Pesach*. There must be something significant for us to learn from the fact that *kiddush hachodesh* is the first *mitzvah* of the *Torah*. Also, what is the connection between *kiddush hachodesh* and *korban Pesach*?

Rav Yosef Salant, in his *sefer Be'er Yosef* explains, based on a *medrash* in *Devarim*. The *pasuk* says, (*Devarim* 34:4) "Oh Hanisah Elokim Lavoh Lakachas Lo Goy Mikerev Goy." "Has G-d ever performed miracles to take for Himself a nation amidst a nation?" The *medrash* asks what does the phrase "a nation amidst a nation" allude to? The *medrash* explains that the Jewish nation, while in the land of Egypt, is comparable to a baby in utero. Just as a baby is connected to its mother while in the womb, so too *klal Yisroel* were attached to their host nation, Egypt. They had sunk so low spiritually that they were now connected to the Egyptians by virtue of being on the same level. Our sages prove this point by the fact that the angels asked Hashem, "Why should the Jewish nation be spared? Did they not serve idols just like the Egyptians?" The *medrash* explains that according to the laws of nature, a baby cannot begin the birth process until it initiates the separation of itself from its mother. (On a scientific note, this process begins with a series of chemical messages from the baby's brain that tells its mother's body to begin the contractions which lead to childbirth.) So too, *klal Yisroel* could not come out of Egypt while still connected with the Egyptians. We had to first begin the process of separation in order to merit our exodus from the land of Egypt.

Chazal tell us that Hashem gave the Jewish people two *mitzvos* prior to the exodus, namely *bris milah* (circumcision) and *korban Pesach*. The purpose of these *mitzvos* was to disconnect the Jews from the Egyptians. The *mitzvah* of *bris milah* creates an obvious physical distinction between Jews and all other nations.

The second *mitzvah*, *korban Pesach*, separated the Jewish people from the Egyptians in many ways. The *korban Pesach* is a sheep, which was an Egyptian god. This devalued the Egyptians in *klal Yisroel's* eyes, since the Egyptian god was slaughtered in their presence. Additionally, the Egyptians were unlikely to join in this sacrifice, thus causing them to be further alienated. On top of all this, the smearing of the *korban Pesach's* blood on the door posts, and the pungent smell of their "god" roasting furthered the Jewish withdrawal from their host society. Symbolic of this was the commandment to remain in their houses all night, to keep from coming in contact with the Egyptians while performing this *mitzvah*.

A similar lesson can be learned from the *mitzvah* of *kiddush hachodesh*. The further the moon is from the sun the more light we receive. In this sense we are comparable to the moon. It is important for us to recognize, that the further we distance ourselves from the nations of the world and their influences which are contrary to Torah, the brighter we will shine and the closer we can come to Hashem. This is one reason *kiddush hachodesh* was chosen as the first *mitzvah*. "The more we disconnect, the more we can connect!"

DVAR HALACHA

Halachos of Hagbah and Galilah part 1

The Gemara By Rabbi Yochanan Eskenazi [Megillah 32a] says "If 10 people have read from the *Torah*, the greatest one of them should receive the honor to be *go'lel* (roll) the *Sefer Torah*". The Gemara continues "the person who rolled the *Sefer Torah* is *mi'kabel sechar keneged kulum* (receives reward equal to [the reward of] all them"). Tosfos [ibid s.v. gadol] explains that since the greatest reward is received for performing *gelilah* [i.e. it is the most honored part of *krias hatorah*], it is therefore befitting that the most honored person receive this honor.

There is a *machlokes* as to what exactly the Gemara is referring to when it writes "ha'golel". Some opinions hold that it is referring to the *galilah* before the *Torah* reading [i.e. the one who rolls the *Torah* to the proper place], and others under-

stand it is referring to what we know as [*hagbah* and/or] *galiyah* (see *Sefer Tehillah L'Yonah Megillah* pg. 399).

The Mishneh Berurah [147:5] understands the *Gemara* is referring only to the person who does the *hagbah* [but not *galilah*]. However, the Chazon Ish zt"l and ybl"c Reb Chaim Kaneivsky, shlit'a, understand that it is referring to both the person who performs *hagbah* and the person who performs *galilah* (*Orchos Rabbeinu* 3:pg. 216).

The Aruch Hashulchan [147:8-9] asks why should one who performs *gelilah* receive so much reward; what was "so great" about what he did? He suggests that perhaps the reason is since he closed the *Sefer Torah*, thereby avoiding the *Torah* being left open.

The Shulchan Aruch [147:1] *paskins* the greatest person in the *minyan* should receive *hagbah*. However, the Mishneh Berurah [147:7] writes that nowadays the *minhag* is not this way; rather we give *hagbah* to different people etc. because of *darkei shalom* (keeping peace). The Mishneh Berurah continues, someone who physically finds it difficult to do *hagbah* [and will not be able to lift the *Torah* for a long enough time], the *gabbai* should not offer the honor to him, and if he is offered he should not accept it. As an aside, the implication of the Mishneh Berurah is that unless one has physical difficulty etc. lifting the *Torah*, one should not refuse this special opportunity.

Kollel News

Friday, January 3:

4:30p.m.: Candle Lighting	Rabbi Eskenazi's Ramban shiur
4:48 p.m.: Shkiya/sunset	Chaburas Chacham Lev
	4:09 p.m.: Mincha
	4:49 p.m.: Shkiya/ Sunset
	5:44 p.m.: Ma'ariv.
Shabbos, January 4:	6:01 p.m.: 72 minutes
8:15 a.m.: <i>Shacharis</i>	6:30 p.m.: Masmid Program
9:08/9:44 a.m.: Latest <i>Krias Shema</i>	7:30 p.m.: Rabbi Reisman's Navi Shiur

1. This Week's Masmid Program is sponsored by: The Feldman Family, In memory of: Rabbi Asher Zelig Rubinstein zt"l. This week the Grand Prize will be a **Modular Beis Hamikdash! Sponsored By Ted and Phyllis Kosloff**

2. The KOLLEL'S THIRTEENTH ANNUAL DINNER THIS MOTZEI SHABBOS! The Kollel's 13th annual dinner, "A Bar Mitzva Celebration," will BE'H be taking place THIS Motzei Shabbos, January 4th, 2014.

3. Attention Mothers and Daughters NEW LEARNING PROGRAM: ~KESHER~ Sign Up Today! Get your week off to a terrific start! Kesher, a new learning program for mothers and daughters grades 1-5, brings generations together in a beautiful atmosphere of bonding through learning. A stimulating cur-



Similarly, the Shulchan Aruch [147:1] *paskins* the greatest person present in the congregation should get the honor of *galiyah*. The Mishneh Berurah [147:7] explains that this is only *m'ikar ha'din*, however the *minhag* is to give *galilah* even to *ketanim* who are old enough to understand the importance of *devarim she'bikedusha*, in order to educate them how to perform *mitzvos*. However, one should not give the honor of *galilah* exclusively to *ketanim*, for it diminishes the importance of the *mitzvah* (Halachically Speaking 2: pg. 185 quoting *Siach Tefillah* 13:2:2).

The Gemara [Shabbos 14a & Megillah 32a] teaches, whoever touches a *Sefer Torah* with his bare hands loses the reward of the *mitzvah* he performed. This is even if one washed *netilas yadayim* beforehand (Rama 141:1). The Levush [OC 147] explains, the reason why is it shows a level of disgrace and light headiness in front of a *Sefer Torah*. Practically, if one touched the parchment while performing *galilah*, he would not receive reward (Mishneh Berurah 147:1).

It is permitted to touch the parchment of a *Sefer Torah* for the purpose of the *Sefer Torah* if it is impossible to accomplish what needs to be done without touching [e.g. fixing a ripped *Sefer Torah*] (Mishneh Berurah 147:1). However, since *gelilah* one can use a *tallis* [to lift up the drooping parchment], one needs to be careful not to touch it directly (Mishneh Berurah 147:3). One may touch the handles of a *Sefer Torah* directly (Mishneh Berurah 147:2).

riculum 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. **THIS PROGRAM OF KESHER IS SPONSORED IN EVERLASTING MEMORY OF MRS. ESTHER STRONG Z'L, BY HER SONS, DR. & MRS. JIM STRONG, AND, DR. & MRS. FRANK STRONG**

4. Dirshu Mishna Berurah Shiur Just began Chelek Vav. A great time to join! Now Learning chelek vov- Hilchos Chol Hamoed

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:

Dr. and Mrs. Abba Krieger on the marrige of their daughter, **Nechama**.

Mr. and Mrs. Shmuel Globman on the marrige of their daughter, **Penina**.

Mr. and Mrs. Bruce Greiff on the marrige of their daughter, **Samantha**.

Dr. and Mrs. Hal Gordon on the marrige of their son, **Ari**.

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