



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 4:36 p.m.

Parshas Beshalach 5774

Vol. 10 Issue. 13

DVAR TORAH

Understanding Your Feelings

Rabbi Yakir Schechter

The *midrash* in this week's *parsha* presents an enigmatic statement. At the height of their redemption from Egypt, when Klal Yisrael saw the demise of the Egyptians at the Red Sea, the *pasuk* says, "Vayar Yisrael es hayad hagedola asher asa Hashem b'mitzrayim vayir'u ha'am es Hashem vay'aminu baHashem uv'Moshe avdo." "And Yisrael saw the great hand of Hashem, what He did to Egypt, and the nation feared Hashem and believed in Moshe, His servant." Commenting on the phrase, "vayir'u ha'am es Hashem" the *midrash* states "Until now they did not fear Hashem. From here on in they did fear Hashem." At first glance this *midrash* is quite troubling. How is it possible that only now did Klal Yisrael fear Hashem? Had they not just witnessed the most awesome miracles, arguably, in the history of mankind?! Certainly this would have instilled fear within them!

Rav Yosef Dov Halevi Soloveitchik, in his *sefer* Beis Halevi, offers a remarkable explanation. The miracles that occurred in Egypt were fundamentally different from the miracles that occurred at the sea. Aside from the fact that the time for their exodus had not yet arrived (they were supposed to be enslaved for 400 years and ended up in slavery for only 210 years), *Chazal* tell us that Klal Yisrael were not in great spiritual shape while they dwelled in Egypt. Several *midrashim* tell us that large groups of Klal Yisrael worshipped idols and did not circumcise their sons. It is well known that they were at the forty ninth level of impurity. In sum, they had few merits that would warrant redemption on their own accord. The exodus from Egypt was only brought about because of the wickedness of the Egyptians. Hashem's conduct at that point was only through *midas hadin* – strict judgment. Because of their unfounded cruelty towards the Jewish people, Hashem punished the Egyptians with the ten plagues, and only by default were the Jews liberated.

But things changed once they reached the Yam Suf. The miracles that took place were directly for the salvation of Klal Yisrael and not as a result of anything else. Through the salvation of

Klal Yisrael came the demise of the Egyptians. What changed? Klal Yisrael now had the merit of two great *mitzvos*, *korban Pesach* and *bris milah*. Once Hashem saw that Klal Yisrael merited salvation, He changed his conduct to that of *midas harachamim* – merciful judgment.

With this backdrop we can understand the *midrash*. We see that the liberation of the Jews from Egypt was through two distinct aspects of Hashem, the *midas hadin* towards the Egyptians in Egypt and the *midas harachamim* towards Klal Yisrael at the sea. At first glance it would seem that when one experiences Hashem's *midas hadin* it would engender fear of Heaven, and when one experiences Hashem's *midas harachamim* it would engender love of Heaven. However, when Klal Yisrael saw how Hashem punished Egypt at the Sea through His *middas harachamim*, it instilled within them a feeling of fear. Klal Yisrael learned a tremendous lesson then. Hashem's *midas hadin* can invoke feelings of love and His *midas harachamim* can invoke feelings of fear. Until this point at the Yam Suf, Klal Yisrael did not know that *midas harachamim* could invoke fear of Heaven. The only thing that brought forth fear of Heaven was the experience of *midas hadin*. That is what the *midrash* means when it says "Until now they did not fear Hashem" – through *midas harachamim*, "From here on in they did fear Hashem" – through *midas harachamim*.

Often we feel like we are experiencing *midas hadin*. However, when we look deeper we can see the tremendous *midas harachamim* of Hashem amidst the *midas hadin*. This, in turn, can bring us to a new heightened level of *yirah*. 

DVAR HALACHA

Halachos of Hagbah and Galilah part 2

By Rabbi Yochanan Eskenazi

Ramban [Devarim

27:26] writes, that included in the *mitzvas lo tza'tzai* of "Arur asher lo yakum es divrei haTorah ha'zos la'asos osum" (Accursed is one who will not uphold the words of this *Torah* to perform them) is someone who performs *hagbah* and does not show the *ke'sav* (writing) to the congregation. The Shulchan Aruch [134:2] rules like the *Ramban* that the *mag'beah* is required to show the



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writing of the *Torah* to the congregation standing to his right and to his left, and he should turn in front of him and behind him. This *mitzvah* to see the *ke'sav* of the *Torah* applies to both men and women (Shulchan Aruch 134:2). The Mishneh Berurah [88:7] rules that a woman who is a *niddah* should not look at the *Torah* during *hagbah*.

After one has lifted the *Torah* into the air, he should start turning towards his right side (Mishneh Berurah 134:9). Lefties should also turn towards the right (Hilchos Itar Yad pg. 24). There are differing opinions whether it is preferable to first turn to the right and then turn back to the left (Shu"t Mishneh Halachos 11:150), or should one turn towards the right and then continue to make a full circle (Shu"t Shevet Halevi 9:26).

The Magen Avraham [134:3] writes, one should attempt to have [at least] 3 columns of the *Sefer Torah* visible. The Mishneh Berurah [134:8] rules this depends on how strong the person performing *hagbah* is. There is a *machlokes* whether one must show from the reading of the *Torah* portion that was just read or not. Either way seems fine (Halachically Speaking 2:pg 181).

There is a Kabbalistic idea that whoever gazes at the letters of the *Sefer Torah* properly will merit an *ohr gadol* (great light) (Magen Avraham 134:3, Aruch Hashulchan 134:3, Mishneh Berurah 134:11). The Mishneh Berurah explains that this means someone should be close enough to read the actual letters. The Kaf Hachaim [134:13] adds from the Ben Ish Chai one should look at the letter that is the first letter in his name (e.g. if

his name is Avraham he should look at the letter "Alef").

During *hagbah*, the congregation should say "V'zos hatorah asher sum Moshe lifnei bnei yisroel al pi Hashem b'yad Moshe" (Shulchan Aruch 134:2). The Aruch Hashulchan [134:3] questions this *minhag*, because these are really parts of 2 separate *pesukim* [see *Devarim* 4:44 & *Bamidbar* 9:23]. However, the *minhag* seems to be to say these *pesukim*.

It is important to note, that one should only say these *pesukim* when one sees the actual *k'sav* (Mishneh Berurah 134:12). The implication of the *Mishneh Berurah* is that in a situation where one cannot see the actual *k'sav*, he should not say these *pesukim*, even though he sees the *Torah* being lifted (Also see Shu"t Rivivos Ephraim 5:602:4 who *paskins* this way).

The congregation is required to stand during *hagbah* (Shaar Hatziyon 146:18) from the time the *Sefer Torah* is lifted off the *bimah* until the *mag'biah* has sat down (Halachically Speaking 2:pg. 183 quoting Shu"t Maharam Shik OC 65). If one is already sitting and holding a *Sefer Torah*, he is not required to stand for a different *hagbah* (Halachically Speaking 2:pg. 183 & Piskei Teshuvos 134:ftnt. 30 quoting Shu"t Kinyan Torah 5:16).

After one has performed *hagbah*, one should hold the *Torah* in his right hand (Rama 134:2). This applies to both righties and lefties (Mishneh Berurah 282:1 & 134:13). If a left handed person is afraid he will drop the *Torah* if it remains in his weaker hand, he should hold it in his left (Hilchos Itar Yad pg. 24).

Kollel News

Friday, January 9:

4:36p.m.: Candle Lighting

4:54 p.m.: Shkiya/sunset

Shabbos, January 10:

8:15 a.m.: *Shacharis*

9:09/9:45 a.m.: Latest *Krias Shema*

Chaburas Chacham Lev

4:15 p.m.: Mincha

4:55 p.m.: Shkiya/ Sunset

5:50 p.m.: Ma'ariv.

6:07 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:** Dr. & Mrs. Alan Mazurek, and, Mr. & Dr. Sam Gross, in honor of their children Jeremy and Rachel Mazurek, and their grandson Yosef

2. **Tu B'shevat Shiur: Maximizing Our Potential:** In lieu of a Rosh chodesh shiur, there will be a special shiur in honor of Tu B'Shevat for women next Shabbos afternoon, Parshas Yisro 3:45 pm- 4:30 pm given by Rabbi Biberfeld at the Philadelphia Community Kollel.

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-

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.. 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**
Community News: The Kollel Rabbis and Staff wish a hearty **Mazel Tov to Rabbi Yochanan and Yaffa Eskenazi** on the birth of a baby boy! Mazel tov to the entire **Eskenazi and Wasserman families**. The Sholom Zachor will be held beginning at 7:45 p.m. on Friday night at the Eskenazi home. The Bris will be held at 11:15 a.m. on Shabbos morning at the Eskenazi home, 164 N. Latches Lane in Bala Cynwyd (Between Old Lancaster and Maple) May the Eskenazi's merit to raise him to Torah, chuppah and ma'asim tovim.

Bnos of Bala Cynwyd will not meet this shabbos, Parshas Beshalach. Torah Youth: 2:45—3:45 pm in the social hall.

Mazel Tov To: Dr. and Mrs. Jim Strong on the birth of a grandson.

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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