



# Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 5:16p.m.

**Parshas Mishpatim 5775**

Vol. 11 Issue. 14

## DVAR TORAH

### True Liberty

By Rabbi Yosef Prupas

February is Black History Month. While the struggle over civil rights continues, this week's Parsha behooves us to examine slavery from a Torah standpoint. At one time, White preachers from the South spoke of the "biblical" obligation to enslave. This seemingly gave slave owners' license to be extremely cruel to their "property." The effects of that era still resonate today. A simple examination of the verses dealing with slavery reveals a different reality. One example is the *Chinuch's* explanation as to why a slave owner receives capital punishment for beating his non-Jewish slave to death. He explains that it is G-d's will to eradicate extreme cruelty from His people. To be possessed by anger to the point of murder, is not tolerable.

Another area that stands out are the unique laws that direct the Jewish People how to treat the Jewish thief. Rabbi Samson Raphael Hirsch points out that nowhere do we find prison as an option for punishment. The Jewish thief is sold to a Jewish family, who are commanded to treat him in a certain manner in order not to crush his spirit. Further, he is only sold if he can't pay back the value of the object and not for the additional fine. Rabbi Hirsch asks, why is it that only stealing requires being sold into slavery? Why isn't slavery a punishment for all other scenarios that might make one obligated monetarily to his fellow Jew?

Rabbi Hirsch proposes that it is the lack of respect for another's possessions that is behind this. An individual's property is part of his greater spiritual reality. When an individual commits robbery, he displays a total disregard and lack of respect for another's property. Being incubated in slavery, removed from self-worth, gives one time to reflect on the realities of life.

In fact the idea of being sold for six years and freed on the seventh reflects this concept. This slave had fallen into the world of six, which represents the physical, and ignores the world of seven, the world of the hidden spiritual. The thief ignored a higher purpose to life. The six year period of slavery, says Rabbi Hirsch, is an opportunity to subordinate his infatuation with physicality, and elevate himself to an appreciation of the seventh, the spiritual.

The *Nesivos Shalom* asks about the slave who chooses to remain in servitude and gets his ear drilled as a result. His lack of desire to be a direct servant of G-d is the reason for this punishment. Why, then, doesn't this ceremony occur as soon as he sold?

The *Nesivos Shalom* answers that there are different cycles of six and seven. Each represents a Jew on a certain level. Shabbos happens each week in the home of a Jew who understands the purpose of life. However, there are those for whom Shabbos occurs only after six years. The verse that gives us the command to toil the land for six years and let it rest on the seventh, characterizes the individual who is attached to the land, i.e. the physical. For a person in slavery, six years is a chance to learn to learn how to bring in Shabbos (the spiritual) and make Shabbos a weekly occurrence. If even after his initial time in slavery he cannot appreciate the rigors of a Jewish life, he needs a more intense process of six times six, and seven times seven to fully realize a higher purpose. This is why the Jewish slave doesn't have his ear drilled immediately. G-d gives the thief the chance to reflect upon his sorry state, with the goal of Shabbos (the spiritual) at the end. Failure to appreciate this process, demands that his ear be drilled, for now he is deliberately refusing to let go of the physical. May we never forget that G-d is *Keili*, our personal G-d (as described in the prayer *Adon Olam*), that we all have the potential for a personal connection with Him. Maintaining that awareness is the key to spiritual liberty and not physical enslavement.

## DVAR HALACHA

### Halachos of Purim part 2

By Rabbi Yochanan Eskenazi

It is forbidden to interrupt, for anything that is not *Megillah* related, from the time that the *brachos* are recited before the *Megillah* thru all the *brachos* that are recited after the *Megillah* is read (Shulchan Aruch 692:2). Therefore, one needs to be extremely careful not to talk at all while listening to the *Megillah*. This includes even *divrei Torah* (Mishneh Berurah 692:9). If one did talk and ended up not hearing even one word of the *Megillah*, he is not *yotzei*



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(Mishneh Berurah 690:19 & 692:9). If one is in doubt whether he heard every word of the *Megillah*, we do not say *safek derabbanun l'kula* (with regard to a doubt in a rabbinical *halachah* we are usually lenient), since the reading of the *Megillah* is not a *halachah derabbanan*, and one would be required to hear it again (Koveitz Halachos [*Piskei Reb Shmuel Kamenetsky, shlit"a*] 8:14 based on Mishneh Berurah 692:16. However see Aruch Hashulchan 687:4 that seemingly argues).

If one misses hearing a word from the *baal korei*, he can read that word to himself (Mishneh Berurah 690:19). Therefore, it is essential that each person listening has a *Chumash* or *Megillah* in front of him during the *laining*, since it is very likely that when children are making noise by *Haman*, it is nearly impossible to hear each word, therefore one could read that word. As an aside, the Mishneh Berurah [690:26] holds that *l'chatchila* one should have a *kosher Megillah*, because it is preferable to read from a *kosher Megillah* than from a *Chumash*.

One should not answer *Baruch Hu U'varuch Shemo* to the *brachos* of the *Megillah*, since some *Poskim* hold it is considered a *hefsik* (interruption) (Aruch Hashulchan 273:6). If one did, he has nevertheless fulfilled his obligation (Koveitz Halachos 12:5 based on Mishneh Berurah 124:21).

In order to fulfill one's obligation, he needs to have in mind that he wants to be *yotzei* with the *baal korei's* reading (Shulchan Aruch 690:14). If one did not, he is not *yotzei* (Mishneh Berurah 690:48 & 60:10). People sitting in *shul* [waiting for the *Megillah* to be read] are most probably hav-

ing *kavannah* to be *yotzei* and therefore would not need specific *kavannah* to be *yotzei* (Mishneh Berurah 690:49) There is a well-known custom for children to bang or make noise when the word "*Haman*" is read. This is based on the *Posuk* [*Devarim* 25:19] "*Timcheh Es Zaicher Amalek* (you shall erase the memory of *Amalek*") (Rama 690:17). The Rama adds that one should never make fun of any *minhag*, since they were established for a reason. The Mishneh Berurah [690:59] brings different opinions whether one should make noise or not.

The *minhag* is to read four *Posukim* out loud that refer to the redemption (Rama 690:17). They are: *Ish Yehudi, U'mordechai Yotzei, La'yehudim Hoy'sa Orah*, and *Kee Mordechai* [many *Megillos* have these *Posukim* bolded]. This is in order to keep the children awake and to pay attention to the reading [which is included in the *mitzvah* to educate the children to publicize the *neis*] (Mishneh Berurah 689:16).

Many congregations have the *minhag* to recite the names of *Haman's* ten sons out loud and in one breath, to allude that all 10 of them died at the same time (Shulchan Aruch 690:15). If one did not, he nevertheless fulfilled his obligation (Rama 690:15).

After the *Megillah* reading, everyone is required to say *Arur Haman, Baruch Mordechai, Arura Zeresh, Barucha Esther* (cursed is *Haman*, blessed is *Mordechai*, cursed is *Zeresh*, blessed is *Esther*) (Shulchan Aruch 690:16). *L'chatchila*, one should hear the *Megillah* read in the *havara* (pronunciation) that he is accustomed to. If he did not, he has nevertheless fulfilled his obligation (Koveitz Halachos 11:5).

## Kollel News

### Friday, February 13:

5:16 p.m.: Candle Lighting  
5:34 p.m.: Shkiya/sunset

### Shabbos, February 14:

8:15 a.m.: *Shacharis*  
8:59/ 9:35 a.m.: Latest Krias Shema

Chacham Lev Kiddush  
4:55 p.m.: Mincha  
5:35 p.m.: Shkiya/ Sunset  
6:30 p.m.: Ma'ariv.  
6:47 p.m.: 72 minutes  
7:15 p.m.: MASMID  
8:00 p.m.: Rabbi Reisman's Navi Shiur

**Kiddush this week is sponsored by Rabbi and Mrs. Uri Greenspan in honor of the Bar Mitzvah of their son, Yosef!**

**SAVE THE DATE! MASMID BANQUET 5775:** March 1, 2015- 4:30 PM at Kosloff Torah Academy: Join the growing list of sponsors for the Masmid banquet! Help celebrate another year of thousands of hours of dynamic Masmid learning!

**THIS TUESDAY EVENING! Come and Hear the Internationally Renown Author and Lecturer Miriam Kosman on "It's a Man's World (But Maybe it Should Be a Woman's?)," Exploring Gender in Judaism, Tuesday, February 17th, 2015** at the home of Stacey Goldman, 325 Sycamore Avenue Merion Station, PA 19066 Lecture Starts at 8:15pm  
**ANNUAL WOMEN'S TEA- "Welcome to the Kollel Kitchen": Wednesday, February 25, 2015** at 7:00pm at the Merion Tribute House. Exciting cooking demonstration by renowned cookbook series authors, Victoria Dwek & Leah Schapira. Full Dairy Buffet, Creative Décor, Great Raffle Prizes!

### Community News

**Bnos of Bala Cynwyd** will iy"H meet this Shabbos, Parshas Mishpatim, February 14th from 3:00pm - 4:00pm at LMS.

### Mazel Tov To:

**Rabbi and Mrs. Uri Greenspan** on the Bar Mitzvah of their son, **Yosef!**

### Condolences To:

**Mrs. Lisa Wise** on the loss of her father, **Dr. Melvin Wise a"h.**

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