



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 5:47 p.m.

Parshas Lech Lecha 5773

Vol. 9 Issue 1

DVAR TORAH

Defining "Iconoclast"

By Rabbi Yosef Prupas

"Our forefather Avraham was tested with ten tests and withstood them all, to demonstrate Avraham's love for G-d" (Avos 5:4)

This week's Parsha reveals to us for the first time the existence of the ten trials with the commandment "*Lech lecha meiartzecha*," "Go for yourself from your land." This trial is characterized by Avraham's difficulty, on the spur of the moment, having to abandon his family and homeland and travel to an unknown destination. According to Rashi this was the third of the ten tests. The Rambam on the other hand maintains that this was the first. Avraham's understanding of what it means be a Jew is being formed here. It behooves us to contemplate and understand those events and all that surrounds them.

The Maharal in his commentary asks two fundamental questions. First, why was Avraham tested more than our forefathers Yitzchak and Yakov? And second, why are tests needed? Isn't G-d all knowing? Doesn't He therefore recognize who is truly righteous?

The Maharal answers that the objective of testing a tzaddik is twofold. One, to demonstrate through actions the degree of his righteousness. And two, reveal his righteousness to the world. This is because in order for Avraham to merit all that was to be bestowed on him, it wasn't enough that G-d knew that if He put him to the test that he would pass. Rather he physically had to demonstrate that he was genuine. Our world in its ultimate form is governed by G-d's attribute of judgment. At the end of the day, in order to receive reward for our accomplishments on Earth, our actions and deeds need to pass a quality exam administered by the Satan. G-d's mercy on Earth only extends the time we have to repent and encourages us to do so, but reward only comes with G-d's attribute of judgment. We find this concept by Iyov (Job). Despite G-d's testimony of the righteousness of Iyov, the Satan insisted that he be put to the test. In the court of G-d, with the Satan as the prosecutor, it is actions (fulfillment of *mitzvos*) that count most. It is for this reason the verse states and "Elokim tested Avraham" and not "Hashem tested Avraham." By using the name of G-d that ex-

presses His attribute of judgment, the Torah is clearly telling us that strict *din* (judgment) is coming into play. Therefore Avraham's passing of the ten tests made it clear to the Satan and accusing nations that he truly deserved to be the forerunner of the "chosen" nation.

To answer the first question, why was Avraham tested more than the rest, the Maharal explains that Avraham was an iconoclast. The ten previous generations didn't do anything that would justify the world's existence. In spiritual terms the world was dark and empty until Avraham came along. G-d tested Avraham with ten tests corresponding to the ten previous generations because Avraham was the game changer, uprooting all that occurred till then. With those ten tests Avraham changed the dynamics of the world, and the results of those tests remained forever imprinted in the genetic makeup of the Jewish people. For that reason he is referred to as "our father Avraham." Let us utilize the upcoming weeks to study and learn from the attributes and actions of our forefathers, for their hard work has made getting closer to G-d easier for us. 

DVAR HALACHA

The Laws of *Shnayim Mikra*

By Rabbi Yochanan Eskenazi

The *Gemara* [*Brachos 8a- b*] says that *Rav Huna bar Rav Yehuda* said in the name of *Rav Ami*, a person 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 learns *shenaiyim mikra v'echad targum*, his days and years will be extended. Some explain 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* [for example, *Gemara*], *Hashem* gives him additional life in order to have time to complete other parts of *Torah* (*Sefer Bekurei Chaim* [*Rabbi Chaim Avigdor Phillip*] pg. 224 quoting *Bnei Yissuschar*).

The reason why *Chazal* instituted this *mitzvah* is in order for each person to become experts in the *Torah* (*Levush*



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OC 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.

Men are obligated. This includes, even people who are learning *Torah* all day (*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* (Weekly Halachah Discussion [*Rabbi D. Neustadt shlit"a*] & *Shu"t Yechaveh Daas 2:37*). As an aside, *Rav Ovadia Yosef, shlit"a* points out that from a *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 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*, 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*).

The *Shulchan Aruch* [285:2] rules that a *yorei shemayim* (G-d fearing individual) should learn both *Targum Onkelos* and *Rashi* each week. If one does not have time for both, the consensus of many *Poskim* is to learn *Targum Onkelos* over *Rashi*. (Weekly Halachah Discussion & *Sefer Bekurei Chaim 3:23* based on *Aruch Hashulchan 285:12* and other *Poskim*)

As mentioned above, the point of this *mitzvah* is for one to become fluent in *Torah*. Therefore there seems to be room to learn the language that one is familiar with [for example, English if it is a reputable translation] as *targum*. Additionally, if one is has difficulty learning the entire *parshah* [for example, someone who is learning how to read Hebrew etc.], 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. To be continued... 

Kollel News

1. This Shabbos at the Kollel

Friday, October 26:

5:47 p.m.: Candle Lighting
6:05 p.m.: Shkiya/Sunset

Shabbos, October 27:

8:15 a.m.: Shacharis

Chaburas Chacham Lev

Rabbi Eskenazi's Ramban Shiur

9:28/ 10:04 a.m.: Latest Krias Shema

5:24 p.m.: Mincha

6:04 p.m.: Shkiya/Sunset

6:59 p.m.: Maariv

7:16 p.m.: 72 Minutes

9:00 p.m.: Rabbi Reisman's Navi Shiur

1. Masmid Program Returns for 5773 - The new season will begin on Motzaei Shabbos Parshas Vayeira, November 3, at the Kollel *Great Learning! *Pizza! *Prizes! *Stories! Please see: <http://tinyurl.com/masmidpg> for exciting news, current schedule, photos, videos, stories and sponsorship information.

2. This Wednesday! Yartzeit of Rachel Imeinu Presentation

Attention women: Please join us for a video in honor of Rachel Imeinu's yartzeit. Entitled, "The Best Is Yet To Come~ How To Live With Simchas Hachaim" Wednesday, October 31st at 8:15 p.m. at the Kollel Lower Level, 364 Montgomery Avenue, Merion Station, PA. Suggested donation: \$10. All proceeds go to the Torah Umesorah Aniyim Fund, supporting the poor of Eretz Yisroel.

3. Rabbi Biberfeld's Yoreh Deah Shiur on Hilchos Basar B'cholov

continues with the topic of: - דטעימא דטעימא Tasting Issur or Heter This Sunday- 9:30-10:30 am.

4. Dr. Lisa Aiken -Women's Rosh Chodesh Kislev Shiur - The Philadelphia Community Kollel's Women's Division proudly presents: "Modesty and Self Esteem" A Lecture by Dr. Lisa Aiken Renowned Lecturer, Psychologist and Author November 14, 2012 at 8:30 pm At the Kollel Lower Level

5. Save the Date! Kollel's Twelfth Annual Dinner— January 6th, 2013 at Lower Merion Synagogue Social Hall Mark your calendar for a memorable evening.

6. Dirshu Mishna Berurah Shiur begins chelek hey of Mishna Berurah—this Sunday with Hilchos Pesach. This shiur is given locally by Rabbi Uri Greenspan.

Community News

Bnos of Bala Cynwyd will iy"H meet this Shabbos from 3:30pm to 4:30pm at LMS for girls ages 3 years through 7th grade.
Torah Youth: 3:30 - 4:30 pm in the Social Hall. Grades K-8th

Community Youth Spaghetti Dinner - The Youth Program at Lower Merion Synagogue supports Pirchei, Bnos, and other broader-community programs. Come support the LMS Youth Annual Spaghetti Dinner, Sunday October 28th, between 5 - 7pm.

Torah Youth: 3:30 - 4:30 pm in the Social Hall. Grades K-8th. If you would like to help sponsor a Shabbos or want more information contact Rabbi Sruli Schwartz at Sruli@torahyouth.org or Rabbi Ari Silver at 610-6686-6833 or SilverDollar@verizon.net

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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