



Menucha v'Simcha



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Candle Lighting: 5:27 p.m.

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DVAR TORAH

Kiruv Tools

By Rabbi Yosef Prupas

In the world of Kiruv there are two areas which stand unique in their ability to draw Jews back to Judaism, and those are *Torah* and *Shabbos*. Experiencing *Shabbos* or learning a page of Talmud somehow makes something click in the minds of those being exposed to them for the first time, setting them on the path of Return. What is it about *Shabbos* and *Torah* that has this “magical” effect? Before we answer the above question we will ask two more.

In the last two weeks the Parshiyos discussed the building of the Mishkan. The building of the *Mishkan* was to serve as repentance for the sin of the Golden Calf. But the sin of the Golden Calf is not mentioned until later in the Torah. So it seems that the discussion concerning the Mishkan is out of place.

A similar question can be asked in respect to the sin of Adam. The sin occurred on the first Friday of creation, yet it is not mentioned until after the Torah writes about *Shabbos*. Why?

There is one answer to these two questions and with it we can address our initial inquiry. Rav Hutter explains why the events of the sins of Adam and the Golden Calf are listed in the Torah out of order. It is Hashem’s way of telling us that He loves us. Hashem created for us literally sanctuaries from sin. There is no one who hasn’t sinned. Therefore there is no Mitzvah that we perform whose sanctity is not affected by the imperfections of the person performing it. There are two exceptions, *Shabbos* and the *Mishkan*. By listing these Mitzvahs prior to the sin, Hashem is letting us know that these areas are not affected by sin. That is why *Shabbos* is called a “*mattanah tovah*,” a good present, hidden away by Hashem from the effects of sin on the world, and given to us.

The same can be said of learning Torah. Torah preceded the Creation of the world, before the possibility of sin even existed. That clearly demonstrates that pure unadulterated Torah too remains above the effects of sin.

Now we can solve the mystery that we started with. It is no wonder that Torah and *Shabbos* have this “magical” effect. Being exposed to Mitzvahs that forever retain the highest levels of sanctity has the direct effect of peeling away the layers of sin that dull the Jewish soul. It is specifically the doing of these Mitzvahs that can accomplish what seminars explaining why it makes sense to be religious cannot. These Mitzvahs reignite the Jewish soul, bringing a Jew closer to his Father in Heaven. May we all be affected by the blessings of *Shabbos* and *Torah*. As we reaccept the Torah on this Purim, may the effects of an unadulterated Torah permeate us, making us different then before. *Venahapach Hu!*



DVAR HALACHA

Parshas Zachor

By Rabbi Yochanan Eskenazi

The *Shabbos* before *Purim* is called *Parshas Zachor* (the *Parshah* of Remembering). Every Jew is obligated to remember that *Amelek* attempted to destroy the Jewish people. It is essential to remember this during the time that is in close proximity to *Purim*, which involved *Haman* who descended from *Amelek* trying to destroy our nation (Mishneh Berurah 685:1). There is a *machlokes* whether hearing *Parshas Zachor* is a *chiyuv me’doraisa* (Biblical commandment) or *me’derabban* (Rabbinical obligation) (Shulchan Aruch 685:7).

There is a *machlokes* if a person needs to hear each word or it suffices to hear the *ikar ha’inyan* (main idea of *zichiras Amalek*) in order to fulfill his obligation. Reb Shlomo Zalman Auerbach, *zt”l*, [Halichos Shlomo Moadim 1:18:2] and Reb Moshe Feinstein, *zt”l*, [Shmaitza D’Moshe 685:6] hold the *ikar ha’inyan* is sufficient. Reb Tzvi Pesach Frank, *zt”l*, holds one needs to hear each word (quoted in Sefer



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Shloshim Yom Kodem HaChag pg. 287 ftnt. 10). Therefore, ideally one should hear and understand each word. If he did not, he is nevertheless *yotzei* (Emes L'Yaakov OC ftnt. 597, Koveitz Halachos 1:8 & 9).

If one missed hearing the *laining* of *Parshas Zachor*, there is a *machlokes* if one can fulfill his obligation with hearing the *laining* on *Purim* morning [the *Torah* reading also mentions *Amalek*]. The Magen Avraham [685:1] holds that one is *yotzei*, however the Mishneh Berurah [685:16] & Aruch Hashulchan [685:5] argue. Reb Shmuel Kamenetsky, *shlit"a*, *paskins* like the *MG"A* (Koveitz Halachos 1:2). Therefore, if someone missed *laining*, it is preferable to fulfill one's obligation by hearing the *laining* on *Purim* morning, than to be *yotzei* on *Shabbos Parshas Zachor* as part of an additional *laining* which is exclusively for women (Koveitz Halachos 1:3).

The *baal korei* (person reading the *Torah*) needs to have in mind that he is fulfilling everyone who is listening's obligation, and each person needs to be have in mind to be *yotzei* (Mishneh Berurah 685:14). It is important to note, that if he is being *yotzei* on *Purim* morning with the *laining*, he should tell the *baal koreh* beforehand to have

him in mind [to be *motzei* him] (Koveitz Halachos 1:6).

There is a *machlokes* whether the proper pronunciation is "*Zay'cher Amalek*" or "*Ze'cher Amalek*". Therefore the *minhag* is to read that *Posuk* two times, each time with one of these pronunciations, in order to be *yotzei* according to each opinion (Mishneh Berurah 685:18).

Reb Moshe Feinstein *zt"l* holds that one may be *yotzei*, even by hearing a different *havara* (pronunciation) that what his *mesorah* is. For example, an *Ashkenazi* may hear a *Sefardi* pronunciation and vice versa (Igros Moshe OC 4:23). However, Reb Shmuel Kamenetsky, *shlit"a*, disagrees (Koveitz Halachos 1:14).

There is a *machlokes* whether women are obligated to hear *Parshas Zachor* (see *Sefer HaChinuch 603* who holds they are not obligated, however the *Minchas Chinuch ibid* argues). Reb Shmuel Kamenetsky, *shlit"a*, holds that women are not obligated; however since the custom is that many women do go to *shul*, women should go in order not to be *poraish min hatzibbur* (separate oneself from the group) (Koveitz Halachos 1:10).

Kollel News

8:15 a.m.: *Shacharis*,
8:52/ 9:28 a.m.: Latest *Krias Shema*
Rabbi Eskenazi's Ramban shiur
Chaburas Chacham Lev
5:06 p.m.: *Mincha*
5:45 p.m.: *Shkiya/ Sunset*
6:40 p.m.: *Maariv*
6:57 p.m.: 72 Minutes
7:10 p.m.: First *Megillah* Reading

Friday, February 22:

8:20 am –8:40 Rabbi Prupas' Chaburas Chacham Lev
chumash shiur
5:27 p.m.: Candle Lighting
5:45 p.m.: *Shkiya/Sunset*

Shabbos, February 23:

1. Purim Day at the Kollel:

6:15am: Shachris Vasikin
7:10am: First *Megilla* reading
8:00am: 2nd Shachris Minyan
9:00am: 2nd *Megilla* Reading
12:45pm: *Mincha*
1:00– 1:45pm: **Yeshivas Mordechai Hatzaddik**
5:47pm: *Shkiya*
7:00 –9:00pm: **Misabas Purim**
9:00pm: *Ma'ariv*
10:00pm *Ma'ariv*

2. **Purim Mesiba at the Kollel:** Please join the Kollel Rabbis this Purim in the Beis Medrash for dancing, music and *divrei Torah* beginning at 7:00 pm.

3. **Masmid end-of-the year Banquet:** As in past years we are planning an end-of-year *Masmid* celebration on Tuesday evening, the 26th of Febru-

ary. The Philadelphia Community Kollel's Boy's *Masmid* Program will celebrate another successful winter of father/mentor and son learning. The program, now in its 13th year, has been extraordinarily successful with more than 100 fathers and sons every *Motzaei Shabbos*. It has become a staple program in our community. Join us on to culminate four incredible months of *Torah* learning at the *Masmid* Program

4. **Yeshivas Mordechai Hatzaddik:** The Kollel is proud to once again offer the community a *Yeshivas Mordechai HaTzaddik* program. All boys who attend the program and learn with their father/mentor for a total of 45 minutes on *Purim* will receive a special *Sefer*. When: *Purim* afternoon, from 1:00 p.m. to 1:45 p.m. Where: The Kollel, 364 Montgomery Avenue, Merion Station. Rules: In order to be eligible for a prize you must: 1. Bring along an adult. (If you need a *chavrusah*, please contact the Kollel office at office@phillykollel.org, or 610-668-9557.) 2. Begin learning immediately at 1:00 and learn for 45 minutes. (If you cannot participate in person, you may learn at home and bring a note from a parent saying that you did learn for a period of 45 minutes over *Purim*. This, too, will make you eligible for a special *sefer* from the Kollel but you will not be eligible for the special raffles.)

Community News:

Bnos of Bala Cynwyd will *iy"H* meet this *Shabbos*, *Parshas Titzaveh*, Feb. 23 from 3:30 to 4:30pm at LMS

Mazel Tov: The Kollel Rabbis and Staff wish a hearty *mazel tov* to Rabbi Uri Yehudah and Sarah Leah Greenspan on the birth of a baby boy! The *Sholom Zachor* will take place tonight at their home, 25 Union Ave. in Bala Cynwyd. May they merit to raise him to *Torah*, *chuppah* and *ma'asim tovim*.

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

Philadelphia Community Kollel, 364 Montgomery Ave., Merion Station, PA 19066

Phone: 610-668-9557 — Fax: 610-668-9558 — Email: office@phillykollel.org --- Web: www.phillykollel.org