



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:17p.m.

Parshas Nitzavim-Vayeilech 5773

Vol. 9 Issue 35

DVAR TORAH

A Broken Heart Inspires Change

In last week's *By Rabbi Shmuel Grunberger* Parsha, Moshe told *k'lal Yisrael* the 98 curses that would befall them if they did not follow the Torah. This week's Parsha begins with the words, "*Atem nitzavim hayom kulchem*." Rashi asks, what is the reason for the juxtaposition of "*Atem nitzavim hayom*" with the curses in the previous parsha? He quotes a Medrash which explains that after *k'lal Yisrael* heard the curses, their faces turned pallid and they exclaimed, "Who can bear these [curses]?" Moshe Rabeinu, wishing to console them, responds – "*Atem nitzavim hayom*" – "You are all standing here today!" In other words, even though you angered Hashem, He nevertheless allowed you to live and didn't destroy you.

This Medrash needs explanation. First, Moshe's consolation seems to contradict the Gemara that states, "Anyone who says Hashem is disregarding of sin, his life shall be disregarded." (Bava Kama 50a). Moshe's response implies that Hashem overlooked their sins and didn't follow through with the curses. Second, if they did cause Hashem to become so angry with them, and the Gemara says that Hashem does not ignore sins, why in fact did Hashem not destroy them as per the curses?

Rav Elya Lopian, *zt"l* answers, that Hashem never punishes out of revenge, *chas v'shalom*. Rather, He gives punishment for the benefit of the sinner. The word "*yesurim*" (pain and suffering) comes from "*mussar*" – rebuke. Pain causes one to recognize and acknowledge that they are being rebuked, and calls for them to change and do *teshuvah*. This is alluded to in the *pasuk* in Tehillim, "The sacrifices Hashem desires are a spirit that is broken; a heart broken and humbled. O Hashem you will not despise." (Tehillim 51-13).

The Vilna Gaon compares this to a field that one wishes to fertilize. In order for the seeds to be planted successfully, the field must first be plowed and softened. The

heart of a person is the same. To plant seeds of growth and *teshuvah*, the heart must first be softened and broken into.

Now, we can understand Moshe's response. *K'lal Yisrael* was frightened, pained and heart-broken from the curses. They were afraid of not being able to withstand them due to the many sins they committed. Moshe realized this and therefore told them, "Don't worry; that was the purpose of the curses. If you were heart-broken and scared, which led you to *teshuvah*, then Hashem fulfilled His intentions of announcing the curses. It's as if the curses were implemented and you were 'destroyed.' My proof is that "You are all standing here today" and were not physically eliminated."

As we approach the Yomim Noraim, let us remember the curses that are given when we don't follow Hashem's Torah and *mitzvos*. Let the awe and fear of the *Yom Hadin* inspire us to do sincere *teshuvah*, because that is the ultimate purpose of these days. Let the embarrassment of our sins, and fear of receiving punishment, inspire us to repent and return to our roots. Although the ideal *teshuvah* should be out of our love for Hashem, Chazal tell us, "If you can't do *teshuvah m'ahavah* then do *teshuvah m'yirah* - out of our fear of Hashem." May Hashem hear our *tefillos*, accept our *teshuvah*, and inscribe us in the Book of Life with a *K'siva V'Chasima Tova!*

DVAR HALACHA

Halachos of Selichos

By Rabbi Yochanan Eskenazi

This *Motzei Shabbos* [or Sunday morning] *b'nei ashkenaz* begin reciting *slichos*. There should be at least 4 days preceding *Rosh Hashanah* of saying *slichos*. One reason is because we are compared to a *korbon* (sacrifice) that requires four days of checking for blemishes before being offered. A second reason is that some people have the custom to fast every day of the *Aseres Yemei Teshuva* (Ten Days of Repentance). Four of these ten days one is prohibited to fast [2 days *Rosh Hashanah*, *Shabbos Shuva*, and *Erev Yom Kippur*]. Therefore, we have at least 4 days of *slichos* to compensate for those days. We always start on Sunday, so there is a set day to start (Mishneh Berurah 581:6).



Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services**.

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The Shulchan Aruch [581:1] writes that the ideal time to recite *slichos* is during the last 3 [*halachic*] hours of the night since then it is an *es ratzon* (auspicious time) (Mishneh Berurah 581: introduction). Any time after *chatzos* (midnight) is also *l'chatchila* (Igros Moshe OC 2:105, Koveitz Halachos [*Piskei Harav Shmuel Kamenetsky, shlit"a*] 2:2). One may not recite *slichos* before *chatzos* [except for on *Yom Kippur*] (Mishneh Berurah 565:12). The custom of many congregations is to recite *slichos* after it is already day (Aruch Hashulchan 581:4). It is important to note, even though the best time to recite *slichos* is at night, it is preferable to *daven slichos* in the morning with a *minyan* than at night without a *minyan* (Koveitz Halachos 2:3).

One is permitted to recite *slichos* without a *minyan*, however he must skip the *Yud Gimmel Middos* (Thirteen Attributes of Mercy) and the parts that are Aramaic (Mishneh Berurah 581:14). An individual does not need to recite *Ashrei* beforehand (Koveitz Halachos 1:17).

One must recite *birchas hatorah* before reciting *slichos* each morning (Mishneh Berurah 46:27). Even if one arrived late, and if by saying *birchas hatorah* he will inevitably miss even more of *slichos*, he must recite *birchas hatorah* first (Koveitz Halachos 2:7).

As a general rule, it is preferable to say a little with concentration than to say a lot without concentration (Tur & Shulchan Aruch OC 2). Therefore, someone who finds it difficult to keep up with the pace of the congregation may say less *slichos* "properly" and skip part of the *slichos* (Koveitz Halachos 2:8). In this circumstance, it is preferable to recite a whole *slichah* than to recite parts of multiple *slichos* (Koveitz Halachos 2:ftnt. 8). Even if one is skipping some of the *slichos*, one must recite the *Yud Gimmel Middos* together with the congregation (Koveitz Halachos 2:8).

If one is in the middle of reciting a *slichah* when the congregation reaches the *Yud Gimmel Middos*, he should skip to the *Yud Gimmel Middos* and say it together with them (Koveitz Halachos 2:20).

If one arrived late to *shul*, it is preferable to begin *slichos* at the *slichah* that the congregation is currently reciting and he does not need to begin by saying *Ashrei* (Koveitz Halachos 2:9). He may start at the beginning if he prefers (Koveitz Halachos 2:ftnt. 10).

If one is reciting *slichos* and the congregation is reciting *tachanun*, he should skip to *tachanun* and does not have to make up what he skipped (Koveitz Halachos 2:34). *Ksiva V'chasima Tova!*

Kollel News

Friday, August 30:

7:17 p.m.: Candle Lighting

7:35 p.m.: Shkiya/sunset

Shabbos, August, 23:

8:15 a.m.: *Shacharis*

9:08/ 9:44 a.m.: Latest *Krias*

Shema

Kiddush this week is sponsored by the Yungeleit in appreciation of Rabbi Biberfeld on his Birthday.

Rabbi Eskenazi's Ramban shiur

Chaburas Chacham Lev

6:00 p.m.: Mincha

7:33 p.m.: Shkiya/ Sunset

8:28 p.m.: Ma'ariv.

8:45 p.m.: 72 Minutes

September 10, 2013 Guest Lecturer: Rebbetzin Tehilla Jaeger "The Joy of Creating a New Start: Woman to Woman Inspiration" Doors open at 7:00 PM Program at 8:15 PM At the home of Monica Kohn. 335 N. Highland Avenue in Merion Station Couvert: \$25 Parve and Dairy Salad Bar

4. THIS MONDAY FOR MEN AND WOMEN! Broadcast of the 24th Annual Nationwide Selichos Yom Iyun on Labor Day at the Kollel: Presented by Agudas Yisrael of America. Topic: **A Year to Fix That Which is Broken; Bein Adom L'Chavairo, Bein Adom L'Atzmo**, Monday, Labor Day morning, beginning at 9:15 AM. The program features HaRav Yisroel Reisman, HaRav Ephraim E. Shapiro, and HaRav Moshe Tuvia Lief.

Community News

Mazal Tov To:

Reb Uri and Shira Schechter on the bris of their son Shmuel.

Mrs. Dorit Mattityahu on the birth of a grandson born to her children **Boaz and Shira** in Eretz Yisrael. **Mazel tov to Boaz and Shira and the proud uncle, Nathan.**

Condolences to:

Robin Yvonne Pachter on the passing of her dear father, Mr. Enoch Trencher z"l.

Dr. Jim and Dr. Franklin Strong on the passing of their dear mother **Mrs. Esther Strong, a"h.**

Dr. Sam Kratchman on the passing of his dear mother, a"h.

1. Selichos Schedule: Sunday Morning, September 1: 7:00 a.m. Monday/Tuesday September 2/3 7:00 a.m. Erev Rosh Hashanah, Wednesday, Sept. 4: 6:30 a.m. Tzom Gedaliah Sunday, September 8: 7:00 a.m. Aseres Yemai Teshuvah, September 9-12: 6:55 a.m. Erev Yom Kippur, Friday, September 13: 7:30 a.m.

2. Uncle Moishy Concert this Sunday!: Sunday, September 1, 2013 12:30 p.m. Lower Merion Synagogue 123 Old Lancaster Road Bala Cynwyd, PA 19004 visit Phillykollel.org, and choose the "Uncle Moishy concert" tab. Special sponsor packages available online. Premier seating, pictures with Uncle Moishy, and more! General seating: \$36, \$22, \$15 Children under 12 months- free. Pizza and snacks will be served. Reserved seating.

3. You're Invited! Annual Pre-Yom Tov Women's Bake Sale Event: The Kollel Women's Annual Yom Tov Bake Sale Event will take place on Tuesday,

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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