



MENUCHAV'SIMCHA

Candle Lighting 8:14PM

Vol. 13 Issue 26

Parshas Balak 5777

OF ESSENCE

BY RABBI YOSEF PRUPAS

Among the “blessings” Bilaam, we find the praise “He (G-d) perceived no iniquity in Jacob, nor saw travesty in Yisrael.” The commentaries question the validity of Bilaam’s observation, for the Talmud (Baba Kamma 50a) states in the strongest terms, “whoever says that G-d is disregarding of sin shall have his life disregarded?”

The answer can be found in an essay written by Rabbi Eliyahu Dessler in which he poses the following question: We Jews are taught to pray three times a day. A major point in our prayers is when we invoke the merit of our forefathers Avraham, Yitzchak, and Yaakov. What are we trying to gain? Can we honestly think that G-d, who epitomizes truth, will pervert justice because of whom we descend from?

The answer Rabbi Dessler gives is penetrating in as well as enlightening. As opposed to the secular court system, G-d takes the whole picture into account. Because the Jewish people’s DNA is imprinted by the positive actions of our forefathers, full rectification of our sins is more likely. It is the individuals who come from homes that don’t espouse the right values that are likely to repeat the crime and therefore a stronger process of

behavior modification is required. By mentioning our forefathers, we “remind” G-d of our rich heritage and greater probability of return and therefore should not need a stronger punishment.

According to the Maharal, it was just the fact that Bilam was not Jewish that allowed him to see the objective reality of the Jews as good. Those looking from the inside often focus too closely on this shortcoming or that, not realizing that these are but surface blemishes. Being insiders, they cannot always see the whole picture. Bilam, the outsider, was able

BILAM, THE OUTSIDER, WAS ABLE TO TAKE A STEP BACK AND LOOK AT THE ESSENCE OF THE JEWS

to take a step back and look at the essence of the Jews. He was therefore able to reveal what no Jewish prophet could – that the essence of the Jewish people is totally pure

With this, our original question is resolved. Bilaam was praising the fact that G-d does not focus on the sins of the Jewish People, rather He takes the whole picture into account. This allows a different course of action in the event that they do sin, as opposed to the rest of the world.

May we always strive to emulate and remain connected to our forfathers - bringing us closer to Hashem and His Torah.

DVAR HALACHA



Laws of the Three Weeks part 2

BY RABBI YOCHANAN ESKENAZI

In Sefer Shmuel [Shmuel Beis, Chapter 24] we read about a deadly pestilence that killed 70,000 people. Dovid Hamelech had called for a national census, thereby upsetting Hashem. However, it is clear from the posukim that Hashem was upset at Klal Yisroel even before the census occurred [see 24:1], however it does not state why. Ramban, in Parshas Korach [Bamidbar 16:21-22] suggests, by way of reason, that it seems this was a punishment for the Jewish people not building the Bais Hamikdash. At that particular period in history, the Aron Hakodesh was roaming from tent to tent, like a stranger in a land, without a permanent residence; yet the Jewish people did not bestir themselves to say, “Let us seek out Hashem and build the Bais Hamikdash for His sake.” The idea of building a proper edifice only occurred many years later, after they had settled in Eretz Yisroel. Ramban adds, had they truly wanted a permanent residence, Hashem would not have been angry with them, the Bais Hamikdash would have been built, and they would never have suffered. Similar to the Ramban, the Radak [Shmuel Beis 24:25] writes the reason all these people died is because they did not request beg for the rebuilding of the Bais Hamikdash, and he adds, we see these people, who lived before any Bais Hamikdash ever existed were held accountable for not yearning for its construction, how much more so, generations that have lived after its existence and can imagine its glory and grandeur is responsible to ache for its existence.

Does this pertain to us? The Chofetz Chaim, zt”l, approximately Hashem years ago, wrote in his Kuntris Tzepesa L’yeshuah (Chapter 3), Hashem

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

Contact Malky Adlerstein for more information

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Kollel News

SHIVTI! TEFFILAH!

THIS WEEK: KAVANA B'TEFILLAH

FOR ADVANCED LEARNERS:

5:30 PM - 6:15 PM:
CHAVRUSA LEARNING
6:15 PM - 6:30 PM:
CHABURA FROM THE ROSH KOLLEL,
RABBI YECHIEL BIBERFELD,
AND RABBI YOSEF RABINOWITZ (IN ROTATION)

6:30 PM: MINCHA
COME WITH A CHAVRUSA OR WE CAN SET YOU UP!

FOR BEGINNERS!
5:30 PM - 6:30 PM:
STUDY THE PROPHETS TOGETHER WITH
RABBI MOSHE YOSEF SPIEGEL

FOR THE BOYS!
5:30 PM - 6:30 PM:
STORIES, SINGING, AND NOSH, LED BY
RABBI YEDIDYA KAGANOFF
ON THE LOWER LEVEL

To receive Menucha Vesimcha by weekly email or to dedicate/sponsor an issue PLEASE CONTACT THE EDITOR AT: menuchavesimcha@phillykollel.org

DAVENING TIMES:

Friday, July 7:

8:14PM Candle Lighting
8:32PM Shkiya/sunset

Shabbos, July 8:

8:15AM Shacharis
8:47AM/9:23AM Latest Krias Shema

5:30 PM Shivti

6:30PM Mincha
8:31PM Shkiya/Sunset
9:26 PM Ma'ariv
9:43PM 72 Minutes

SUMMER SERIES FOR WOMEN!

The Halachos of Muktzah
Categories and Allowances of Handling
Non-Shabbos Items on Shabbos

Taught by:
Mrs. Sima Greer
Director Of Women's Programming
Philadelphia Community Kollel

Monday mornings at 9:45 AM

at the Lower Level of the
Philadelphia Community Kollel
364 Montgomery Ave. Merion Station, PA

With words of inspiration
about the beauty and sanctity of
Shabbos at each session

[cont. from front]

has complaints against a person who is not yearning for Hashem's Kingship. The Medrash [Yalkut She'moni, Eichah 997] relates, at the time of the destruction of the Bais Hamikdash, Yitzchok Avinu asked Hashem, "Perhaps Klal Yisroel will never return to a Bais Hamikdash?" Hashem answered, "There will be a generation that seeks My Kingship and they will be redeemed immediately." This idea was also conveyed by the prophet Yirmiyah [31:16] "Yeish tikvah l'achareisecha, n'um Hashem, v'shavu vanim l'gvulam" (and those who yearn for the redemption, says Hashem, will return to their borders). We see that if one awaits Hashem's Kingship, it hastens the Final Redemption! Additionally, the Gemara [Shabbos 31a] teaches, one of the questions each person will be asked at their final accounting in heaven is "were you m'zapeh l'yeshuah" ("did you long for the Final Redemption")? The Chofetz Chaim, zt"l, points out the language of "tzipeesa" means someone who is eagerly awaiting something, similar to a person going to a high point in order to have the best view to see if there is any change occurring. We see that it is expected of each Jew to eagerly await Hashem's Kingdom to be revealed speedily. The Chofetz Chaim, zt"l, adds that we recite numerous prayers each day for the redemption. This includes, several brachos of Shemoneh Esrei, and Aleinu. Our Torah demands us to "Stay away from falsehood" [Shemos 23:7]. If a person is not honestly awaiting the geulah, how can one lie each time he stands before the King of the Universe, who knows each person's precise intentions? Likewise, the Radak [ibid] asserts, this is the reason why the Anshei Knesses Hagedolah inserted these requests into our daily prayers, to instill within our mind how much we are want to see Yerushalayim rebuilt. With the impending period of the "Three Weeks" approaching, a time when, as a whole, we are more focused on our lack of the Bais Hamikdash, may we keep these ideas in mind; at least when are saying the words of these tefillos. With just a little thought we can make a world of a difference!

| Mazel Tov to!

Rabbi Dov and Mrs. Sima Greer
on the Bar-Mitzva of their son Moshe Chaim, at Eitz Chaim of Dougwood Park, West Hempstead, NY

Rabbi Yonah & Chava Gross
on the birth of a baby girl.

Reb Moshe and Rachael Starkman
on the bris of their son, Boruch.

Dr. Marty and Sheri Friedman
upon the marriage of their daughter Sara to David Knee!

