

(Monsey, NY)

הדלקת נרות לשבת - 5:35

זמן קריאת שמע/המ"א - 8:39

זמן קריאת שמע/הגר"א - 9:15

סוף זמן תפילה/להגר"א - 10:12

שקיעת החמה שבת קודש - 5:54

מוצש"ק צאת הכוכבים - 6:44

צאה"כ / לרבינו תם - 7:06

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תורה תבלין

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טיב התבלין מאוצרותיו של המגיד

וביום פקדי ופקדתי עליהם חמאתם (לכ-ד) - חמא באה מפגם באמונה
 רש"י: תמיד כשאפקוד עליהם עונותיהם ופקדתי עליהם מעט מן העון הזה עם
 שאר העונות, ואין פורענות באה על ישראל שאין בה קצת מפרעון עון העגל. הרי שכל
 חמא גובל בשרשו עם פגם באמונה, אם כן נמצא איפוא שאין לך חמא שלא יהיה
 קשור עם עון העגל שבו נכשלו ישראל בעצו חמורה, שהרי נזכרה הוא שבשעת
 החמא שחם מן השמים ומבחו לרבר נוכל לראות במה שלא נבחר אף א' משראף
 שיעצו לפצות פיו באמצע הפילת ועצלה ביום הכיפורים ולדבר דברי הבל, וכך, מחמת

ימי החג של פסח, והמצב בביתו של ר' שמואל היה דחוק ביותר מבלי פירוטה לפורטה על כל הוצאות החג. והנה הגיע לידו של **הרה"ר אהרן קצנילביטן זצ"ל** סכום נכבד לחלקם לנצרכים שיהיה להם על צרכי החג. תרומתו של נדיב לב שהגיע לאזנו שוועת עניי ארץ ישראל הנאנקים בדחוק, וגם ר' שמואל הנ"ל נתבקש לסוד אל ר' אהרן כדי לקבל את התרומה, ולא לפני שהתבקש לחתום על מכתב הוקרה והודאה לנדיב הנכבד על עזרתו הנכבדה והמועילה. תוך כדי בקשה נוספה לצידה, בה מבקשים הנתמכים מאת הנדיב שימשיך לתמוך בהם גם הלאה כאוות נפשו הטובה.

בראות ר' שמואל את נוסח המכתב הלוי, פנה הצידה, ולא אבה בשום אופן לחתום.

וביום פקדי ופקדתי עליהם חטאתם (לכ-ל) - חטא באה מפגם באמונה
רש"י: תמיד כשאפקוד עליהם עונותיהם ופקדתי עליהם מעט מן העון הזה עם שאר העונות, ואין פורענות באה על ישראל שאין בה קצת מפרעון עון העגל. דרי שכל חטא גובל בשורשו עם פגם באמונה, אם כן נמצא איפוא שאין לך חטא שלא יהיה קשור עם עון העגל שבו נכשלו ישראל בעו' חמורה, שהרי בהכרח הוא שבשעת החטא שכח מן הש"ת, ומבחוץ נעלה בוכל לראות במה שלא נמצא אף א' משראל שיצוי לפצות פיו באמצע תפלתו נעלה ביום הכיפורים ולדבר דברי חבל, וכי', מחמת שביים קדוש כזה אין אדם משראל שלא ידע במצוקת את קרבתו אל הש"ת ופחד מהדר גאונו, כ"א יודע או שהקב"ה נמצא לידו, אך האיש הנלבב יודע שלא רק ביום הכיפורים, אלא גם בשאר ימות השנה, בכל תפלה ותפלה אנו מדברים עם הקב"ה, ומה לי חילוק בין תפלת נעלה של יום הכיפורים לתפלה אחרת של אמצע השנה, הרי זה אותו הקב"ה שאנו מדברים עמו ביום הכיפורים והוא עומד לגדלנו תמיד. והאמת שהנושא הזה שלא יתלה האדם בטחונו בשום דבר אחר מוולותו יתברך, שכל מה שיתלה בכל דבר ממאורעות החיים בסיבות השונות שסובבוהו לכך, ולא יקשרם בהנהגת הש"ת שהוא המסכב כל הסיבות הרי זה גובל באפקודות חז"ו, ומשנה וזוהר נדרשת שלא לתלות בטחונו ובטחונו בבשר ודם, כי מה לי אם הוא אומר לעצמו אלוקי אתה, או שתלתו בטחונו על מעביבו וחושב שהוא זה שמפרנסו וכמה צדיק ליוור כך שלא לערוב בין הכרת הטוב שאנחנו אל מידה טובה והכרחית, אך דר בכד אין לשכוח בכל רגע שזה האיש אשר הטיב עמו אינו כי אם שליח נאמן מאת הבורא ית"ש שהוא המיטיב האמיתי.

נמשל: The *Torah* does not state simply, “when you count the people of Israel.” Instead, says **Rabbi Berel Wein Shlit’a**, it teaches us a very important lesson in Jewish and family life. A person who is counted and considers himself to be part of the Jewish people must do so by having a “raised

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למעשה

"והיה מחניק קדוש" - Keeping the Jewish Camp Holy (43)

Reciting Berachos. Up until this point, we have been discussing the various *halachos* pertaining to a person who needs to use the restroom either before or while davening *Shemona Esrai*. Let us now continue on this topic with regard to *berachos*, other parts of *Tefillah* and learning *Torah*.

A Strong Urge. If one feels an urgent need to go to the bathroom and estimates that he cannot physically hold it in for 72 minutes, he is not permitted to make a *beracha* (1). This applies to *berachos* on food items, on *mitzvos*, or on “wondrous” events, like thunder, lightning, rainbow, etc. If he made the *beracha* anyway, even though it was against *halacha*, his *beracha* is still valid (2). This seems to be true even if one said the *beracha* while having the strong urge to use the bathroom immediately.

A Slight Urge. In the event that one is able to hold himself in for 72 minutes, there are two opinions. **Shulchan Aruch Harav** (3) and **Shaarei Teshuva** (4) prohibit one from saying a *beracha*, while the **Pri Megadim** (5) permits it. It is preferable to be strict in such a situation and use the bathroom, but if one wishes to be lenient, or has some need to be lenient, i.e. he is pressed for time, he could rely on the opinion of the *Pri Megadim*. Similarly, if one heard thunder or saw lightening, and delaying the *beracha* to go to the bathroom means losing it, he can be lenient.

הוא היה אומר...

“וְרֹאיתָ אֶת אַחֲרִי וּפְנֵי לֹא יֵרָאוּ” - *And you will see My back but My face shall not be seen.*’ Rashi quotes the *gemara* (זבחים) that *Hashem* showed Moshe the ‘קשר של תפילין’ - the knot of His *Tefillin*. We may understand this as follows: ‘אַחֲרִי’ - ‘*My back*’ is a reference to ‘*what is behind Me,*’ i.e., the Almighty imparted to Moshe a most important message. Even if *Klal Yisroel* descends to the status of being ‘*behind Me*’ - alienated from *Hashem*, He will always continue to love them, for his ‘קשר’ - connection to them is absolute and ‘*tightly bound.*’ This is the symbolism in why *Hashem* showed Moshe the knot of His *Tefillin*.”

The letter 'ד' of the word 'אחד' in *Shema*, and the letter 'ר' from the words 'אל אחר' (לד-יד) are both oversized, in order to differentiate between the two. For if 'אחד' (one) would be read 'אחר' (other) this would make our belief in one G-d look like a belief in two gods, ח"ו. This is what *Hashem* told Moshe. 'לך רד ... כי שחת עמך'. Go down, for My children appear to have confused the 'ר' and 'ד' - and as a result, they have corrupted the Nation ("שחת עמך").

“I want my children to have all the things that I couldn't afford. Then I want to move in with them.”		
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head” - to feel that he or she is special, chosen, set aside for a particular mission in life. Each individual Jew must feel and believe that he or she is special, unique, vital and necessary for the whole nation to exist and prosper. The “raised head” is the symbol of Jewish pride and determination.

הלכה מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

60. One is not allowed to begin studying *Torah* if he must relieve himself and cannot hold it in for 72 minutes, and if he didn't listen to the *halacha* and started to learn anyway, he should stop and go to the bathroom. If he can hold himself in for 72 minutes, the same two opinions in the last paragraph apply here. Here, too, it is preferable to be strict, however, he can rely on the *Pri Megadim* if he wants or needs to. It seems to this writer that even the stricter opinion would agree that to just listen to a *Dvar Torah* is permitted. Therefore, if one will miss hearing a good *Dvar Torah* by running to the restroom, he can be lenient as long as he knows he can hold it in for 72 minutes.

Note: In all the above cases, even when one is lenient because he is able to hold it in for 72 minutes, this does not mean that he should hold it in. Rather, he can and should go immediately to the bathroom after saying or hearing words of *kedusha*. Similarly, if one is writing words of *Torah*, he can be lenient (7). Additionally, one can perform a *mitzvah* when he has to go, even if no *beracha* is said or it already has been said (8). The **Chavas Yair** (9) argues regarding the performance of a *mitzvah*.

Teaching Torah. Even though one is not permitted to begin learning if he cannot hold it in for 72 minutes, as we said previously, if he is about to teach and would be embarrassed to step out and use the restroom, he may begin teaching, because this is a Rabbinic prohibition that is pushed away by **כבוד הבריות**.

(1) משנה ברורה צב: (2) ביאור הלכה צב: ד"ה אפילו (3)
צב: (4) ו: (5) צב: (6) רמ"א צב: (7) להורות נתן ז: (8)
ביאור הלכה תקפת: (9) מקור חיים צב: (10) מ"ב צב: ז:

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Rashi quotes the *gemara*

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Nation ("צמח ערבי")

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with them.”

מוקדש ע"י משפחת פייגענבוים
לויז'י ייזם ב' אדרו ה"ה

יִצְחָק ז"ל יִאֲרִצִּיט ר"א אֲדָר

תהא נשמתו צרור בצרור החיים

1000

מעשה אבות סימן לבנים

וירא אהרן כי בשש משה לדרת מן הדר ויקהל העם על אהרן וכו' (ל-ב-א)

On a broad level, it would appear that due to his involvement in the incident of the golden calf, *Aharon Hakohen* was somewhat complicit - even if inadvertently - in the entire horrible episode. Yet, as we know, and Rashi tells us, Aharon asked the people to wait and bring their wives’ jewelry, as his intention was simply to delay, not to encourage. “*Aharon saw: Many things did Aharon see; he saw Chur the son of his sister, who rebuked them and they killed him. He said, ‘Better that the transgression be ascribed to me and not to them.’ He saw and said, ‘If they build the altar ... the work will be done at once, whereas if I build it, and I tarry in my work, in the meantime Moshe will arrive.*” Aharon understood that a direct approach was not going to stop the people; better to be seen as going along with them than fighting them. He was trying to appease the mob and refused to be rushed into sinning. He tried to at least delay them, in the hopes of buying time to stop the *Egel*.

In more recent times, an event of universal proportions may have had a disastrous effect on the spirit and quality of *Torah Yiddishkeit* for many years to come. The establishment of Napoleon Bonaparte’s “Sanhedrin” in 1806, and the deleterious impact its resolutions brought about would lead one to believe that any and all those involved - and especially those who headed it - would be made to bear this assembly as their eternal stain. Some have argued that the compromises announced by Napoleon’s “Sanhedrin” gave legitimacy to the then young Reform movement. Others have condemned the French Rabbinate as weak and eager to give in to Napoleon’s self-obsession as the “Emancipator” of the Jewish people.

It was in 1806, after the Austerlitz campaign, that Napoleon aggressively supported total liberty for the Jews of France. He issued a decree on the 30th of May, ordering that a special assembly of 111 Jewish leaders, thinkers and rabbis from all over France, meet in Paris and answer questions dealing with anti-Semitic accusations against the Jews. Napoleon stated: “My desire is to make Jews equal citizens in France, have a conciliation between their religion and their responsibilities in becoming French, and to answer all the accusations made against them. I want all people living in France to be equal citizens and benefit from our laws.” He attempted to legitimize his efforts by appointing the chief rabbi of Strasbourg, **R’ Yosef Dovid Sintzheim ZT”L**, author of **Yad Dovid**, and *Rosh Yeshivah* in Bischeim, as President of the Assembly.

The Orthodox delegates to this body did not consider their appointments an honor, as they knew that they would be called upon to “reconcile” the position of *halacha* on various social questions with the “enlightened” law of France. Indeed, at the opening session of the Assembly, Napoleon’s representative posed 12 questions that the Emperor wanted the Assembly to address, including the validity of a *get* (Jewish divorce), lending money to non-Jews with interest, and if Jews consider Frenchmen as brethren or strangers. As the leading halachic authority in France, R’ Sintzheim was caught between the need to give answers that would not misrepresent Jewish law but would not endanger the safety of France’s Jews. As they were in the minority, the Orthodox rabbis in the assembly had little chance of accurately reflecting the *Torah’s* views on these topics.

When the Assembly of Jewish Notables had completed its work and issued its answers to Napoleon’s questions, the Emperor convened a full “Sanhedrin” to legislate them into law. The delegates to this body, were informed that their failure to comply with Napoleon’s wishes would result in the expulsion of the Jews from France. To ensure the body’s “success,” Napoleon stacked it with rich Jews whose economic interests outweighed their commitment to *Torah* and *halacha*.

Although history may have judged R’ Sintzheim harshly, as he and his *seforim* are not well known despite his incredible scholarship, his own contemporaries clearly did not see him in this light. The **Chasam Sofer ZT”L**, one of the leading warriors against Reform, called R’ Sintzheim a “*Tzaddik*” and said: “I know his righteousness and perfection. Although he was made an ‘*Adon*’ (Lord) because of his knowledge of politics, he remained lord over his strength (his *yetzer hara*), and they (the king and ministers) were not lords over him. He did not give in to them, *Hashem* forbid. He was a גִּדּוּל בִּיהוּדִים . Although he had to ‘uncover’ a little bit, he went back and ‘covered’ twice as much (Talmudic expression used to mean that he undid any damage that he had been forced to cause). And his perfection remained standing.” (printed in **Derashos Chasam Sofer**)

משל למח הדבר דומה

כי תשא את ראש בני ישראל לפקדיהם ונתנו איש כפר נפשו לה' כפקד אתם וכו' (ל-א-א)

משל: A woman was in the second month of nursing school, when her professor decided to give a pop quiz. She was a conscientious student and the test was a snap. She breezed through the questions, until she read the last one: “What is the first name of the woman who cleans the school?”

Surely this was some kind of joke! Of course, she had seen the cleaning lady several times. She was tall, dark haired and in her 50’s, but how was she expected to know her name? Well, assuming it was a mistake, the woman handed in her test paper leaving the last question blank.

Just before class ended, another student asked if the last question would count toward the quiz grade.

“Absolutely,” said the professor, as he focused his gaze on his bewildered students. “In your careers, you will meet many different people, in many different situations. All are significant. They deserve your attention and care, even if all you do is smile and say ‘hello.’ This includes the lady who cleans the building!”

The woman admits that she never forgot that lesson. She also learned that her name was Dorothy.

ושמרו בני ישראל את השבת (ל-א-ב)

מחשבת הלב

Although everyone agrees that the Friday night *Kiddush* starts with “ויכרל”, the passage of *Hashem’s* resting on the seventh day of Creation, on *Shabbos* day, *Kiddush* is not so clear cut. Some start with the *posuk* here: “...ושמרו בני ישראל את השבת...”, which details how *Bnei Yisroel* kept *Shabbos* in the wilderness, while others start with “...זכור את יום השבת לקדשו ...”, the words from the *Aseres Hadibros* exhorting us to keep the day holy. Additionally, most people recite the day *Kiddush* on wine and go right into their meal. However, some (mainly *Chassidim*) have a *minhag* to make *Kiddush* in the morning, eat a *mezonos* to be *yotzei*, and then wash for the *seudah*. Many even have a special cover for the cake so as not to embarrass the *mezonos*.

I heard a story from a relative of **R’ Yaakov Kamenetzky ZT”L** who once spent *Shabbos* with him. He saw the *Rebbitzen* preparing a *mezonos* for *Kiddush*; a change from the usual *Litvish* practice. When I saw R’ Yaakov at an Agudah Convention, I ventured to ask him why he changed his custom and now eats a *mezonos* (baked item) after *Kiddush*. He answered, “R’ Chaim, you are not the first to ask. Originally, I was a *Rav* in Lita (Lithuania). My first *Rebbitzen* was a *Litvak* like me and we did not have a *mezonos* before the *seudah*. However, my second *Rebbitzen* hails from *Chassidim*, and her father always ate a *mezonos* after *Kiddush*. After our marriage, I resolved to change my *minhag* and conform to hers in order not to cause my *Rebbitzen* the slightest possible עגמת נפש (distress), in order to have *shalom bayis* reign supreme in our home.”

As an aside, it is worth mentioning that R’ Yaakov married his second wife at the age of 70, but for *shalom bayis* he was willing to change his family’s *minhag* of so many years. What a lesson to us all!

DRUSH V’CHIDDUSH

ויתן אל משה ככלתו לזכור אותו בחר מיני שני לחת הקדית (ל-א-ה)

After *Hashem* concluded speaking with *Moshe Rabbeinu* on *Har Sinai*, He gave him the two *Luchos* (Tablets) to bring down to the people. Rashi, in the name of **Medrash Tanchuma**, offers the following explanation: “*The word ‘ככלתו’ is spelled defectively (missing the first ‘vav’ - ככלותו), as if to mean ‘like his bride’ (כלה), for the Torah was delivered to Moshe as a precious gift, like a bride is (precious) to her groom, for (otherwise) he could not have learned it all in such a short time (40 days and 40 nights).*”

This comparison of the *Torah* to a bride is taken a step further by **Rabbeinu Eliezer HaGadol ZT”L of Worms**, as he instructs his son in his final will and testament (צוואה): “My son, be vigilant in fulfilling the *mitzvah* of *Hachnossas Kallah L’Chupah* (arranging the needs of a bride for her wedding) and gladdening the heart of a *Chosson* (groom), for we know that anyone who brings a groom joy on his

EDITORIAL AND INSIGHTS ON THE MIDDAH OF עקשנות

R’ Simcha Zissel ZT”L of Kelm points out that although the sin of the Golden Calf is one of the worst in Jewish history, when the young and impressionable Nation created an idol, bowed down to it, and even brought sacrifices to it, the *posuk* seems to imply that the main cause of the problem was that the Jewish people are “stiff-necked.” Indeed, says the Alter of Kelm, this is the main problem! They were inflexible, unable to admit that they made a mistake. This *middah* is the root of all evil for when one is stubborn he will never admit that he made a mistake and will never change!

There is an important message here that we must take to heart. We all make mistakes! (Believe it or not even you!) Sometimes we even make MAJOR mistakes. But in truth, that is not so terrible if - and it is a big IF - we are able to admit that we made a mistake and apologize sincerely. One might even raise up himself and his relationship to a level it was not at before.

We all know the three most important words in any relationship. Listen carefully and use them often. They are: I WAS WRONG! Just saying, “I am sorry” is not enough. It does not allow one to move on. When one takes responsibility for a mistake, his relationship can then go forward. However, when people are stiff-necked and stubborn, refusing to admit that they are wrong, as in the case of *Bnei Yisroel* by the *Chet Haegel*, it is not the sin that is the problem, but the inability to fix it!

In life, we come across many instances where people clash and there is room for strife. Remember, we ALL make mistakes and sometimes, we do or say things we should not have. That is part of being human. If it happens, it can be rectified. As long as we are willing to be flexible, tolerant and not “stiff-necked,” even a sin as terrible as the Golden Calf can be transformed into a “Golden” opportunity to admit that we were wrong and thereby raise ourselves and our relationships to a whole new level!

wedding day, is as if he accepted the *Torah* on *Har Sinai*. Where do we know this from? As it says, ‘*And He gave it to Moshe when He finished*’ - it says ‘ככלתו’ (rather than ‘ככלותו’), for it is definitely true that the day *Hashem* gave the *Torah* is like the day a *Kallah* goes to her *Chupah*.”

How do we gladden the heart of a *Chosson*? To each his own! It is told that **R’ Yosef Shalom Elyashiv ZT”L** was once invited to a wedding. He walked into the hall with a relative and told the man, “Do me a favor. In a few minutes, please motion to me that we have to leave, and then the *Baal Simcha* will not feel bad that I am leaving so soon. He will understand that I have an important matter to attend to.”

“How long does the *Rav* wish to wait?” asked the man.

“The amount of time it takes to fulfill the *mitzvah* of שמחת

רתן’ (bringing joy to the groom)” answered R’ Elyashiv.

The man persisted. “And how long is that?” he asked.

Without missing a beat, R’ Elyashiv said. “Enough time for him to get a picture with me!”

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

כי עם קשה עורף הוא ופלאת לעיניו ולחמאתו ונהלתו וגו' (ד-ט)