

A LESSON FROM THE PARASHA

The Secret to a Bad (Good) Day?

RABBI ZALMY EPSTEIN



Hashem spoke to Moshe... Take a census of the entire assembly of all the Bnei Yisroel. (1:1-2)

Rashi asks, why did Hashem command Moshe to count the *Bnei Yisroel* so many times? Rashi then answers, *Bnei Yisroel's* dearness to Hashem makes Him want to count them all the time.

Rav Yechezkel Sarna explains that the reason why Hashem wants to count the *Bnei Yisroel* all the time is not to know the total number of Jews. Rather, the act of counting is the sole purpose. When a person counts the number of something, it shows the love that the person has for the object that he's counting. Counting something makes a person happy by reminding him how much he has. We all remember when we were children, and

we got our first few coins, we would occasionally count the money. We knew how much money was in our piggy bank. In spite of that, we still enjoyed counting it. The enjoyment of counting how much we had made us happy and content. The same is true with Hashem counting the *Bnei Yisroel* just to see how many there are; there is no greater enjoyment.

There are always those things in life that make a person feel like he's lacking. At times he unfortunately allows himself to dwell on it and it pulls him down. It makes him unhappy and lonely. Rather than focusing on what he wants and what he needs, he can change his perspective and focus on what he does have. If a person thinks for a few minutes and counts everything that Hashem gives him, he will automatically feel happy and content. A perfect time to think about this is during the morning blessings. When a person says the blessings, he should think to himself, "wow I woke up this morning. Not only that, my eyes and feet work perfect." This will automatically have a positive effect on him. What better way is there to start off the day than to be in a great and happy mood? It will definitely help a person tackle all the day's challenges. 🍷

THE RABBI WAS ASKED

ADAPTED BY RABBI DOVID TZVI MEISSNER FROM ME'AH SHE'ARIM BY RABBI YITZCHOK ZILBERSTEIN

In a synagogue one Rosh Hashana, just as the congregation began praying *Shmoneh Esrei*, a thief entered the synagogue, ran to the Ark, took out a Torah Scroll, and began to exit. The congregants noticed the thievery just as the thief was about to exit. The only way to stop the thievery at that point would be to interrupt the *Amida* and yell "thief, thief!"

Q Is it permitted to interrupt the *Shmoneh Esrei* and talk to thwart the thievery?

A *Shulchan Aruch* (O.C. 104:1) rules that one may not interrupt his prayer, even to respond to a king who inquires about his wellbeing. *Aruch Hashulchan* (ibid.) explains that when one stands in prayer, it's as if he stands before a king. One conversing with a human king who interrupts would certainly be put to death! Certainly, one who stands in prayer before the King of Kings should not interrupt.

Interruption of the *Amida* is a Rabbinical prohibition, and is prohibited even to prevent a monetary loss. Interruption is permitted only when preventing a Biblical transgression or when one's life is in danger. Here, although the thief is transgressing the Biblical prohibition of stealing, and one may argue that interruption would be permitted to stop him from transgression, it may be different

— CONTINUES ON NEXT PAGE —➔

CINCINNATI COMMUNITY KOLLEL
ANNUAL ONLINE CAMPAIGN
\$300,000 • 36 HOURS
WEDNESDAY JUNE 12TH & THURSDAY JUNE 13TH

THIS WEEK!

LINKING US TOGETHER

Cincinnati Community Kollel

A PARASHA Q 4 U

RABBI DOVID SPETNER

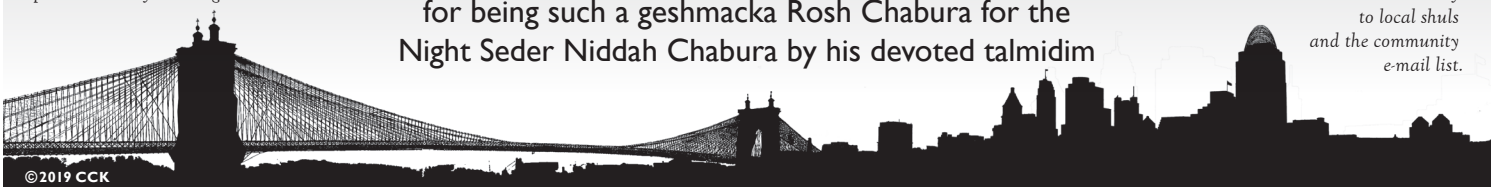
How can you prove that the number of *Levi'im* given in the *parasha* is an exact number and is not rounded off?

Bring this question to the Shabbos table and see who knows the answer! 🍷

Sponsorship & feedback:
parasha@cincynollel.org

Sponsored in honor of Rabbi Zeffren
for being such a geshmacka Rosh Chabura for the
Night Seder Niddah Chabura by his devoted talmidim

Cincinnati Torah
is distributed weekly
to local shuls
and the community
e-mail list.



THE RABBI WAS ASKED

CONTINUED

since the thief is sinning intentionally.

We may suggest, however, that stealing a Torah Scroll would cause a *chillul Hashem* (desecration to G-d's name), as well as a disgrace to the honor of the Torah, and the honor of the King (Hashem). Because of all these concerns, interruptions would be permitted.

My brother-in-law, Rav Chaim Kanievsky, drew proof to permit interruption from the words of the *Sefer Chassidim* (810; see M.B. 154:56), who says that one should not use the candle of a synagogue to search for his money. If, however, he fears that thieves may be hiding in the synagogue, he may take the candle and search. The reason, suggests Rav Chaim, is that having thieves in the synagogue may be a *chillul Hashem*, and would therefore make using the candle a necessity for proper prayer.

If so, here, too, one would be permitted to interrupt his prayer to prevent the theft of the Torah Scroll because there is potential of *chillul Hashem*. 🕯

GLIMPSES OF THE KOLLEL

The longest running Kollel shiur is the "Daf Yomi" [daily page of Talmud], led each weeknight and on Shabbos afternoons by Rosh Kollel, Rabbi Meir Minster. The international 7.5 year cycle is nearing its home stretch as

plans are being finalized for a Jan 1, 2020, celebration at the MetLife Stadium [NJ]. Newcomers are always welcome to join or simply try out the Daf Yomi shiur.



IT HAD TO BE HASHEM

AS THE YOM KIPPUR WAR WAS BEING FOUGHT, RABBI SHABSI GOLD WAS unfortunately fulfilling his grim duties. He was the head of the *Cheva Kadisha* (burial society) of Israeli ground forces. The nature of his responsibilities took him very close to the front throughout the war. When Sukkos began, Rabbi Gold received many requests to borrow his *lulav* and *esrog* in order to fulfill the *mitzvah*. On the last day of Sukkos, at a newly established base near the Suez Canal, a crowd gathered to take this last chance to perform the *mitzvah*. Arik, who drove an ammunition truck, was driving by the base and noticed the crowd and stopped his truck, got out, and walked over to where everyone was gathered to

see what it was all about. When he found out, he turned around to leave as he did not usually observe the *mitzvos*. Someone stopped him though, and told him, "today is the last chance this year to do this *mitzvah*." Arik turned back around and waited to use the *lulav*. "Why not?" he thought to himself. As Arik took the *lulav* and *esrog*, a rocket hit his truck and exploded. All the ammunition exploded as well. Arik was stunned. Waiting to perform the *mitzvah* had saved his life. Several months later Rabbi Gold was reading the announcements in the Army newspaper and saw that Arik had a new baby girl, and the name he gave was—Lulava! 🕯

BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

Although many of the Jewish immigrants to America in the late 1800s happily sent their children to public schools to facilitate their "melting" into American society, even those who did want a Jewish education for their children did not have many options. The Talmud Torahs, which were after-school programs, did not have the capacity to provide much of a Jewish education, especially for the study of the Talmud. A few dedicated parents who were dissatisfied with the status quo banded together to open the first elementary school in America where a significant part of the day was dedicated to Jewish subjects. In 1886, the Eitz Chaim Yeshiva was born. Its classes were held in a rented apartment room; the parent body was poor and the school lacked funding for even basic things. They could not afford to buy any books for the students, and the first volume of Talmud the school acquired was divided into three parts for each of the classes to study. The school had two teachers for secular studies, one of whom was fourteen years old. The school soldiered on until it eventually merged, in 1915, with Rabbi Isaac Elchonon Theological Seminary. 🕯

SOURCE: Levine, Dr. Yitzchok. "The Founding of Yeshiva Eitz Chaim." 30 April 2008. www.jewishpress.com. Accessed 4 June 2019.

Cincinnati Community Kollel

2241 Losantiville Avenue, Cincinnati OH 45237 • 513-631-1118 • kollel@shul.net • cincykollel.org

Please remember the Kollel with a gift in your will, trust, retirement account, or life insurance policy.

