



MENUCHAV'SIMCHA

Vol. 22 Issue #22

BY RABBI YEHOShUA SCHECHTER

WITH POSITIVITY

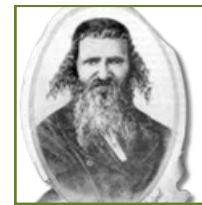
PARSHAS BAMIDBAR

Parshas Bamidbar discusses the counting of the Jews in the midbar. The pesukim use the word פקד, which means to remember or focus (as in ו'ה פקד (בראשית כא,א) and את שרה (פקוד יפקוד (שמות י"ג,י"ט)), as opposed to ספר, which means simply to count. חז"ל explain that the reason the pesukim use the word פקד is to teach that the counting was an expression of Hashem focusing attention upon the Jews. They compare it to one who repeatedly counts his money to ensure that nothing is missing. Rav Avrohom Pam explains that this is why the counting is mentioned immediately after the תוכחה, so that one should not think that Hashem is ח"ו vengeful or seeking to cause unnecessary hardship. Rather, He counted us to demonstrate how precious we are to Him. The passuk in Parshas Ki Sisa (שמות ל,י"ב-י"ג) states that when counting the Jews, they should not be counted directly; rather, each person should give a half-shekel coin, and the coins should be counted instead. Rashi explains that when something is quantified directly, it can become subject to an עין הרע. This occurred in the days of Dovid Hamelech, when the Jews were counted by Yoav and a plague subsequently killed seventy thousand people (see שמואל ב (כ"ד א-ט"ז)). Ramban posits that certainly Dovid and Yoav followed the Torah's directive not to count the Jews directly, and instead counted them through the medium of coins. If so, Ramban asks, why did a plague occur? He answers that when the counting is done by the word of Hashem and for a specific purpose, it does not bring misfortune. However, when it is conducted merely to take a census, it can bring about the danger against which the Torah warns. Based on Rashi's earlier statement that quantifying something can bring an עין הרע, what then is the distinction mentioned by the Ramban? Perhaps the difference is that when something is quantified by human initiative, without the commandment of Hashem, that very quantification creates an awareness of its scope and significance, allowing envious eyes to focus upon it. However, when the counting is done by the word of Hashem, then—as mentioned earlier—the counting itself is an expression of how precious we are to Him, and that positive Divine focus provides a measure of protection from עין הרע. This reflects a broader principle: when someone approaches something with a positive eye, he will try to benefit and improve it. This is true regarding a person, a situation, or even an object. If we wish to truly appreciate something, we should approach it with a positive outlook. Even more so, through Torah, mitzvos, and tzedakah, we can draw positive attention from Hashem, and through that merit His protection.

LESSONS FROM OUR LEADERS

BY RABBI YEHUDA WAITMAN

RAV SHLOMO GANTZFRIED



1804-1886

Rav Shlomo Gantzfried was born in the year 1804, in the city of Ungvar. After being orphaned of his father at the young age of 8, he was raised by Rav Tzvi Hirsh Heller, the Rav of Ungvar. Under the tutelage of Rav Tzvi Hirsh, Rav Shlomo flourished into a dedicated Torah scholar. After Rav Tzvi Hirsh was appointed Rav in the city of Banihad, his student Rav Shlomo followed him there. After his marriage, Rav Shlomo settled in Ungvar, becoming a wine merchant to support himself. During that period, he published Keses Hasofer, a compendium of the laws of safrus, which received an enthusiastic approbation from the Chasam Sofer. After a business downturn left him without a way to support himself, he accepted a position as the Rav in the city of Brezowitz. In 1850, he returned to Ungvar to become the Rav, where he served with dedication. Rav Shlomo had a prodigious literary output, authoring works on a variety of subjects. Aside from the previously mentioned Keses Hasofer, he wrote Toras Zevach on the laws of shechita, Lechem Vesimlah on the laws of Niddah, and Pnei Shlomo and Aholei Shem on Shas. His magnum opus is undoubtedly the Kitzur Shulchan Aruch, which is a concise summary of the Shulchan Aruch authored by Rav Yosef Karo, and has become one of the most widely printed seforim in history. He also wrote Apirion on Chumash. After a brief illness, Rav Shlomo Gantzfried was niftar on the 28th of Tamuz, 1886, leaving behind an inspiring legacy which impacts us until today.

THE PHILADELPHIA COMMUNITY KOLLEL PRESENTS

SHABBOS ELEVATE

SANFORD BRUCK MEMORIAL SHABBOS OF CHIZUK

ענין שלום בין אברהם הירש ד"ר

The Journey

WITH RABBI MICHAEL & REBBETZIN MIMI ELIAS

MAY 15 - MAY 17, 2026 - PARSHAS BAMIDBAR



KIBUD AV V'EIM: PART 3

Q: My parents told me to wear a coat outside. Do I need to listen to them?

A: According to some *poskim*, if a parent asks a child to do something that does not provide the parent with any physical benefit, the child is not obligated to comply. However, others hold that even in this case there is an obligation to obey the parent's command unless it will cause harm or pain to the child.

דעת הרשב"א יבמות ו. שאין חיוב, וכ"ה דעת שו"ת מהרי"ק סי' קס"ד, מהר"ם מלובלין סי' קל"ו ד"ה ועוד, בצל החכמה ח"ב סי' נ"ה אות ג', ועוד, ודעת המקנה קידושין ל"א: שמחויב, וכ"מ בס' חרדים פ"ה מ"ע אות א', ועוד, ובספר מורא הורים וכיבודים פ"א ס"נ כתב בשם הגריש"א שהלכה כהמקנה.

Q: If my father and mother both ask me to get them a drink. Who goes first?

A: If a father and mother both ask a child to do something at the same time, the child should fulfill the father's request first, because a woman is also obligated to honor her husband, as is the child.

שו"ע יו"ד סי' ר"מ ס"ד.

Q: Is there an obligation to honor my in-laws?

A: Yes. One is obligated to honor his in-laws. The level of honor required is less than that owed to parents, but greater than that shown to other people. One should stand up for them when they pass by and speak to them respectfully. A woman's obligation is greater than a man's, since honoring her parents in law is also considered an honor to her husband.

שו"ע יו"ד סי' ר"מ סכ"ד, ברכ"י ס"כ, ח"א כלל ס"ז ס"ל, ש"ך סק"ב, פת"ש סק"כ, ערוה"ש סקמ"ד.

Q: Can I give my father a haircut?

A: It is biblically forbidden to cause a parent to bleed unless it is for healing purposes. Therefore, a child should generally avoid performing medical procedures on a parent if they may cause bleeding. However, if the parent wants the child to do it, and the child is the only one available, would do a better job, would do it for free, or it would be difficult for the parent to go elsewhere, it may be permitted, and a *Rav* should be consulted. Therefore, giving a parent a haircut in a way that may cause bleeding should be avoided unless one of these conditions applies.

רמב"ם הל' ממרים פ"ה ה"ז, טור ושו"ע ורמ"א יו"ד סי' רמ"א ס"ג, ערוה"ש סק"ו, מנחת שלמה סי' ל"ב, באר משה ח"ד סי' פ"ד.

SHAVUOS 5786

At the Kollel

Shiurim

12:20 - 12:45 AM: RABBI YOSEF FRANKLIN
THE HIMALAYAS EXPEDITION
Join Rabbi Yosef Franklin as He Searches The Ganges River Basin For the Lost Ten Tribes

12:45 - 1:10 AM: RABBI MORDECHAI WEIS
LEFTY POWER
Left vs. Right: Unexpected Halachic Ramifications

1:15 - 2:15 AM: DR. DAVID WEISS
MAY WE TAKE THE KIDNEY?
Halachic Dilemmas of Organ Donation and Mental Incapacity

2:20 - 2:45 AM: RABBI YEHOASHUA SCHECHTER
THE TRUTH ABOUT THE BEES
The Halachos of Honey, Bee Byproducts, and Hidden Ingredients in Today's Food Industry

2:50 - 3:15 AM: RABBI YEHUDA WAINTMAN
THE BRACHA ON POWER
From Ancient Kings to Elected Presidents - Is This Blessing Still Relevant?

3:20-4:20 AM:
THE RETURN OF THE PIG
Edom/America's Part in the Final Redemption
WITH RAV YECHIEL BIBERFELD.

THE BEIS MEDRASH WILL BE OPEN FOR CHAVRUSA OR INDIVIDUAL LEARNING!
REFRESHMENTS WILL BE AVAILABLE ON THE LOWER LEVEL ALL NIGHT!

SHAVUOS 5786

At the Kollel

PLEASE JOIN US FOR A

Neilas HaChag

FOLLOWING MINCHA, 2ND DAY SHAVUOS
(SHALOSH SEUDOS, SHABOS KODESH)

WITH DIVREI TORAH,
GREAT FOOD, SONG AND
DANCE, AS WE SAVOR THE
LAST MINUTES OF THESE
SPECIAL DAYS

FOR MEN מנחת 7:00 פמ - מוסף 9:12 פמ

PARSHAS BAMIDBAR
SHABOS ZEMANIM

Friday, May 15

5:30 pm - Likras Shabbos Program
6:00 pm - Mincha/Maariv
6:39 pm - Plag Hamincha
7:51 pm - Candle Lighting
8:09 pm - Shkiya/Sunset

Shabbos, May 16

8:15 am - Shacharis
8:45/9:21 am - Latest Krias Shema
6:45 pm - Mincha
7:15 pm - Shalosh Seudos
8:10 pm - Shkiya/Sunset
9:05 pm - Maariv
9:22 pm - 72 minutes
10:30 pm - Rabbi Reisman