



MENUCHAV'SIMCHA

WHEN WE SEE THE ALMIGHTY

BY RABBI SRULI SCHWARTZ

PARSHAS YISRO

Hashem said to Moshe, “ Behold! I come to you in the thickness of the cloud, so that the people will hear as I speak to you, and they will also believe in you forever.” Moshe related the response of the nation, that they want to hear and see Hashem for themselves, to Hashem. Hashem replied to Moshe, “ Go to the people and sanctify them today and tomorrow, and they shall wash their clothing... You shall set boundaries for the people...” (Sh. 19:9-12) Rashi explains that part of the purpose of these boundaries were to ensure that Klal Yisroel were in a state of complete purity (even from baal kerí).

After careful examination of these pesukim leading up to Matan Torah, one can draw the following conclusion. Initially, Hashem wanted to reveal Himself only to Moshe, and he would then give the Torah Klal Yisroel. Klal Yisroel would witness this clear prophecy and consequently believe in Hashem, the Torah, and Moshe forever. This would have been an acceptable way to receive the Torah. However, Klal Yisroel wanted more. They didn't just want to see Hashem talk to Moshe, they wanted to see and experience Hashem for themselves, as Rashi says רצונו לראות את מלכינו, “It is our will to see our King!”

To that request, Hashem replied that if they want to experience Hashem, Himself, then they need to make the proper preparations and boundaries, including purifying themselves from all impurities and fencing off Har Sinai.

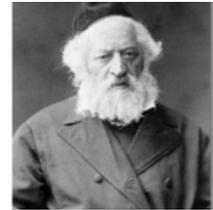
The Gemora in Berachos (22a) states, “Just as at Sinai, where Klal Yisroel received the Torah with dread and awe, with trembling and fear, and all the people had to be completely pure, so too, even now one has to learn the Torah with dread and awe, with trembling and fear, and ideally should be in a state of complete purity.”

Hashem mandated that Klal Yisroel be pure from baal kerí only because they were going to see and experience Gd for themselves. If Chazal are telling us that when one learns Torah ideally he should be completely pure, we can conclude that when one studies Torah even in 2026, he is seeing and experiencing Gd Himself.

LESSONS FROM OUR LEADERS

BY RABBI YEHUDA WAITMAN

RAV YITZCHAK ELCHONON SPEKTOR



KOVNO RAV
1817-1896

Rav Yitzchak Elchonon Spektor was born in 1817, in the small Lithuanian town of Ruz, where his father Rav Yisroel Isser Spektor, was the Rav. He studied under the tutelage of his father until his marriage at the young age of 13. After his marriage, he moved to the city of Vilkovisk, where his in-laws lived, where he studied under Rav Binyamin Diskin, the local Rav (and father of the greater scholar Rav Yehoshua Leib Diskin) who eventually awarded him ordination. He also received ordination from Rav Yitzchak Isaac Chaver. Rav Yitzchak Elchonon's reputation grew, and he accepted an offer to become a Rav, serving in several small towns. In 1851, he became the Rav of the city of Novohardok, and he 1864 he was elected to the office of Chief Rabbi of Kovno, which was one of the most prominent in the Russian Empire at the time. Rav Yitzchak Elchonon was active in many causes on behalf the Jewish community, particularly in dealings with the Czarist government. He was considered one of the preeminent poskim in the world at that time, penning responsa to all corners of the world. He eventually published his responsa, in collections called Ein Yitzchak, Beer Yitzchak, and Nachal Yitzchak. One area that Rav Yitzchak Elchonon specialized in was freeing agunos, women whose husbands disappeared without reliable witnesses to their death. He cared deeply about their plight, and therefore was moved to work extensively to find halachic solutions to their dilemmas. Rav Yitzchak Elchonon passed away in 1896, and he was mourned by Jews across the world.



ONE HUNDRED BRACHOS DAILY: PART 1

Introduction: We are obligated to recite one hundred brachos every day. This obligation was instituted by Dovid Hamelech during a plague in which one hundred Jews were dying each day. To counter the plague, Dovid Hamelech established the practice of reciting one hundred brachos daily. One should be very careful to fulfill this obligation, for even today these brachos serve as a shield against misfortune and tragedy.

טור וש"ע או"ח סי' מ"ו ס"ג, ועי' בב"ח שם, הליכ"ש פה"ב הע' 92. ודע שרוב הראשונים כתבו דחיבו מדרבנן (רמב"ם ספר המצוות שורש א', רמב"ן שם, חרדים פל"ח אות ט"ו), אמנם יש דעות הסוברים שהוא מדאורייתא (בה"ג מ"ע ב', יראים מצוה י'), ועי' בפרמ"ג פתיחה להלכות ברכת השחר, ובבן איש חי ש"א ריש פר' בלק.

Q: Are women obligated to recite one hundred brachos daily?

A: According to many *poskim*, since most of the count given by the *Achronim* to reach one hundred brachos includes all of the *tefillos*, women and girls who are not obligated in all parts of *davening* are exempt from this obligation as well.

הליכות שלמה פכ"ב סכ"ה, שבט הלוי ח"ה סי' כ"ג, תשובות והנהגות ח"ב סי' קכ"ט, רבבות אפרים ח"ג סי' מ"ז.

Q: What is the time frame in which the one hundred brachos must be recited?

A: According to most authorities, as with most halachic matters, the day begins at nightfall and continues until the following nightfall. A minority opinion holds that the day begins in the morning and ends before the next morning. If someone was not able to recite one hundred brachos before nightfall, he may *b'dieved* rely on this view and complete his count after nightfall.

לבוש או"ח סי' מ"ו, תורת חיים (ר' יעקב שלום סופר) סי' מ"ו סק"י, תשובות והנהגות ח"ב סי' קכ"א.

Q: I am making an early shabbos. Do the brachos from *Marriv* and *Kiddush* count for Shabbos or for Friday?

A: If someone makes an early Shabbos, meaning before nightfall, according to most *poskim* the brachos recited at *Maariv* do not count for Shabbos but for Friday, since it is still considered Friday. If *Kiddush* was also recited before nightfall, those brachos are likewise counted for Friday and not for Shabbos.

הליכות שלמה פכ"ב סכ"ג, בצל החכמה ח"ד סי' קנ"ה, תשובות והנהגות ח"ד סי' ט"ו, ועי' בשרגא המאיר ח"ה סי' מ"ג אות ה'.

Shovavim 5786

THE PHILADELPHIA COMMUNITY KOLLEL
YOUNG ISRAEL OF THE MAIN LINE
& KOL TORAH

PRESENT

AN EVENING SEMINAR

On the Topic of

שלות הבית
כולל ענייני בניעות וקדושה

Building & Sustaining
Marital Harmony

Given by
RABBI YAAKOV YOSEF BUXBAUM
Veteran Marriage & Family Therapist

The evening will follow a guided three-part structure, integrating Torah foundations with emotional understanding and practical application—presented with clarity, sensitivity, and responsibility

FOR MEN AT ALL STAGES OF MARRIAGE -
FROM NEWLY MARRIED THROUGH MANY DECADES

MONDAY, FEBRUARY 16, 7:45 - 10:00 PM
AT THE MERION SHTIEBEL EVENT SPACE
261 Montgomery Ave. Bala Cynwyd, PA

Please join us for a light wine & refreshment
reception prior to the seminar, starting at 7:15 PM

WITH APPRECIATION TO MATT & JULIA FLEISHER,
WHOSE SUPPORT ENABLED THIS EVENING'S SEMINAR

Save the date!

The Women's Division of the Philadelphia Community Kollel
invites you to a meaningful and inspiring evening
with acclaimed therapist & kallah teacher

Mrs. Shira Francis ^{LMFT}

STRENGTHENING THE
BOND OF YOUR
Marriage

Tuesday Evening, February 10
NEW LOCATION! UNION FIRE HOUSE

DOORS OPEN: 7:30 PM PROGRAM: 8:00-10:00 PM
Suggested Donation: \$18

Mrs. Shira Francis, a licensed Marriage and Family Therapist, brings extensive clinical expertise to helping couples deepen their connection. She has developed training for kallah teachers and is a sought-after speaker throughout the Jewish community. Rooted in Torah hashkafa, her insights are practical, meaningful, and transformational.

PARSHAS YISRO
SHABBOS ZEMANIM

Friday, February 6

4:41 pm - Likras Shabbos Program
5:08 pm - Candle Lighting
5:11 pm - Mincha/Maariv
5:26 pm - Shkiya/Sunset

Shabbos, February 7

8:15 am - Shacharis
9:03/9:39 am - Latest Krias Shema
4:47 pm - Mincha
5:27 pm - Shkiya/Sunset
6:22 pm - Maariv
6:39 pm - 72 minutes
7:00 pm - Masmid program
8:00 pm - Rabbi Reisman