

HALACHA V'HALICHA... By Rav Chaim Schabes

The *mishna* in Masseches Taanis describes the order of the special *t'fillah* that would be said during times of drought or other *tzaros*, and it says that they would take out the *aron hakodesh* to the main city square. Rav Moshe Shatzkes, the Lomzhe Rav, said that the significance of it was, that although we are all fully aware that the Torah is what gives B'nai Yisrael the strength and the true identity which maintains us as a nation, nevertheless, under normal circumstances, it is kept in the *aron hakodesh* inside the Shul, and only a portion of *yidden* dedicate themselves fully to the Torah. However, in times of crisis, when we realize that all other ideologies have failed, and we are aware that there is no more we can do to protect us and maintain us, then, we take the *aron hakodesh* to the public domain and offer the masses the only true inspiration, that will give them the answers to their troubles.

The Shulchan Aruch writes (YD 282:1) that there is an obligation to give *kavod* to the *sefer* Torah, to set a special place for it, and to beautify that place. One may not spit in front of a *Sefer* Torah, or uncover places of the body that should normally be covered in front of it, and one may not turn his back to it. The Taz (1) says that this doesn't apply when the *sefer* is inside the *aron hakodesh* because it is considered to be in a different *r'shus*. One should conduct himself in front of it with seriousness and awe because the *sefer* Torah is the witness that testifies on behalf of Hashem, in front of the whole world. If people see the *sefer* Torah as it is being transported, everyone must stand until it reaches its destination, or until they cannot see it anymore (YD 282:2). The *gemarah* learns that one must stand in front of a *sefer* Torah from a *kal vachomer*: if one must get up for those who learn it, how much more so for the Torah itself; therefore, even if one is in the middle of learning Torah, he must stand up, as that is also the *halacha* when one's Rabbi walks into a room (Pischai T'shuva 3). The Rama says that even if one didn't see, but he only heard the *sefer* moving, he must also stand. This is the source of the *minhag* to have bells on the crown of the *sefer* Torah, and although the Taz (2) objects to their usage on Shabbos because of *hashma'as kol* (the prohibition to make musical sounds on Shabbos), the Shach (3) writes that it is permitted, because it is for the need of the *mitzvah* of *kavod hatorah*. When carrying the *sefer* Torah, one places it against his heart, and if one is carrying for oneself (for ex. after Hagbah), the *sefer's* front should be facing him, but when carrying it for the purpose that the *tzibbur* should honor it, then it should be facing away from himself and towards *tzibbur*. One is not allowed to sit on a bench that a *sefer* Torah is on, and even more so, one is not permitted to put the *sefer* on the floor (YD *ibid*:7); the same applies to all *s'farim*, and one may not place *s'farim* even on the stairs going up to the *aron hakodesh*. The Rama adds that one may not put a *sefer* on his lap and put his elbows on it. The Taz writes that one is not allowed to put a *sefer* under the one that he is learning from in order to tilt it in a better angle, but if it were there already, it is permitted. Pischai T'shuva mentions that one is not allowed to put a *sefer* inside the one that he was learning from in order to keep the place, and likewise, one is not allowed to put inside a *sefer* an object or a paper to be kept and watched. If many *s'farim* fell down on the floor, and it will be faster to pick them up if he first piles them up on the floor rather than picking each one up separately, it is permitted and preferable that he pile them even on the floor, so that he can pick them up faster (Pischai T'shuva 7).

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (*Zecharia 2:14-4:7*)

The navi Zechariah lived and prophesized at the time of the second Bais HaMikdash and was among the last of the *nevi'im*. His prophecies are very difficult to understand, and in fact, Rashi says that they are 'closed' to us like a dream that we see but is in need of interpretation, and we simply can't understand them until Eliyahu Hanavi comes. While it is true that every navi has his own 'style' (Sanhedrin 89a) there are characteristics of the prophecies in *sefer* Zechariah that we find nowhere else in Tanach. For example we find Zechariah not only relating his his visions the angel "woke me as a man is awakened from his sleep". Also, several times the navi uses the phrase *המלאך הדובר בי* found nowhere else in Tanach. The Mefarshim, in fact, have different views of the greatness of Zechariah's prophecies. The Rambam in Moreh Nevuchim places the level of his prophecies amongst the lowest of all. The Radak and the Ibn Ezra agree, and explain that the reason is that after the destruction of the Bais HaMikdash the strength of *nevuah* weakened, so while the earlier *nevi'im's* words were generally clear, Zechariah could not fully explain his visions; hence the difficulty in understanding them. The Abarbanel disagrees, saying that Chagai and Malachi lived at the same time as Zechariah, yet their prophecies are spoken in clear words; and except for the 8 'visions' that we find in Zechariah, the rest of his words are as clear as those of the other *Nevi'im*. Therefore, concludes the Abarbanel, these visions are in fact not unclear because of the navi's lack of abilities compared to others, but rather because of the extraordinarily deep meanings of these visions!! What is clear to all are the general messages of Zechariah, our need to repent and mend our ways and the great reward that await us at the time of the *geulah* if we are successful!

LESSONS FROM OUR GEDOLIM: The son of a particular chasid once complained to the Sfas Emes that his father was not sufficiently providing for his needs. When the Sfas Emes inquired of the father, his reply was that he simply didn't have. The Sfas Emes responded that when Bnai Yisrael complained for meat, Moshe's response was, *אם אנכי ילדתיהו*. One could ask, once Moshe said he had no meat to provide, what was gained by adding "did I give birth...?" Rather, what we see from here is that for a father, the argument that "I have none" is not acceptable; a parent must use every available tactic to support his children.

FROM THE PEN OF RAV S.R. HIRSCH... By Rabbi Naftoly Katzenstein

הנרות אל מול פני המנורה יאירו שבעת הנרות - The *מנורה* had a middle/central arm with a light on its top. From this center shaft branched out, on either side, 3 arms, each arm with a light at its end. *אהרון* was commanded to turn the side lamps towards the center *מנורה* so that all 7 lights unite their lights in one direction. There is a *מהלוקת* as to how the *מנורה* stood in the *משכן*. One view says the *מנורה* stood north to south, with the center light turned towards the *קודש הקדשים* in the west. The lights on the north side were turned towards the south and the lights on the south side were turned towards the north. This setting symbolizes the central idea of our continued seeking of *ה'* in His Torah, and that the relationship between *ה'* and *עם ישראל* depend on us keeping the Torah. The southern lights facing north signify that the spiritual side of our life is to fill the material side of life with meaning. The northern lights facing south reminds us that all material elements of our lives are to be used for a higher, spiritual goal. Together our spiritual and material possessions are to be used to make the Torah the only reality of our lives. The second view places the *מנורה* from east to west with the center light burning straight upwards. The eastern lights were directed towards the west and the western lights directed towards the east. With this setup, the western lights facing east denotes the idea of the Torah (*קודש קדשים*) was in the west of the *משכן* and the promise of proximity to *ה'* radiate towards *עם ישראל* (in the east) who are waiting to be elevated and sanctified by the Torah. The eastern lights facing west represent the idea that all our intentions and desires are to turn towards *ה'* and His Torah. These together – the spirit of Torah brought into the life of *עם ישראל* and our attention directed to the Torah, seek nothing else but to strive upwards towards *ה'*.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ן
9:20	6:15/8:00	9:10	6:50/8:20	8:29	6:42/7:00/8:14	7:00/7:15/8:11
<i>SHACHARIS</i> Sun 7:45, Mon-Fri 7:00; <i>MAARIV</i> Mon-Th 9:30; <i>MINCHA/MAARIV</i> Sun-Th 8:17; next Fri 6:44/7:00/ 8:17 (candles 7:02/7:15/8:14)						

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Boruch and Layie Weinreb on the forthcoming marriage of their son Chaim Shlomo to Hindy Rosner. Aufruf in shul this Shabbos. Special *mincha* at 7:30 followed by *seudah shlishis* – all men are invited.

COMMUNITY CORNER

PIRCHEI for boys 2:30-3:30PM in the Shul
MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861
MINCHA at Tefilla L'Moshe, Sun. 1:30; S-Th 15m<shki'a; **שבת** 1:30/5:00/נ"הדלק"ן; **MAARIV** M-Th 40m>shki'a/9:45
DAILY SHACHARIS at Kehillat New Hempstead 6:00; **SHACHARIS** at Tefilla L'Moshe Sun. 7:30/8:30; M-Fri 6:25/7:00/7:30
MINCHA at Zichron Yehuda (2 Kakiat Ln) Sun. 1:40/7:30; **שבת** 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30
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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 5:40AM at Zichron Yehuda (*chabura*)
Maseches Chullin (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael
Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **פרקי אבות** 5:45PM
Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe
Minchas Chinuch Sun. 8:30PM by R' Bronspigel at Zichron Yehuda
Maseches Brachos, Shabbos morning, half hour before Shacharis, by R' Yehoshua Kohl at Kehillat New Hempstead
Maseches Pesachim, Sun. 9:15AM; **Basar B'Chalav**, Wed. 8:45PM, by Rabbi Saperstein, at Cong. Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 5PM, TBD
 Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlian, at Levy, 29 Fessler
 Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

In this week's Parsha, S'forno offers us a short and beautiful insight into the difference between parental leadership and communal leadership. He explains why Moshe could not endure the strife and bitterness that existed in the camp of Bnai Yisrael. In our story, the Jewish people have just "given their menu order" to the leader of the nation. They want meat to eat. Oh, and pickles, too. They want a dessert consisting of nothing less than sweet watermelon. And let us not forget how they miss garlic and leek. Moshe has just about had it. He complains to Hashem that he simply cannot go on this way. He makes use of a metaphor of a father and son. (11:12), "Am I the one who conceived this nation, who gave birth to this people?" S'forno's insight is interesting as well as instructive. He understands Moshe as saying: "A father can guide/lead his sons, despite the [great] difference of opinions" that may be present amidst his children. What advantage does a father have? S'forno suggests that all the children of the family consider the father to be (what we would call) "an ally". His choice of words is "אֹהֶב", one who loves them. Even children who are very different from each other, who have varied solutions on how to solve the world's problems, all share a common understanding. Their father is on their side: **שישתדל בכל כחו להיטיב להם**. A father will try, mightily, to bring about the best possible outcome for all his children. A father's leadership is blessed with what we would call the "trust factor." Not so, says Moshe, in his case with Bnai Yisrael. They simply do not trust that he has their best intentions at heart. S'forno's words: "אֵינָם בּוֹטְחִים בִּי כָלֵל", they don't trust me *at all*. Therefore, they are constantly testing me to see what I will do with them." In truth, while S'forno does not say it here, there is an additional, implicit message. We, Am Yisrael, as children of HaKadosh Baruch Hu, ought to trust HIM and His intentions. He truly wants what is good for us all. We ought to remind ourselves that He is uniquely capable of granting each and every one of us what we truly need and deserve. It remains up to us to see Him more as our Father.

A GIGANTIC LITTLE SECRET" ... By Rabbi Yosef Schwab

ובכיום הקים את המשכן - In this section discussing the travel of the Mishkan and Bnai Yisrael based on the *siman* of the holy cloud, the word **משכן** is mentioned 7 times. This alludes to the 7 *mishkanos* to which we were *zoche*: in the *midbar*, Gilgal, Nov, Shiloh, 1st Bais Hamikdash, 2nd Bais Hamikdash, and 3rd לעתיד לבא.

ON LANGUAGE... By R' Moshe Orlian

When the "na'ar" comes to inform Moshe that Eldad and Meidad are prophesizing, the Torah writes **משה מבחוריו** (Bemidbar 11:28). There are several interpretations of the word **מבחוריו**. Rashbam explains simply that it means "מנעוריו", "from [among] the young men", i.e., that Yehoshua was a **בחור** of Moshe's. Ibn Ezra brings another explanation, that it means "of a youthful type". According to this, **מבחוריו** is modifying "ויען", not **יהושע**, meaning that the **response** was immature. A second interpretation he offers is that **מבחוריו** modifies **משרת משה** directly, that Yehoshua was serving Moshe "from [the time of] his younger days". Ibn Ezra rejects this *p'shat* since this incident takes place only in the second year from Yetzias Mitzrayim, and thus Yehoshua has not served for very long at this point. The interpretation he favors is that **מבחוריו** comes from the root **בחר**, "to choose", here meaning that Yehoshua was among the "chosen" to serve Moshe.