

**HALACHA V'HALICHA...** By Rav Chaim Schabes

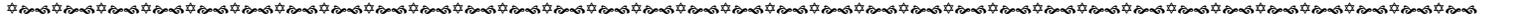
Rashi explains that when Hashem sent Bnai Yisrael the *s'lav*, it was piled two *amos* above the ground, at the height of the heart, so that they should not need to exert themselves by bending or stretching to retrieve the birds. Hashem did not provide the *s'lav* with a magnanimous attitude; rather, as the *pasuk* says, Hashem was angry at Bnai Yisrael and brought destruction unto them through the *s'lav*. If so, why did Hashem take care not to cause them any extra effort? This comes to teach us the depth of justice of Hashem, and how exact and meticulously measured he administers it. Although Bnai Yisrael's request was not justified, and it even triggered Hashem's wrath, nevertheless, they were spared from any extraneous suffering of which they were not deserving, and were even provided with this special "service", such that they should not need to raise or lower their hands more than necessary (Darchei Mussar).

Shulchan Aruch (OC 170:7, MB:19) discusses proper etiquette during meals, and writes that one should not hold in his hands and eat bread that is as large as a *k'beitza* (size of two eggs, 2 oz.). However, if it is a type of food that is normal for people to hold that way (pita sandwich), there are *poskim* who say that it is permitted (Or L'Tziyon 2:46:7), while others say (V'zos Habracha 2:14 in name of Rav YY Fisher) that one should still refrain from holding such a large piece. 2) One who drinks a cup (4 oz.) in one shot is considered a "gulper", in two, that is the correct etiquette, and in three, it is considered haughtiness (ibid 8). This is not referring to the amount of swallows, but to the number of times one stops and puts the cup down before continuing. Shulchan Hatahor (11) writes that this is applicable only to wine or other fruit juices that are drunk for pleasure and honor, but water and soft drinks with which one quenches his thirst are not included in this dictum. *Kiddush* and *havdalah* are not included either, because drinking in a large quaff demonstrates an appreciation for *mitzvos*. 3) One should not eat onions or garlic from their heads, only from the leafy side, because otherwise he is considered ill mannered (ibid 9). MB explains that this is only applicable in a place where both parts are eaten (like scallions), but if normally only the head is eaten, there is no problem. [One should also be careful not to eat garlic, onions or peeled eggs that were left overnight, and if one does, it is dangerous (Niddah 17b), unless one left some of the grass of the head of the garlic or onions, or part of the shell in the egg; however, the custom is to be lenient and permit eating them once they are cooked, or at least salted and covered]. 4) One should not eat in the way of a famished person (ibid). Therefore, it is proper not to eat with the hands, only with a spoon or fork. Even when one has to use his hands he should not get them all dirty but rather restrict himself only to the tips of his fingers. One should not lick his fingers, but rather wipe them with a napkin; one should also try to place only one hand in his plate. One should not place large pieces of food into his mouth or take unusually large gulps of drink; one should be careful not to dirty his beard or clothing; one should not chew quickly, and he should muffle the noise that emanates while chewing by closing his mouth (Elya Rabbah 11 in the name of Sh"la). All these behaviors should be practiced even in the privacy of his home. 5) One should not bite off a piece of bread and then place it on the table (ibid 10), meaning, the piece that went into his mouth should not be taken out; but the remainder of the slice from which he bit may be placed on the table, unless he is in the presence of others who may be revolted by looking at the piece that was bitten (MB 36). Maharsha (Brachos 8b) writes in the name of the Yalkut, that one should not hold food and bite off from it, but rather cut off the piece with a knife or fork, and then eat the entire piece.



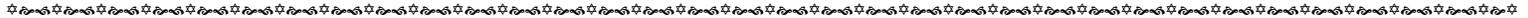
**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (*Zecharia 2:14-4:7*)

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!



**ON LANGUAGE...** By R' Moshe Orlian

When the "*na'ar*" comes to inform Moshe that Eldad and Meidad are prophesizing, the Torah writes *ויען יהושע בן-נון משרת 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.



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

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, 1<sup>st</sup> Bais Hamikdash, 2<sup>nd</sup> Bais Hamikdash, and 3<sup>rd</sup> לעתיד לבא.



**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, *לדתיהו...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.



**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
9:10	6:15/7:50	9:11	6:50/8:30	8:19	6:34/7:00/8:04	6:57/7:15/8:01

**MEMORIAL DAY** Monday, Shacharis 7:45, followed by breakfast and shiur, by Dr. Yitzchak Schechter, "Reflections on Psychology Religion, and Growth"

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Thu 8:08, next Fri. 6:38/7:00/8:10 (candles 6:56/7:15/8:07)

**KNESSES NEWS**

**HAMAKOM YENACHEM** Mr. David Cohen on the *petirah* of his brother. *Shiva* at his home until Tues. AM. Same *zmanim* – please come **MAZEL TOV!** to Rabbi and Mrs. Shragi and Eve Kahane on the Bar Mitzvah of their son Yitzchak **MAZEL TOV!** to Mr. and Mrs. Yehuda Leib and Chane Steiman on the marriage of their daughter Frumi to Yehuda Diena **MAZEL TOV!** to Mr. and Mrs. Boruch and Layie Weinreb on the birth of a granddaughter, to Chaim Shlomo and Hindy Weinreb **PEREK IN THE PARK** shiur for women, Shabbos 4:15-5PM, at Frank (backyard) 691 Union Rd., children welcome

**COMMUNITY CORNER**

**SPECIAL SEMINAR** "Landing The Job That Works For You", presented by Reuvain Ansel, life/career/executive coach, Sun. Jun 6, 10AM - 2:30PM at Ohaiv Shalom, 18 Bridle Road. This practical seminar is for anyone who is currently, or expects to be, looking for a job. To register and/or for more information, please email [ronansel@gmail.com](mailto:ronansel@gmail.com) or call 917-656-6247.

**PIRCHEI** in the Shul 2:30-3:30

**FRIDAY** Mincha/Kabbalas Shabbos at Zichron Yehuda 18 minutes before *plag* each Friday

**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/הדלק"ן; **MAARIV** M-Th 40m>shki'a/8:15/9:45

**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. 1:40/6:30; **MAARIV** daily 8:00/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30

**MINCHA** daily 6:30PM; **MA'ARIV** at **KNH**, Mon-Thurs 8:30PM

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@verizon.net) **TO BE INCLUDED** on our email distribution list and receive shul/community related news send an email to [knesses\\_yisrael@yahoo.com](mailto:knesses_yisrael@yahoo.com)

**ONGOING SHIURIM**

**Daf Yomi:** 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

**Maseches Makkos** (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 2<sup>nd</sup> minyan

**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

**Gemara Shiur**, Shabbos, 7:50 AM, at KNH; **Mishna Berura**, Rabbi Kerner, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

**Maseches Sukkah**, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Shabbos 5PM, by Rabbi Avrohom Feldman (brother of Mrs. Aviva Orlian), at Orlian, 37 South Gate

Mondays 8:40 PM, **Sefer Shoftim**, 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)

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**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 "an אהוב", 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: **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: "אינם בוטחים בי כלל", 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.

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

**הנורה** - 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 **מחלוקת** 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'**.

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