

HALACHA V'HALICHA... By Rav Chaim Schabes

The Medrash says that anyone who doesn't make himself like a *midbar* cannot acquire the wisdom of Torah, and that is why it says במדבר סיני. Rav Yosef Rozovsky ZT"l explained that among the qualities necessary to make a *kinyan* in Torah, the Mishna in Avos enumerates: humility, loving others, carrying someone else's load (נושא בעול), etc. and therefore, if someone doesn't have the capacity to look away from others' lack of extension of honor, or if he is self centered, he will not even be able to reach the keys that would open the gates of Torah, let alone reach the Torah itself.

It is an accepted custom to wait until *tzais hakochavim* to *daven ma'ariv* on the first night of Shavuot (MB 494:1), and although the Shl"ta and Magen Avraham write that the only requirement is to say *kiddush* and eat before night, and only the Taz holds that one must also wait to *daven*, it is nevertheless the common *minhag* to follow the Taz.. Some say that the reason is because if we *daven* early, we are afraid that we may come to say *kiddush* early too (Lehoros Nosan 7:31). Another reason brought for this *minhag* is that since many people don't go to sleep on Shavuot, and therefore they will not be saying *sh'ma* again, if we *daven* too early, we are afraid that they will not repeat *sh'ma* (Hisor'rus Tshuva 2:56). Although women are not obligated to count the *omer*, and have no need to fulfill the obligation of *t'mimos*, they are also obligated to wait and not make *kiddush* early because the date of Shavuot itself is determined only after counting 49 days (Lehoros Nosan). According to this, although on other *yamim tovim* some women light candles early, on Shavuot they must wait and not light until after *tzais hakochavim* since they say *shehecheyanu*, and it is considered like reciting *kiddush* (R' Tikochinsky's Luach Eretz Yisrael). Kaf Hachayim (10) says in name of Chidah that one should also try to stay up the second night of Shavuot outside of Eretz Yisrael. Those who stay up a whole night, once *alos hashachar* comes (72 min. before sunrise), may not continue learning until they wash their hands three times (OC 404:4), and if they went to the bathroom before and they cleaned themselves from any droplets, they may say the *b'racha* of נטילת ידים. Preferably, one should also listen first to *birchos hatorah* from someone who slept, before continuing to learn after *alos hashachar* (MB 47:28). If someone slept during the daytime the previous day, he may say *birchos hatorah* next morning even if he didn't sleep a whole night, or else, one may have *kavanah* on *erev Yom Tov*, when he says *birchos hatorah*, that he does not want that his *b'racha* should exempt the next day, and this way he will be allowed to say *birchas hatorah* next morning (Luach Eretz Yisrael in name of the Ader"es). The *b'rachos* of אלוקי נשמה and המעביר שינה should be said by someone who slept, and if there wasn't anyone who could say the *b'rachos*, after they wake up from their morning nap, they may say the *b'rachos* themselves (Piskai T'shuvos 494:7). All the rest of the *b'rachos* may be said by someone who didn't sleep a whole night (Ra"ma 46:8). Ra"ma writes that there is a *minhag* to decorate the Shuls and homes with leaves, and MB says that there are those who bring trees to commemorate the day of judgment for the fruits of the trees. The Vilna Gaon felt strongly against this *minhag*, because it is presently a custom of the *goyim*, but many still follow this *minhag*, saying that a *minhag* that has a reason does not fall in the category of הוקות הגויים (Daas Torah, Likutai Maharich). One should be careful not to cut a branch of a fruit tree, because many hold that there may be a Torah prohibition of לא תשחית (Be'er Sheva brought by Mishne L'melech Isurai Mizbaiach 7:3, Bais Yitzchak 1:144), although there are those who are lenient, specifically if it was cut through a Non-Jew (Divrai Chaim, Dovev Maisharim, Har Tzvi). There are those that have a *minhag* to make one of the *yom tov* meals dairy, and some say that it is not a proper *minhag* (Darchai T'shuva YD 89:19), because there is an obligation to eat meat on *yom tov*; Rav Moshe ZT"l writes that the preferred *minhag* is to start one meal with dairy, then clean the table, rinse the mouth and wash one's hands, then bring a second challah and finish the meal with meat, and this way there is a זכר to the שתי הלהם that were brought on Shavuot. Even those that eat only dairy must make sure that it should be an important meal with fish and wine; if it is eaten at night, one should limit the amount of food, so that he should not be too tired to learn properly through the night.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (*Hoshe'a 2:1-22*)

Hashem promised Avraham Avinu in the בריית בין הבתרים that the Jewish people would be too numerous to count: הבט נא השמימה וספור. This blessing is repeated to Avraham at the Akeidah (B'reishis 22:17) and is used throughout the generations by the several of our forefathers, including Ya'akov Avinu (B'reishis 32:13), Yirmiyahu (33:22) and in our haftara. The navi begins his prophesy with the now familiar blessing: והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר. It is puzzling, though, with so many references in Tanach to this blessing, how it is that at the same time we find several places in Tanach (including this week's *paresha*) where the people are indeed counted! The Gemara (Yoma 22b) answers that when the Jewish people do not do Hashem's will, they are able to be counted like any other people, but when they do Hashem's will then they merit the blessing. Abarbanel further explains our haftara, focusing on the navi's choosing to compare the Jewish people to the 'sand of the sea': in reality, there is not an infinite amount of sand in the sea, nor is the number of Jews truly infinite. Rather, sand is so abundant in this world that it would be a near impossible task to get a number! Furthermore, the navi specifies sand of the sea, which has the additional quality of being moist, which in turn causes the grains of sand to clump together, further complicating the theoretical task of counting individual grains! Similarly, the אחדות of the Jewish people at the time of the *geula* will be so strong that the task of counting them as individuals will truly be 'impossible'; another wondrous experience awaiting us with the coming of the *geula*.

ON LANGUAGE... By R' Moshe Orlian

When an ע (or א) follows a *shva nach*, one must be careful not to pronounce the vowel under the ע as if it were under the letter with the *shva*. For example, take the name פגעיאל (B'midbar 1:13). The proper pronunciation is "Pag-ee-EL", not "Pa-gi-EL", meaning that the middle syllable is עי, and not גי, ensuring that the *chirik* is pronounced with the ע and not the ג. A similar example is the word אשרי in שירתם, which should be pronounced "shav-'a-SAM", and not "sha-va-"SAM", a mistake easy to make when davening quickly.

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

בני נפתלי תולדותם - In the counting of all the *shvatim*, each name is preceded by the word בני, with a ל, except for Naftali which has only בני before it. The Ba'al Haturim explains that the ל indicated that these *shvatim* all had significantly more males than females. Naftali was the exception, having more females, hence there is no ל. There is an allusion to this in Ya'akov's *beracha*, ...שלוחה הנותן. In addition to אילה itself being feminine, the first letters of these words spell out אשה - "woman".

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

Table with 7 columns: מעריב, מנחה, סוק"ש, שחרית, שקיעה, מנחה, הדלק"ג. Includes times for each service.

SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun-Mon 7:56, next Fri. 6:29/7:00/7:58 (candles 6:52/7:15/7:55)

KNESSES NEWS

PEREK IN THE PARK shiur for women, Shabbos 4:15-5PM, by Mrs. Raquelle Pfeifer, at Frank (backyard) 691 Union Rd., children welcome

COMMUNITY CORNER

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"ג; 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

TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to 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; אררות שבת (by Rabbi Schabes) after the 2nd 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 Ohayon, at Ohayon, 10 Brockton

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)

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

In this week's patesha, Rabbeinu Ovadia S'forno allows us to peek in on history as it happened, and how it "could have happened". Why were the soldiers counted in the beginning of the patesha? The S'forno teaches that Hashem planned for Am Yisrael to enter Eretz Yisrael victoriously, uninhibited by enemy attacks; just as the Girgashi (one of the 7 nations of Canaan) left of their own accord, making military confrontation with them unnecessary, Hashem wanted the other nations to leave on their own. B'nei Yisrael would have walked into the land as easily as one moves into a new home, left clean, in "move-in" condition. Why was this plan altered? S'forno says that it was the Chet HaMeraglim, which brought nearly the entire nation to a ruinous fate in the desert. When they sinned by rejecting the holy and beautiful land, Hashem decreed that the future entry would have to be earned in battle. But why couldn't the next generation, innocent of the sin of their parents, simply make the same easy entry? Because with the delay of forty years in the desert, the behavior of the nations of Canaan now made a difference in the way Yisrael would take over. Previously, the nations of Canaan would have been allowed by Hashem to leave; but while the Jews wandered around, burying their dead for an extra forty years, the goyim of Canaan continued to live in such evil fashion that Hashem now wanted them destroyed. They no longer deserved to be allowed to simply leave. The implications of this chiddush are incredible, showing the remarkable consequences of our choices between good and evil. Our lives impact the entire framework of how our own children will live their lives. The entire framework of conquering moved from an effortless one to one of bloody fighting; innocent children of those who died in the desert in turn died in battles that should have been unnecessary, whether in the wars of Yehoshua or in the wars fought after his petira. All because the goyim, who were given an extension because of the aveiros of Jewish elders, filled their lives with evil and now needed to be destroyed. But there is also clearly a message of hope: the impact that our ma'asim tovim can, and do, have on us and on those who follow after us. Each time we do a mitzvah, or fight the urge of the yetzer hara to commit an aveira, we may thereby (to use words of the Rambam) tip the entire world to the side of good. Then the entire framework of our lives and the lives of our children can be blessed and be lived out within entirely different parameters.

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

כל יוצא צבא בישראל... - The meaning of צבא is not to be understood in the military sense of the word. This is supported by the use of the word צבא in פרשת נשא when describing the work of the לויים in המשכן. Rather, in this context, צבא describes the requirement for the individual to step out of his or her private life and to serve in support of the public causes of ה'. It is incumbent on us, says R' Hirsch, to step up to the plate and shoulder the burden of our shuls, schools and other mosdos that provide service to ישראל and ה'.

LESSONS FROM OUR GEDOLIM: ברך הגבר אשר יבטח בה' - The Besht was once traveling with the tzaddik R' Mendel of Ber. After a time, R' Mendel grew very thirsty. The Besht told him that if he has sincere and true bitachon then surely Hashem will provide water. And so it was; they chanced on a goy who approached them and asked them if they had seen his horses, for which he had been searching for 3 days. When they inquired if he had water, he responded affirmatively and gave some to R' Mendel. R' Mendel then asked the Besht: "if the whole purpose of this goy traveling was to provide me with water, how is it that he has already been searching for 3 days?"; Replied the Besht, "Hashem has pre-arranged this, such that if you were to have the proper bitachon, he would be immediately available to supply your need".

MORE LESSONS FROM OUR GEDOLIM: לעבד את עבודת המשכן - Two traveling merchants on their way back home had occasion to stop in the city of Belz. They received a request from the gabbai of the Rebbe to help out with the construction of the new shul. Even though they were not Chassidim, and were in a terrible rush to get home, they felt compelled to listen to the Rebbe. An hour passed, and they were extremely anxious, but they still did not get the "OK" to go on their way. Finally, after another agonizing hour, they received permission to go. They quickly went on their way, but as they neared their town, someone came frantically out to greet them, and informed them that just two hours previously the river had flooded and another traveler had drowned. The two merchants now recognized that it was the ruach hakodesh of the Rebbe that had saved them.