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HALACHA V'HALICHA... By Rav Chaim Schabes

Why does the Torah write the *mitzvos* of gifts to the poor in the middle of the section of *yamim tovim*? Rav Moshe ZT"l answers, based on the Rashi that explains that whoever gives the gifts of the produce to the poor in a proper manner, is considered as if he built the *bais hamikdash* and brought in it his offerings to Hashem. Rav Moshe explains, that since the *navi* tells us that the *geula* is going to come through the merit of *צדקה*, as the *pasuk* says *ושביה בצדקה*, if so, when a person fulfills his obligation of *צדקה* properly, Hashem should respond to his actions by building the *bais hamikdash*, allowing him to be able to bring in it his *korbanos*, even though others are holding back the *geula*. Thus, by fulfilling the mitzvah of *צדקה*, Hashem rewards him as if he did build the *bais hamikdash*, and brought all the Yom Tov *korbanos*.

Between Pesach and Shavu'os the disciples of Rabbi Akiva died, and the world was desolate from Torah, and that is why we observe certain practices of *aveilus*, like not making weddings, taking haircuts nor dancing and listening to music. There are various methods of how to count the 33 days that we restrict ourselves from these practices, and one can change from year to year and adopt one of the methods of counting in one year, and then change next year to a different method, because it is all one *minhag* (custom), just with different ways to carry it out. It is permitted for someone who keeps the first count to go to a wedding before Rosh Chodesh Iyyar, and the same is true for someone who keeps the second count to go to a *chassunah* which takes place in the beginning of Sivan (Igros Moshe 1:195). There are times when one is allowed to cut his hair or shave during the S'fira. If Rosh Chodesh Iyyar comes out on Shabbos, or on Friday, one is allowed to cut his hair on *erev* Shabbos, preferably during the day. If someone finished *shloshim* during *s'fira* and has a headache because of the hair, he may take a haircut as well. A person that has a health condition that causes him suffering unless he takes a haircut is also allowed to. If a person will have a monetary loss if he doesn't cut his hair, he may be lenient; however some Poskim hold he should do *hattaras nedarim*, and one should not rely on this *heter* without asking a Rav (Igros Moshe 4:102). If someone's mustache is too long, and bothers him while he eats, or a woman's bangs show, they are also allowed to cut them. If there is a special need, there is flexibility to the prohibition of cutting the hair for women and children (Igros Moshe YD 2:137). The father of a baby that is having a *bris*, the *sandak* and the *mohel* are all allowed to cut their hair the day before (MB 493:13). On the occasion of a *s'eudas mitzvah* it is permitted to dance, like at a *bris*, *pidyon haben*, a *siyum*, and a *s'eudas* Bar Mitzvah held the day the boy turns 13 (Igros Moshe 2:95). It is permitted to make a *hachnasas* Sefer Torah with music and dancing. A professional musician is allowed to play for *parnasah* (for Goyim), and so too, a teacher or student of music is allowed to play for practice, but not for enjoyment (Igros Moshe 3:87). It is permitted to say *shehecheyanu* during *s'fira* if the opportunity presented itself, and on Shabbos during the Omer, it is permitted *lechatchila* to say *shehecheyanu* (MB 493:2). One is allowed to buy a garment and make *shehecheyanu* on it on Shabbos, and if he should need to start wearing it during the week, we look at it a sudden need, and he may say *shahecheyanu* and wear it. However, many have a *minhag* not to wear new clothing during the *s'fira* (Leket Yosher pg. 97, a Talmid of the T'rumas Hadeshen); even acc. to this view, this will only apply to important clothing, not to shoes, socks and underwear (Kinyan Torah § 109). One is allowed to paint and do all other types of work in one's home during *s'fira* (Tzitz Eliezer 11:41).

LESSONS FROM OUR GEDOLIM: A viscerously anti-Semitic priest in Slobodka died suddenly, and the Talmidim of the 'Alter' went running to tell him the 'good' news, certain that he would be overjoyed. But the Alter's only response was "nebech". Noticing their surprise, the Alter explained: "If one allows himself to express hatred for non-Jews, he will end up showing hatred for Jews as well... Better to never show hatred!"

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (Yechezkel 44:15-31)

This week's haftarah is part of Yechezkel's great *nevu'ah* covering the final eight chapters of the Sefer. In this *nevu'ah* we find in great detail a description of life in Eretz Yisrael at the time of the *geula* and the central role of the Bais Hamikdash and the Kohanim, the main focus of our haftara which begins with the phrase *והכהנים הלוים*. When we think of the Kohanim and their responsibilities as defined by the Torah, one invariably thinks of the work they do in the Bais Hamikdash; but in the middle of the haftara we find Yechezkel outlining other responsibilities, such as teaching the people the *halachos* of Kodshim and Taharos, acting as judges, and in general acting as teachers. It would seem, though, that these are roles that any Jew can have. Why are the Kohanim singled out here for these roles? Is this yet another example of changes that will occur at the time of the third Bais Hamikdash? In reality, these jobs mentioned by the Navi are not new tasks for the Kohanim in the future. They are all, in fact, specifically mentioned in the Torah in Chumash Devarim seven times (17:8-13; 18:2; 21:8; 24:8; 27:9-14; 3:9-25). In all seven of these instances, some variation of the phrase *והכהנים הלוים* is used, which clearly explains why in our haftara the Navi chose to use it also. But is there a reason why the Torah uses this phrase whenever describing these special responsibilities of the Kohanim? Perhaps we can offer an explanation as follows: when Moshe gave his blessings to the Jewish people before his death, he said to the tribe of Levi *יורו משפטך ליעקב ותורתך לישראל*. The Gemara (Yoma 26a), using this *pasuk* as its source, says that great Rabanim and Poskim will only come from either the tribe of Levi or Yissachar. The Ba'al Haturim says that this blessing actually originated from the blessings of Ya'akov Avinu; when he told Levi *בישראל ואפיצם* he meant that they would spread out throughout the land and teach Torah to the people. So the fact that the Kohanim are teachers stems, at least in part, from the fact that they are part of Shevet Levi, so that when the Torah refers to this role of theirs, they are referred to as *והכהנים הלוים*.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקעה	מנחה	הדלק"ן
8:53	6:15/7:33	9:18	7:00/8:50	8:02	7:00/7:40	7:15/7:44
בדה"ב Monday and Thursday, Shacharis at 6:50 SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun-Thu 7:51, next Fri 7:00/7:54 (candles 7:15/7:51)						

KNESSES NEWS

KOMMUNITY KORNER

PIRCHEI ...TBA

BOYS NIGHT SEDER at Zichron Yehuda, grades 6-8, Mon-Thu 8:30-9:15, shiur Mon. & Wed. by Rabbi Dovid Rubin

MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

SHABBOS MINCHA at Tefilla L'Moshe, 1:30PM (also Sunday), **MAARIV** Mon-Th 8:15PM; **SUN SHACHARIS** 7:30 & 8:30

DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe

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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)

Maseches Sanhedrin (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

Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe

Minchas Chinuch Sun. 8:30PM; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronsiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Shabbos 5:00PM, by Rabbi Yosef Schwab, at Schwab, 1 Brockton

Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

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MECHOCHMAS HAS'FORNO ... By Rabbi Shmuel Burstein

So when did time begin? No, this is not a review of an earlier d'var Torah. Those who remember the commentary of Rabbenu Ovadia S'forno on the very first verse of the Torah are aware just how prescient this *rishon* was in analyzing the opening words of the Torah. But there is an additional concept that is discussed by S'forno on verses 4 and 5 of B'reishis, and which has implications in our *sidra*. In *parashas* Emor (23:3), the Torah tells us that **שבת היא לה'** (it is a Shabbos for Hashem) **בכל מושבותיכם** (in all your dwelling places). In opening the discussion of our *mo'adim* the Torah says that Shabbos belongs to Hashem. Chazal tell us (Midrash B'reishis) that during the first six days of Creation there was a wholly different concept of light than that which followed ever since. 'Light'. S'forno (B'reishis 1:4,5) understands this to mean time. "Time" as we know it today began only as of the first Shabbos. Hence, the very first Shabbos was **לה'**. He, alone, sanctified the first instance of Shabbos.

What does this mean? The concept that S'forno introduces seems incomprehensible. Hashem ushered in the first Shabbos everywhere, at exactly the same time. Since that time, S'forno tells us, we have night and day arranged as we see it, with different places on the earth ushering in Shabbos at different times, as we well know. That is the purpose of **בכל מושבותיכם**. Our current knowledge of the physical world makes it impossible to understand how Hashem could have declared Shabbos (the new *yom HaSh'vi'i*) in all places at exactly the same time. That is because we are creatures of our current concept of time; night and day. The Torah responds to this reality of a rotating earth, and a sun, that allows for different places to be *mekadesh* Shabbos in their own place and time. Therefore, what we have, says S'forno, is **שבת היא לה'**, Shabbos was created by Hashem Himself at a point where time had a different meaning. Now, though, we are to welcome Shabbos **בכל מושבותיכם**, in the way we know how, in different times and different places. I suppose we can say: "Times really have changed."

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A GIGANTIC LITTLE SECRET ... By Rabbi Yosef Schwab

... **שמן זית וך** - Why does this *paresha* of the oil and Menora appear after the discussion of all the *mo'adim*; it seems out of place, especially since they were described in *parashas* Terumah? This could be a *remez* to Chanuka which is the holiday that follows Succos.

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ON LANGUAGE... By R' Moshe Orlian

In describing the infirmities that invalidate a sacrificial animal, the Torah writes **כי משחתם בהם מום** (VaYikra 22:25). The identical word (**משחתם**) appears in Sh'mos (40:15) in reference to the consecration of Aharon's sons: **להיות להם משחתם**. Closer examination reveals, however, that these two instances have entirely different meanings and are derived from different roots. In the context of the **מומים**, the root of **משחתם** is **שחח**, "to destroy", with the initial **מ** being only a prefix-letter. In the *hof'al* form, the word **משחת** means something that is perverted or imperfect. Thus, in our *pasuk*, **משחתם** is a noun meaning "their [the animals'] imperfection". In the Sh'mos usage, the root of **משחתם** is **משח**, "to anoint", with the **מ** being a root-letter while the **ח** is not. Here, then, the meaning is "their consecration should be for them [an everlasting priesthood]"

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