

HALACHA V'HALICHA... By Rav Chaim Schabes

Other nations, in order to distinguish their priests, had a custom that they would shave (*galach*=shaven) so that they would be different, and thereby recognized as part of their clergy, since their external appearance might be the only way to tell them apart, as they may not necessarily act in a way that will give them that recognition. However, the Torah commands the *kohanim* that they may not shave off their *payos*, rather, קדושים תהיו לאלוקיכם, their proper behavior and level of *k'dusha* should be what sets them apart from the others (R' YL Diskin). There is an obligation from the Torah to "sanctify", וקדשתו, the *kohain*, and our sages teach us that this is expressed by giving the *kohain* the first *aliya*, honoring him with the *zimun* for *bircas hamazon*, and serving him the best portion before everyone else. The Ram"a (OC 128:45) writes that even nowadays, when the *kohain* doesn't serve in the Bais Hamikdash, one is not allowed to utilize a *kohain* to serve him, because it is equivalent to doing *me'ilah* (stealing) from *hekdesh*. The Ram"a however is of the opinion that the *kohain* could relinquish his honor and allow himself to be asked to perform a service for someone else. The MB (175) cites the Taz who disagrees, and says that the *kohain* is only entitled to forego his honor if he gets some benefit from it, for example, if he gets paid for the service or if he is doing the service for an important person, but otherwise he may not serve others. Even though he may relinquish certain honors, such as giving permission to someone else to say the *bircas hamazon*, or even to get the first *aliya* on the weekday *k'rias haTorah*, serving a person is lowering himself to the equivalent of an insult (בייור) to him, and that he can't be *mochail*. There is a *machlokes* amongst the Poskim if these *halachos* apply to a *kohain* under Bar Mitzvah, or to a *kohain* who has a physical blemish, and the Ksav Sofer (15) concludes that one must follow the strict opinion. Some (Maharshag 2:8:20) want to say that a minor *kohain* is eligible to do the *avodah* in the Bais Hamikdash, and therefore there would be no leniency at all according to this. MB also mentions that there is a difference between a Talmid Chacham, who he may ask a *kohain* to do him a favor if the *kohain* forgives for his *kovod*, as opposed to someone else, who should not ask a *kohain*, even a minor, unless the *kohain* will benefit somehow from what they are doing. So, too, there is an opinion that one may request a service from a *kohain* that is an *am haaretz* (ignoramus). The MB concludes that one should try to be strict about all these prohibitions, and definitely one should not request from a *kohain* to do a demeaning service. Included in this is speaking words that will cause the *kohain* embarrassment or shame (Rivash 94). If the *kohain* offers on his own to help someone, he doesn't need to refuse the offer, because the prohibition is only that one shouldn't proactively ask and use a *kohain* (Chavos Yair in M'kor Chayim). If someone asked a *kohain* for help, not knowing that he was a *kohain*, there is no obligation on the *kohain* to inform him that he is a *kohain* ((Shevet Hakehasi 2:60). Is a *kohain* allowed to use another *kohain*? The Ksav Sofer holds that it is prohibited by the Torah, but the MB mentions Poskim who say that perhaps it is permitted. Minchas Chinuch (269) is of the opinion that there is no *mitzvah* of *v'kidasho* on a *kohain* who does not keep the Torah (similar to Kibud Av V'Aim), but others (Pri Megadim in intro, Maharam Shik 59) disagree; however, if the *kohain* does not keep even the *mitzvos* of *kohanim*, like marrying a divorcee or entering a cemetery, he may not receive any honors or privileges (OC 128:40).

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 haftarah which begins with the phrase והכהנים הלויים. 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 haftarah 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 הלויים is used, which clearly explains why in our haftarah 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 *passuk* 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 ואפיצם בישראל 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 הלויים.

ON LANGUAGE... By R' Moshe Orlan

In describing the infirmities that invalidate a sacrificial animal, the Torah writes כי משחתם בהם מום בם (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 שחת, "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 משה, "to anoint", with the מ being a root-letter while the ת is not. Here, then, the meaning is "their consecration should be for them [an everlasting priesthood]".

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

... שמן זית זך - Why does this *parasha* 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.

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!"

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת			
מעריב	מנחה	סווק"ש	שחרית	שקיעה	מנחה	הדלק"ן	
8:43	6:15/7:23	9:24	6:50/8:20	7:52	6:12/7:37	6:35/7:34	
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun –Th 7:41; next Fri. 6:18/7:00/7:45 (candles 6:41/7:15/7:42)							

KNESSES NEWS

LA"G BaOMER bonfire and celebration in Shul parking lot, *motz'ei* Shabbos, 9:30PM
PEREK IN THE PARK shiur for women, Shabbos 4:15PM, by Mrs. Esther Kosowsky, at Frank (backyard) 691 Union Rd., *brachos* party for children
MACHSOM L'FI shiur for women, Mon., May 3, 8PM, by Mrs. Sharon Richter at Becher, 4 Bedford Ct., לע"ן Aharon ben Yosef Dov Lazarus

COMMUNITY CORNER

PIRCHEI for boys 2:30-3:30PM in the Shul
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** 1:30/5:00/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. 1:40/6:30; **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
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com
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
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 Shiur: Shabbos 5PM, by Mrs. Menucha Kahan, at Mindick, 19 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

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."

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

...אלה מועדי ה' - While the sun represents **אומות העולם**, the moon represents **בני ישראל**. The moon, having no light of its own, radiates the light of the sun. So too, **בני ישראל** absorb and radiate the light and grace of ה'. Just as the moon has phases of light and darkness, **בני ישראל** wax and wane as the result of our position towards ה'. The new moon represents our struggle to rise out of the night and darkness towards the light of ה'. The first quarter (growing half moon) is the point where we have achieved the first stage of rising up towards ה'. The full moon symbolizes our zenith, a position when we are fully irradiated with the light of ה'. Finally, the third quarter (fading half moon) signifies the decline of our nearness to ה' and his light. The Yomim Tovim fit very well with the lunar cycle. The festival that celebrates our creation as a Nation (**פסח**) is an unconditional act of love by ה' and falls during the full moon. The gift of Torah (**שבועות**) is **not** unconditional, falls on the first quarter. ה' gave us the Torah and it requires our work and study in order for its merits to accrue. The **תרועה** shakes us up when we have slipped far from ה', and announces our struggle to return to his light and grace. How befitting for ר"ה to fall on the New Moon, as it too struggles to seek the light. Then, as we do **תשובה** and actively come close to ה', we receive atonement at the time when the moon is between half and full. After **כפור**, and we are brought back to ה', the festival of **סוכות** falls on the full moon. On **שמייני עצרת**, the signs of our closeness to Him fall away, as we no longer have the **סוכה** or the **ד' מינים**. We hold onto the Sefer Torah as we attempt to stay close on the last quarter of the declining moon. **פורים** is the **פסח גלות** and falls on the New Moon. **חנוכה** is the **עצרת** of **גלות**. The **נס** of the oil demonstrated our struggle to maintain closeness to ה' when the Churban was on its way, during the phase of the declining moon.