

HALACHA V'HALICHA... By Rav Chaim Schabes

וַיְהִי בַּיּוֹם כָּלֹת מֹשֶׁה לְהַקִּים אֶת הַמִּשְׁכָּן - The Torah refers to the day of the inauguration of the *Mishkan*, as **יום כלת**; Rashi explains that it teaches us that B'nai Yisrael on that day were like a bride, a *kallah*. What is the meaning of this similarity? The root of the word *kallah* comes from finishing, the end of something, but on the other hand she is just starting a new facet of her life. So, too, Moshe finished orchestrating the physical building of the *Mishkan*, but in our careers or life there is never an ending with Torah and *mitzvos*; rather, every *siyum* is a merely a new starting point for a new level in our service of Hashem, a point that allows us to jump to a higher sphere.

It is an accepted custom to wait until *tza'as hakochavim* to *daven Ma'ariv* on the first night of Shavuos (MB 494:1), although the Shl"a and Magen Avraham write that the only restriction is in saying Kiddush and eating before night, and it is only the Taz who holds that one must wait for *davening*, it is nevertheless the common *minhag*. 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 Shavuos, and 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, because the date of Shavuos is only after the counting of the 49 days of the Omer (Lehoros Nosan). According to this, although on other Yamim Tovim some women light candles early, on Shavuos they must wait and not light until after *tza'as 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 Shavuos outside of *eretz Yisrael*. Those who stay up a whole night may not continue learning once *alos hashachar* comes (72 min. before sunrise) 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 **על נטילת ידים**. Preferably, one should also listen 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* the next morning even if he didn't sleep the 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 Yizrael in name of the Ader'es). The *b'rachos* of **המüber שנייה ואלו נקי נשמה** should be said by someone who slept, and if there wasn't anyone who slept to say the *b'rachos*, after people 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 even by someone who didn't sleep at 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 **חוקות 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 תחרית תשחית** (Be'er Sheva brought by Mishne L'melech Isurai Mizbaiach 7:3, Bais Yitzchak 1:144), although there are those who are lenient, if it was cut by a non-Jew (Divrai Chaim, Dovev Maisharim, Har Tzvi).

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (**Chabakuk 3:1-19**)

The Radak points out that the haftara of the second day of Shavuos contains some very unique features. Firstly, the word **סלה** found three times in our haftara is found nowhere else in Tanach (other than Tehillim). Secondly, the word **שגינות** is also unique and is found in only one other place in Tanach (Tehillim 7:1), **'שגין לדוד'**. Finally, the opening phrase of the haftara, **תפלה לחבקוק**, is more reminiscent of a *mizmor* of Tehillim than of a Nevuah. The Radak therefore explains that indeed our haftara is a 'prophetic prayer'. Chabakuk relates the many miracles that Hashem had done for the Jewish people from the time of Yetzias Mitzrayim and prays that Hashem continue to do so during the *galus*. Prophetically, this is exactly what has occurred throughout the years. The Yalkut (563) brings a Midrash that adds another twist to our haftara. Chabakuk is one of four people who protested to Hashem through **תפלה** regarding His strict judgment of Jewish sinners (the other three are Moshe, Dovid and Yirmiyahu). In the beginning of the Sefer, Chabakuk says to Hashem **למה תרاني אני אין ועמל הבית**. He had foreseen that Chananya, Mishael, and Azarya would be thrown into a fiery furnace and saved, whereas R' Chananya ben Tradyon and his friends were burned to death. He complained to Hashem, how could this be? Both groups were righteous, both were holy, yet one group was saved and the other was destroyed! Furthermore, why is it that righteous receive honor only through wicked people? For example, Yosef Hatzaddik was crowned king by the evil king Pharaoh, and Mordechai was honored by the unholy king Achashvairosh! Doesn't all of this prove that there is a distortion of justice in our world? Hashem answers Chabakuk, "You are mistaken! Have you forgotten the *pasuk* **כל אמונה ואין עול'**? All that happens in this world is based on true justice of a sort that man cannot always fathom!" Immediately Chabakuk responds, "I was mistaken!" and publicly pronounces his error through the words of our haftara. As we approach Shavuos and prepare to study the holy words of Hashem's Torah, let us reflect on the lesson of Chabakuk. It matters little in life whether we have erred as individuals, as communal leaders, or even as a community en masse. In all matters, we should be ready to admit to our 'erroneous utterances' (**שגינות**) and publicly pronounce our willingness to sublimate our desires to those of Hashem.

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

One explanation for the well-known *minhag* of eating dairy on Shavuos is that one might assume that milk would be prohibited as a form of **אבר מן החיה**, since it is straight from a live animal. However, Shavuos represents the Oral Torah, through which we learn that milk is permitted.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת ויו"ט						ערב שבת ויו"ט					
הדלקין	מעריב	מנחה	סוק"ש	שחרית		הדלקין	מעריב	מנחה	הדלקין	מעריב	שבת
	9:17	6:15/7:57	9:10	7:00/8:50		8:27	8:27	7:00/8:11	7:15/8:08		שבת
9:18	8:48	8:08	9:10	4:44/8:50		9:17	8:27	8:12	8:09	י'ם א'	
	9:19	8:09	9:10	6:50/8:50						י'ם ב'	

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Wed-Thu 8:16, next Fri 7:00/8:15 (candles 7:15/8:12)

KNESSES KNOWS

SHIUR ON MEGILLAS RUS both days of Shavuos, 4-6PM, by Rabbi Schwab, at Schwab, 1 Brockton

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th grade at Knesses Yisrael 2:30-3:30

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

NEW SUNDAY MORNING SEDER at Zichron Yehuda, Shacharis 7:30 & 8:30, breakfast, seder 9:30-11:30, chavrusa, chaburos, shiurim

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

SHABBOS MINCHA at Tefilla L'Moshe, 1:30/5:00PM (Sun. 1:30), **MAARIV** 40 mins. after *shki'a*/9:45PM; **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** Sun-Thu, 15 mins. before *shki'a*, at Tefilla L'Moshe

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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' Bronspiegel 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 Hajioff, at Amdurer, 18 Brockton

Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlan, 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

Regarding the Birkas Kohanim in *parashas Naso* Sforno builds what R' Kuperman calls a “pyramid” for the sequence of the specific *b'rachos*, each building on the one before it. Like Rashi and Chazal, he understands יברך to refer to material wealth; but he adds אמר אין קמה אין תורה, hinting at what is to follow: what a man requires first, his most basic need, is that his material needs be met. Moving to **אָאָר**, Sforno again follows the lead of the Midrash, connecting it with the study of Torah: we ask that Hashem open our eyes **בַמְאוֹר פְנֵינוּ**. Thereby, we discover the wonders which emanate from His Torah, as well as (adds the Sforno) *from His actions / activities (on earth)*. One can grow to love Hashem (a) by learning and attaining ever deeper understanding of the Torah; or (b) by learning to appreciate how Hashem works His many wonders in the world around us. Both help a person to be brought closer to Hashem, but only after one's mind has been relaxed from financial worry is he *intellectually available* for the depth which Torah study requires, and for an appreciation of Hashem's marvelous activities on earth. Finally, in his remarks on the last *pasuk*, **וַיְשִׁיבָה**, he advances an interpretation not seen elsewhere: this refers to one's reward in Olam HaBa. After man has contemplated Hashem's Torah and His wonders / activities on earth, through the use of his relaxed mind, he can truly hope to achieve his proper **חֲלֵק**. Indeed, the Sforno quotes the famous Gemara about the reward of the righteous: **צַדִּיקִים יוֹשְׁבִים עַטְרוֹתִים בֶּרֶאשֶׁת**. He has *earned* it through his learning of Torah and also by drawing ever closer, loving G-d, by seeing evidence of His Creator within the context of life, as we know it, on earth. The pyramid is now nearly complete. What remains in the elegant construct is the *b'racha* of **שְׁלוּם**. Sforno understands this to be related more to the concept of **שְׁלִימָות**, *perfection*, than to any actual outer blessing of “peace”. Reward enjoyed by *tzaddikim* in Olam Habah is unalloyed with any tinge of **עֹונֵש** whatsoever. *Tzaddikim* drew themselves closer to Hashem during their lifetime through Torah and Ahavas Hashem. Hence, their reward, their **שְׁלִימָות**, appropriately awaits them.

ON LANGUAGE... By R' Moshe Orlan

In this *paresha* we find another example of how a *mappik-*ה can change the meaning of a word. *Perek 5 passuk 24* begins

וְהַשְׁקָה אֶת הָמִים while *passuk 27* begins **וְהַשְׁקָה אֶת הָאֲשָׁה** **אֶת מֵהֶրֶם**. In the first *passuk*, the word *הַשְׁקָה* does not end with a *mappik-*ה while in *passuk 27* it does. As we have explained, the *mappik-*ה denotes “her”. Thus, in the latter case, **וְהַשְׁקָה** itself means “he will give her to drink” and the word **אֲשָׁה** is not mentioned at all. In the first *passuk*, without the *mappik*, **וְהַשְׁקָה** simply means “he will give to drink”, and the *passuk* continues, **אֶת הָאֲשָׁה**. The *mappik* is pronounced by more heavily aspirating the *ה* in which it appears, and it must be done here to differentiate between the meanings of these two words.