

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

It is an accepted custom to wait until *tzais hakochavim* to *daven ma'ariv* on the first night of Shavuos (MB 494:1), and although the Shl”a 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 Shavuos, 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 Shavuos itself is determined only after counting 49 days (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 *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 Shavuos 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 על 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 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 המעביר שנמה and אלוקי שנמה 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). When going to sleep after the night of learning, a person should place his *tzitzis* over his blanket to remove any need for a new *bracha* upon awakening. 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 *חיקות 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 Mizbaach 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 הלחם that were brought on Shavuos. Even those that eat only dairy must make sure that it is 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 (**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, חפלה לחבק, 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 חפלה 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 אין ועמל תבט. 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*? 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

Our *paresha* is the longest in the Torah at 176 *pesukim*, and interestingly, the longest *maseches* is Bava Basra with 176 *blatt*, and the longest *perek* in ב' (Tehillim 119) is 176 *pesukim* as well. The significance of 176 is that it is 22 x 8, where 22 corresponds to the letters of the alef-bais and 8 signifies something which is למעלה מן הטבע. This signifies that all components of the Torah are essentially beyond the boundaries of the natural world.

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת וירט'							ערב שבת וירט'			
הדלקין	מערב	מנחה	סוק"ש	שחרית	שכיעת	ערב	מנחה	ערב	הדלקין	
	9:14	6:15/7:54	9:10	6:50/8:30		8:24	6:37/7:00/8:09		שבת	
9:17	8:47	8:07	9:10	4:44/8:30		8:26	9:16	8:11	8:08	יום א'
	9:18	8:08	9:10	6:50/8:30		8:27				יום ב'

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:15; **MINCHA/MAARIV** Sun-Thu 8:07, next Fri. 6:41/7:00/8:13

### KNESSES NEWS

**PEREK IN THE PARK** shiur for women, Shabbos 4:15PM, at Frank (backyard) 691 Union Rd., children welcome (Brachos party)

### COMMUNITY CORNER

**TASTE of TANYA** in 25 Minutes, by Rabbi Weinstein, Shabbos, 75 minutes < candle-lighting time, followed by a *shiur* in Rambam by Yehuda Eckstein, followed by Mincha and *seuda shlishis* – all are invited

**PIRCHEI** in the Shul, Shabbos afternoon, 2:30-3:30

**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 הדלקין** 1:30/נ' **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, daily 7:45; **MAARIV** daily 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM;

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlan 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 Kesuvos** (by R' Apter) daily 1 hour before Shacharis;

**Hilchos Shabbos chabura**, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> minyan; **חומר שabbos** 8AM

**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

**Mishna Berura**, at KNH, Rabbi Kerner, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

**Maseches Sukkah**, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohav Shalom, 18 Bridle

Ladies Shiurim: Shabbos 5PM, by Mrs. Chanie Juravel at Steiman, 4 South Gate

Mondays new time 8:15PM, **Sefer Shmuel II**, by Mrs. Aviva Orlan, at Levy, 29 Fessler

Wednesdays 9:45AM, **Emunah and Bitachon**, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to [jungerh@aol.com](mailto:jungerh@aol.com) to join the Monday night (9-10 pm) telephone shiur)

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 **יברכך** to refer to material wealth; but he adds **אם אין כמה 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 **במואר פניו יאר**, Sforno again follows the lead of the Midrash, connecting it with the study of Torah: we ask that Hashem open our eyes. 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*, **אש**, 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 **חלק**. Indeed, the Sforno quotes the famous Gemara about the reward of the righteous: **צדיקים יושבים ועתורותיהם בראשיהם**. 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 “**שלום**”. Sforno understands this to be related more to the concept of “**שלימות**”, *perfection*, than to any actual outer blessing of “peace”. Reward enjoyed by *tzaddikim* in Olam Habah is unalloyed with any tinge of **צונש** whatsoever. *Tzaddikim* drew themselves closer to Hashem during their lifetime through Torah and Ahavas Hashem. Hence, their reward, their **שלימות**, appropriately awaits them.

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

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

**והשקה את האשה את מי המרים**, while *passuk 27* begins **והשקה את המים**. In the first *passuk*, the word *השהה* 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, **והשקה** itself means “he will give her to drink” and the word **אשה** is not mentioned at all. In the first *passuk*, without the *mappik*, **והשקה** simply means “he will give to drink”, and the *passuk* continues, **את האשה**. The *mappik* is pronounced by more heavily aspirating the **ה** in which it appears, and should be done here to differentiate between the meanings of these two words.