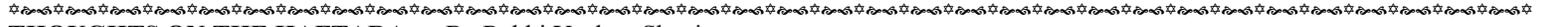


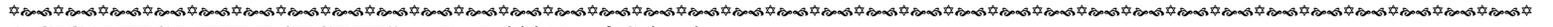
**HALACHA V'HALICHA...** By Rav Chaim Schabes

The Torah tells us that יהיו כפתוריה ופרחיה ממנה יהיו, that the flowers and adornments of the Menorah must be “from itself”. Explains the Chasam Sofer: one doesn't need to resort to wisdom outside the Torah in order to beautify it; rather, all wisdom should come from the same pure source. Noda B'Yehudah (Tinyana 18) writes that there is no mention anywhere of a specific design for a Shul. However, if the intention of the architect is that the Shul should resemble the palaces of ministers, then one would apply the *pasuk* “and Yisrael forgot their creator, and they built palaces”, and possibly they will be in transgression of **לא תלכו בחוקותיהם**, following the practices of the gentiles (Mahari Assad 39). Here are a few details about the proper design of a Shul. A) A Shul should preferably have four walls built in a square shape (Shulchan Hatahor 150:4); however, if by making it hexagonal or octagonal it will be more spacious, it is also acceptable (Noda B'yehudah ibid). B) The Shul's outer appearance should be nicer both in beauty and in taste than any other structure in town; it should also stand taller than the rest of the buildings. One should make sure that there is no imitation of houses of non-Jewish worship or entertainment; there should not be a clock in the front façade of a Shul (Ta'amei Haminhagim, Kuntres Acharon 553). C) There should be a hallway before entering the actual Shul, and preferably the entrance to the hallway should be from the southern side, so that when one enters he will turn right to go into the Shul. D) The entrance to the Shul should be in the western wall, opposite the Aron Hakodesh. In any case, the door should not be in the eastern wall, to minimize distractions from looking outside. E) There should be twelve windows, or more (Eishel Avraham Butshatsh 90) of at least 14 in. each, and some of them should be in the eastern wall (OC 90:4). The windows should be above the height of a person, or at least frosted or opaque till that height. F) The Aron Hakodesh should be situated on the eastern side, but not directly facing the precise place where the sun rises, because that was the custom of the heretics (Ra"ma 94:2). However, earlier generations were not accustomed to be very meticulous about the exact direction (Halichos Shlomo, Beis Hakneses 19:4). G) The Aron Hakodesh should be in the middle of the eastern wall, and the *amud* for the *sha"tz* to the right of it (Igros Moshe OC II 28, and brings proof that such was the *minhag* in the days of the Gemara and the Rishonim), but some have a *minhag* that it should be to the left (Elya Raba 131;2, possibly because the Rav would sit to the right, Mishnas Yosef 22). There should be some sort of platform in front of the Aron Kodesh, and if possible, three steps going up to it. H) The *bimah* should be in the center of the Shul (Ra"ma 150:5), but should there be a need to move it more toward the front or back for aesthetic reasons, or to accommodate the *ezras nashim* and allow the women to better see and hear the reading of the Torah, it is permitted to do so (Mishnas Yosef, Hilchos Bais Hakneses 21). I) There should be a courtyard to the Shul, without trees in it, and the place for the *sukkah* should not be right next to the Shul's windows, so that they will not be blocked during Sukkos. J) The *ezras nashim* should have a *mechitza* that rises above the height of a person, and it is preferable that it should be a balcony, and only in the western side. The entrance to the *ezras nashim* should be completely separate, and if possible, from a different side of the building. K) Bathrooms should not be in front of the main entrance doors to the Shul, nor on a wall adjacent to the Shul; if possible, they should be distanced enough that one can not hear the *davening* there; They should not be built over the Shul, and nor should they be under the Aron Hakodesh. L) There should not be a side room that can be accessed only through the Shul itself.



**THOUGHTS ON THE HAFTARA ...** By Rabbi Yaakov Shapiro

Our haftara (Melachim I, 5:26-6:13) relates how Shlomo Hamelech began construction of the first Bais HaMikdash. As with many key events in Jewish history, the Navi carefully records exactly when it happened: in the 480<sup>th</sup> year from *yetzias Mitzrayim*, in the second month (Ziv) of the fourth year of Shlomo's reign. But why did the Navi mark the years from *yetzias Mitzrayim*; he could just as easily have used other events as a starting point, such as the creation of the world? Furthermore, why are there two points of reference used, *yetzias Mitzrayim* and the beginning of Shlomo's reign? And finally, 480 years is a conveniently round number. Is there any significance to the number? Abarbanel and Malbim point out that the 480 years from erection of the Mishkan (in the year 2448) until construction of the first Bais Hamikdash (2928) are exactly the same number as the years from the first Bais Hamikdash until construction of the Second (in 3408)! (The first Bais Hamikdash stood 410 years and B'nei Yisrael were in Galus for 70.) This symmetry accentuates the obvious decline in *kedusha* between these 3 edifices (i.e., the Mishkan was built by Moshe Rabbeinu himself and the *shechina* resided there on a regular basis, while Abarbanel compares the second Bais Hamikdash to an incredibly old man whose bones are just about dried up) and the third Bais Hamikdash which will be built at the time of the *geulah* and will never be destroyed. It is because of the significance of the 480 years that the Navi mentions the four years that Shlomo waited before building the Bais HaMikdash even though David Hamelech left an exact blueprint and all necessary materials. The haftara ends with a powerful message to Shlomo delivered by Achiya HaShiloni: the magnificent and sturdy building into which he is putting so much effort will only endure if he and subsequent generations follow faithfully in the ways of Hashem. In doing so, he essentially hints that it would not last. What was Shlomo's reaction? **ויבן את הבית ויכלהו**. Shlomo could have given up and built a less splendid structure and easily have justified it. But he knew that he had a job to do and that the only way to serve Hashem is to do it the right way, so he continued to build the Bais Hamikdash as if it would stand forever! This is a lesson that should serve us all well as we go through life planning and building our various holy structures, whether they are brick & mortar or flesh & blood!



**A GIGANTIC LITTLE SECRET” ...** By Rabbi Yosef Schwab

**תרומה** - This *paresha* deals with the construction of the Mishkan, the predecessor to the Bais Hamikdash. The *chatzer* of the Mishkan (50 x 100) was exactly 2% (2/100) of the size of Har Habayis (500 x 500). In Aramaic, **תרומה** sounds like **ממאה תרי**, or 2/100, exactly this ratio!



## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת			
מעריב	מנחה	סוּזְק"ש	שחרית	שקעה	מנחה	הדלק"ג	
6:12	4:52	9:35	7:00/8:50	5:21	5:06	5:03	
<b>SHACHARIS</b> Sun 7:45, Mon-Fri 7:00; <b>MAARIV</b> Mon-Th 9:30; <b>MINCHA/MAARIV</b> Sun 5:11, next Fri 5:15 (candles 5:12)							

### KNESSES NEWS

**MAZEL TOV!** to Mr. and Mrs. David and Judy Cohen, on the birth of a grandson, to Mr. and Mrs. Michael and Nava Cohen  
**MAZEL TOV!** to our builders, Mr. David Bussu, and Mr. Ralph Gable, on the birth of a son and grandson  
**MAZEL TOV!** to Yocheved Bauman (boards at Lewenstein) on her engagement to Aharon Yosef Roth; Mazel Tov to the Lewensteins!  
**MASMIDEI YISRAEL** cancelled this week.

### KOMMUNITY KORNER

**PIRCHEI** for boys Pre1A-6<sup>th</sup> Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 7:15PM  
**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 7:00PM, 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; (New!) Mo-Th 6:10 **MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe  
**TEHILLIM FOR LADIES** 8:30PM Tuesday at Willner (19 Bedford Ct)  
**TORAH TAPE LIBRARY** – popular English speakers. Call 426-3790x143 or e-mail to [wieders@cch.com](mailto:wieders@cch.com) for catalog.  
**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)  
**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto: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:** Mondays 8:40 PM, **Megillas Rus**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

### **MECHOCHMAS HAS'FORNO...** By Rabbi Shmuel Burstein

S'forno treats us this week to a very rich degree of symbolic meaning in the Torah. In several different pieces pertaining to the Aron and the Keruvim he points out their longer lasting meaning to Am Yisrael. Like other rishonim (Ramban, introduction to Vayikra and B'Midbar) he sees the Mishkan making possible the reawakening of the *shechina* experience for the Jewish people, as we were privileged to enjoy it on Har Sinai. What is interesting, Rav Kupperman points out, is that S'forno sees the Mishkan as the place where Hashem not only receives our *עבודת* (as Ramban has it, Sefer Hamitzvos *mitzvah* 20, and the Sefer haChinuch), but also where He receives our *tefillos*. Rav Kupperman suggests that S'forno finds his source for this novel *p'shat* in the *tefilla* of Shlomo HaMelech, who, when he inaugurated the first Bais HaMikdash (Melachim I:8), proclaimed it as the gateway of the entire world's *tefillos* to Hashem. S'forno then proceeds to explain why the Keruvim are represented in the Kodesh as well as in the more familiar Kodesh HaKodashim. As we know, the child-like Keruvim are seen before Hashem in pure gold atop the Aron. But we recall that they are also woven beautifully into the tapestries which covered the entire Kodesh. These tapestries need to be joined together, S'forno emphasizes, with **קְרָסִים**, golden clasps that joined the two sets of curtains which were woven separately. What S'forno sees here is quite profound. The two sets of joined curtains containing the Keruvim design are representative of (1) the *chachamim* of the Jewish people in each generation, held together to (2) the masses of our nation. The masses are not learned in Torah. The most wise and sacred of our people in each generation have it as their duty to teach Torah and *mitzvos* to the masses. They must understand that they are linked (clasped) as one, to otherwise unlearned Jews; just as the clasps hold together the curtains, adorned by the Keruvim. Now the Keruvim are reminders to us of the "Seraphim" on high which the Neviim saw (he quotes Yehayahu, 6:2) in their prophetic visions. Two, of solid gold, sit atop the Aron, with their wings spread heavenward. S'forno tells us that this is a timeless reminder to us that our attention and aspirations must be to heaven; to reach an ever deeper connection with, and knowledge of, Hashem. How do we do this? Through shared Torah knowledge. This is why, he says, the Keruvim face each other; to represent the sharing and receiving of Torah. At the same time, their faces are **אל הכפרת**, facing ever so meaningfully towards the *kapores*, even as they look at each other. Is it not obvious, then, that to reach Hashem we must assist each other in learning and deepening our understanding of Torah? There is much, much more in his rich *perush*, but we will end with an important *d'var mussar* that he shares. The Luchos (Torah) are placed in the Aron, which was gold inside and out. Quoting the Gemara (Yoma 72:), S'forno understands the Torah telling us that Hashem's wisdom can only reside in a *talmid chacham* who is **תוֹכוֹ כְּבָרוֹ**. All the knowledge in the world will not suffice to produce a true *talmid chacham* unless the receptacle is "gold" both inside and out.

**LESSONS FROM OUR GEDOLIM:** **מקשה אחת זהב טהור** - R' Yitchak of Nischiz explained as follows: there is one difficult (**קשה**) achievement in this world; namely, to have only pure, untainted money (**זהב טהור**). One who successfully accomplishes this, however, is considered as "*menorah*" in the eyes of Hakadosh Baruch Hu...