

קהל זכרון נתן צבי ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת במדבר - שבועות

יו"ט שני (לבני חו"ל)	
8:02pm	מעריב
8:20am	שחרית
9:50am	הקל
9:04am	סוף זמן קריאת שמע
7:15pm	מנחה
8:02pm	מעריב
8:10pm	צאת יו"ט
8:44pm	לר"ת

זמנים לימות השבוע	
7:30am	שחרית

שיעורים	
R' Yakov Moshe Katz will be speaking מעריב and קבלת שבת between Friday night and Saturday morning.	
The Rav שליט"א will be giving a shiur on Sefer Hachinuch shabbos morning 20 minutes before shacharis.	
The Rav שליט"א will be speaking during the kiddush following Mussaf.	
The Rav שליט"א will give a 15 minutes shiur following mincha.	
The Rav שליט"א will be speaking on the first night of Yom Tov.	
R' Yosef Elefant will be speaking between Mincha and Maariv on the second day of Yom Tov.	
We will iy"ch be having a guest speaker each night between Mincha and Maariv. Stay tuned for exact details.	

זמנים לשבועות	
7:16am	מנחה
8:01am	מעריב
4:19am	עלות
4:44am	משיכיר
4:53am	שחרית
5:23am	הקל
5:38am	הנץ
8:20am	שחרית ב'
8:50am	הקל
9:05am	סוף זמן קריאת שמע
7:15pm	מנחה
8:02pm	מעריב
8:10pm	צאת יו"ט
8:44pm	לר"ת

זמנים לשבת	
5:47pm	Early Shabbos (15 mins before פליג)
6:50pm	הדלקת נרות (שקיעה 40 mins before)
7:15pm	מנחה וקבלת שבת (הדלי"ג 25 mins after)
8:00pm	מעריב
8:20am	שחרית
8:50am	שוקן עד
9:05am	סוף זמן קריאת שמע
6:15pm	מנחה
8:05pm	מעריב (שקיעה 35 mins after)

FROM LIFE, TORAH

by R' Shmuel Becher

Shavuot is a very interesting יו"ט. There are no particular מצוות that the Torah attaches to it. In fact, one of the reasons brought down for it being called מצות is that the only thing the Torah tells us to do is to stop doing מלאכה, as opposed to other ימים טובים on which we have specific מצוות related to that time of year as well. Yet the focus of the day is unequivocally on מתן תורה and so why is there no mention of that in the פרשה of Shavuot?

The mishna in Avos says that two people who sit together דברי תורה are considered a gathering of fools. Classically, this is interpreted to mean that every meal must include a vort of some kind or another, with this mishna often sufficing as a fulfillment of such. Yet this explanation seems hard to understand, if what's being dealt with is lack of דברי תורה, then it should be an עבירה of ביטול תורה not just a מושב לצים. However, a different understanding emerges from the sefer התורה. There, R' Avraham of Vilna quotes this mishna while discussing the חיוב for תורה to permeate every aspect of our lives whether it be our livelihood, our home, or our everyday interactions. Even if two people are just eating together, he says, if תורה emerges from their conduct, their shared meal is a מושב לצים. Understood in this light the mishna is not presenting us with a new obligation but rather an observation of a reality. When two Jews are eating together it should be recognizable that there is a תורה that guides them. Whether it be through their brachos, their conversation, or in the way they treat each other, it should be noticeable that

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Mazel Tov

R' Zevi and Rivka Carlebach
on the birth of their baby girl, Tamar Gittel!
The kiddush will iy"ch take place on Shabbos,
Parshas Bamidbar, at Maalot Dafna 121
from 10:45 - 12.

R' Meir and Ricki Baum
on the birth of their baby boy!
The Shalom Shalom Zachor will be at
Sderot Eshkol 10 Apartment 13

continued from previous page they're not just living life in any which way that suits them. A Jew's whole life should be glowing with light of the תורה.

Perhaps this is the reason why the תורה didn't attach any one מצוה to Shavuos. This יו"ט is supposed to exemplify the everyday life of a Jew who has no other obligations. Freed from the need to work, the automatic

reaction is to spend every minute learning and so לימוד תורה is a focus of the day.

But that's not the only thing we're supposed to do on Shavuos. On Shavuos everyone agrees that חצי לכם, because the things we do in our home and with our family are integral parts of our Yiddishkeit, and they must also reflect the תורה that was given to

us on this day. So the מצוה of Shavuos is just to stop doing מלאכה, to stop doing everything else we do during the week, and automatically what we will be doing is what the תורה was given to us for. Elevating every single experience we go through in our daily lives by living in accordance with the מצוות.

GREAT EXPECTATIONS

By Rabbi Yochanan Zweig

"...and they established their genealogy according to their families, according to their fathers' household..." (1:18)

Rashi teaches that prior to the census which is recorded in this week's parsha, each Jew was required to produce a Sefer Yuchsin, a book of his lineage or pedigree. The Midrash adds that producing this Sefer Yuchsin was also required as a prerequisite to receiving the Torah. The Midrash notes that since the nations of the world were not able to produce a book of their lineage for they could not identify who their parents were, they were not worthy of receiving the Torah. Why is receiving the Torah dependent upon having a book of lineage? The aforementioned Midrash appears to contradict another Midrash which states that the nations of the world rejected the Torah based upon the precepts that it contains. How does their rejection of the Torah coalesce with the fact that they did not have a book of lineage?

A person who is the first in his family to receive a college education will be elated when he is accepted to a community college. However, a person who descends from a family that boasts ten generations of Harvard graduates will be completely

devastated if the only college willing to accept him is a community college. Surpassing the expectations which have been defined by ones social upbringing is what gives a person a sense of accomplishment. If a person is unable to identify his parents, this indicates that they were people who did not take responsibility for themselves. Conversely, if a person is able to identify his lineage, we conclude that he stems from individuals who took responsibility for themselves and had honorable standards.

The set of seven Noachide laws is a system which requires mankind to elevate themselves from the animal kingdom by taking responsibility and setting moral standards. For the nations of the world, the very act of taking responsibility for themselves is, in itself, an elevating sense of accomplishment. Their forefathers took no responsibility for themselves, thus behaving like animals. Therefore, the nations of the world need only to behave in a responsible manner to feel accomplished. However, fulfilling the requirement of behaving responsibly is not considered an accomplishment for Hashem's chosen nation. They are expected to behave differently than animals, to act

responsibly, for their forefathers have set a standard which makes anything less unacceptable. What is considered an accomplishment for the nation chosen by Hashem is to be holy, elevated, and worthy of Hashem's presence. Only a nation that knows its lineage and therefore has a preexisting sense of responsibility can be expected to be holy. The nations of the world rejected the additional requirement of being holy, for they found their fulfillment in behaving as responsible human beings.

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WHAT'S THE HALACHA?

by R' Azi Deutsch

ANSWER TO PARSHAS BEHAR-BECHUKOSAI

Gemarakup or Krummehkup?

This question was brought in front of none other than Harav Hagoan R' Zalman Nechmiah Goldberg

Zatzal: It is Assur- It doesn't matter if you use the Zoo's or the amusement parks equipment like a carousal, or you don't use anything from them and you just walk around. You are standing in their Chatzar-courtyard without their Dass-permission and that is Gzaylah mamaash. To deceive them and just stand around and look at the animals is a problem of Matteh Akum-making a goy make a Mistake.

הלכות שבועות

מאת הרב שליט"א

1. Erev Shavuos

1.1) We do not say *Tachanun* from *Rosh Chodesh Sivan* through *Isru Chag Shavuos*. Some do not say *Tachanun* until the thirteenth of *Sivan* (six days after *Shavuos*).

1.2) Many have the custom to decorate their houses and the *shul* with flowers to remember the beauty of *Har Sinai*. Some choose to decorate their *shuls* specifically with trees, to remind us that on *Shavuos* Hashem judges the upcoming fruit crop (which comes from trees). Trees that are used as decorations are not *muktzeh* and may be moved on *Yom Tov*; however, leaves that fall off from them are *muktzeh*.

1.3) When *Erev Shavuos* falls out on *Shabbos*, one should be careful not to say on *Shabbos* "I have to sleep on *Shabbos* because I want to stay up learning *Motzei Shabbos*." However, one is permitted to think to himself that he should go to sleep *Shabbos* afternoon in order to stay up all night learning.

2. Shavuos Night

2.1) *Maariv* and *Kiddush* should not be said before *Tzeis Hakochavim* in order to have 49 complete days of the *Omer*. Women may light the candles earlier than that (but not before *Plag Haminchah*). Some ladies light candles before nightfall, as is done every *Erev Shabbos*.

2.2) There is a mitzvah of *Tosafes Yom Tov*, to accept on oneself *Yom Tov* before nightfall, like all other *Yom Tovim*.

2.3) Many people stay up the entire *Shavuos* night to learn, a *minhag* based on the *Zohar*.

2.4) Someone who went to sleep in his bed for at least half an hour after the night meal should say *Birchas Hatorah* before beginning to learn.

2.5) If someone stays up to learn the whole night, he does not need to stop at *alos hashachar* (daybreak) to wash his hands and hear *Birchas Hatorah*—he can wait until right before *davening*.

2.6) After staying up the whole night, one is not allowed to say the following *brachos* the next morning: - *Al Netilas Yodayim*

Birchas HaTorah

Elokai Nishamah

Hamavir Shainah Me'ainoy.

2.7) One who uses the bathroom may wash his hands and say *Al Netilas Yodayim*.

2.8) One who slept in a bed for more than half an hour during the previous day may say *Birchas Hatorah* in the morning.

2.9) If one fell asleep for an hour in the middle of the night at his *shtender*, he still may not say these *brachos*. However, if he fell asleep for more than three hours, he may say these *brachos*.

2.10) After *alos hashachar*, it is prohibited to eat. Drinking water, tea, or coffee is allowed.

2.11) Be careful not to put on (and make the *bracha* on) a *tallis* until the time you can differentiate between its white and blue strings.

2.12) After staying up the whole night, one who feels too exhausted to *daven* may go to sleep and get up later for *davening*; however, he must appoint a *shomer* to wake him up for *davening*.

3. Minhagei Shavuos

3.0) *Megillas Rus* is *leined* on *Shavuos*. In *Chutz La'aretz*, it is read on the second day. Someone from *Chutz La'aretz* who was in *Eretz Yisroel* and heard *Megillas Rus* on the first day does not need to hear it again on the second day.

3.1) The *minhag* is to read *Akdamus* before the *kohen* says the *bracha* on the *Torah*.

3.2) There is a custom to stand when the *Aseres Hadibros* are read aloud in *shul*. However, the *Rambam* wrote a response against such a practice. Thus, each person should follow his or her *minhag*.

3.3) Many make a point to eat dairy on *Shavuos*. There is also a *minhag* to drink beer on *Shavuos* night.

3.4) The *bracha* on cheesecake baked together with a pie crust/cake crust on the bottom is *mezonos*. However, if the crust is so thin that it does not give taste and it is only there to keep the cheese from falling apart, then the *bracha* is *shehakol*. If the cheese filling and the crust were not baked together, and both are there for their tastes, one would say first *mezonos* on the crust and then *shehakol* on the cheese. (This is also true with ice cream in a sugar cone, or an ice cream sandwich—two *brachos* should be made.)

3.5) The *bracha acharona* on cheesecake depends on how much was eaten from the *mezonos* part.

3.6) Before preparing for the second night of *Shavuos*, one should wait the same amount of time after *shkiah* that he would usually wait to end *Shabbos*.

הלכות יום טוב

מאת הרב שליט"א

1. Eating a meal on *erev Yom Tov* after the tenth hour is not permitted, therefore when *erev Yom Tov* is on *Shabbos*, one should eat the third seuda before the tenth hour. If one did not start before, he may eat a little, but not a full meal.

2. There is a mitzvah of honoring and enjoying *Yom Tov*, therefore preparing the seuda and the house for *Yom Tov* is a fulfillment of the mitzvah.

3. One should bathe, or at least wash his face, hands and legs, before *Yom Tov*. Therefore, when *erev Yom Tov* is on *Shabbos*, before *Yom Tov*, one should wash their face and hands, and then switch into their *Yom Tov* clothing. Men should *toivel* in the mikvah.

4. There is a mitzvah of *simcha* on *Yom Tov* – each person with what makes them happy.

5. One should have two seudos with *lechem mishneh*.

6. **Hadlakas Neiros** – On the first night, there are different *minhagim* when to light (before nightfall, after nightfall or before the seuda), and whether to make the *bracha* before lighting or after. If one does not know their *minhag*, she should light and recite the *bracha* as she does for every *Shabbos*. On the second night, one should light after the time *Shabbos* normally ends, from an existing fire, and do not extinguish the fire.

7. When *erev Yom Tov* is on *Shabbos*, the time for lighting the candles is after *צאת שבת* – the time one normally does work on *שבת*. One should also either say *והדליקנו* in *shemoneh esrei*, or say *קודש לקודש טוב*.

8. Both nights 2 *brachos* are made: טוב שהחיינו, יום של נר להדליק (Except for the second days

of *Pesach* when only טוב של יום is said).

9. At *Kiddush*, she may answer *אמן* to her husband's *שהחיינו*.

10. *havdalah* is said only over a cup of wine (without *בשמים* and candle).

11. Washing dishes on *Yom Tov* – same as on *Shabbos*, but hot water may be used (not from a *Junkers* boiler).

12. Sweeping and washing the floors – sweeping is permitted, washing is not permitted unless the floor is very dirty or sticky. One can pour water on dirty spots, and push the water away with a sponja stick.

13. Using a non-Jew – same as *Shabbos*. Consult a *Rav*.

14. Certain *melachos* are permitted for what must be eaten that same day – cooking, baking etc. (returning food to fire and placing food from the fridge on the fire is permitted on *Yom Tov* under all circumstances). However, one cannot do any of these *melachos* for the next day of *Yom Tov*.

15. One may cook a full pot of food or water, even though it is not all for that day.

16. It is prohibited to cook for a non-Jew.

17. Making a new fire is *אסור*. A fire can be lit from an existing fire. Raising or lowering a flame for the sake of the food is permitted.

18. Electric oven – Opening and closing the door is permissible, and one can use a *Shabbos* clock.

19. Squeezing fruits for their juice is *אסור*. However, it is permitted to squeeze them onto food. Wipes, squeezing wet hair, washing dishes with a sponge – same as *Shabbos*.

20. **Showering**: in case of real need – wash half

of the body then dry, then wash second half. One can use cold or warm water, liquid soap, and shampoo on head without lathering it (let the water do it). In case of difficulty and pain, one may take a full body shower. Dry the body without squeezing. Babies may be bathed normally in case of need. (Hot water from a *Junkers* boiler may not be used on *Yom Tov*.)

21. Carrying in a place without a reliable *eiruv* – permitted for that day's use; therefore when going to the park, only bring with you what is reasonable.

22. *Melacha* of borer – should be done in the normal way, the way it would be done during the week.

23. *Melacha* of *tochain* – those foods that when grinding them before *Yom Tov* will lose their freshness may be ground on *Yom Tov*. If it will not lose its freshness, then one must use a slight *shinui* in order to grind on *Yom Tov*.

24. Measuring – if it will make a difference, then it is permitted.

25. It is *אסור* to do any preparation on the first day for the second day, even if it involves no *melacha*. One may not set the table on the afternoon of the first day for the night-time meal.

26. One may fill a dirty pot with water, or rinse the pot, as this is a preventive measure.

27. It is permissible to take food out of the freezer to defrost on the first day for the second day, but it must be done early in the day and one should not speak out that they are doing it for the next day.

28. *Muktzeh* – it is permitted to move items of *muktzeh* for eating purposes.