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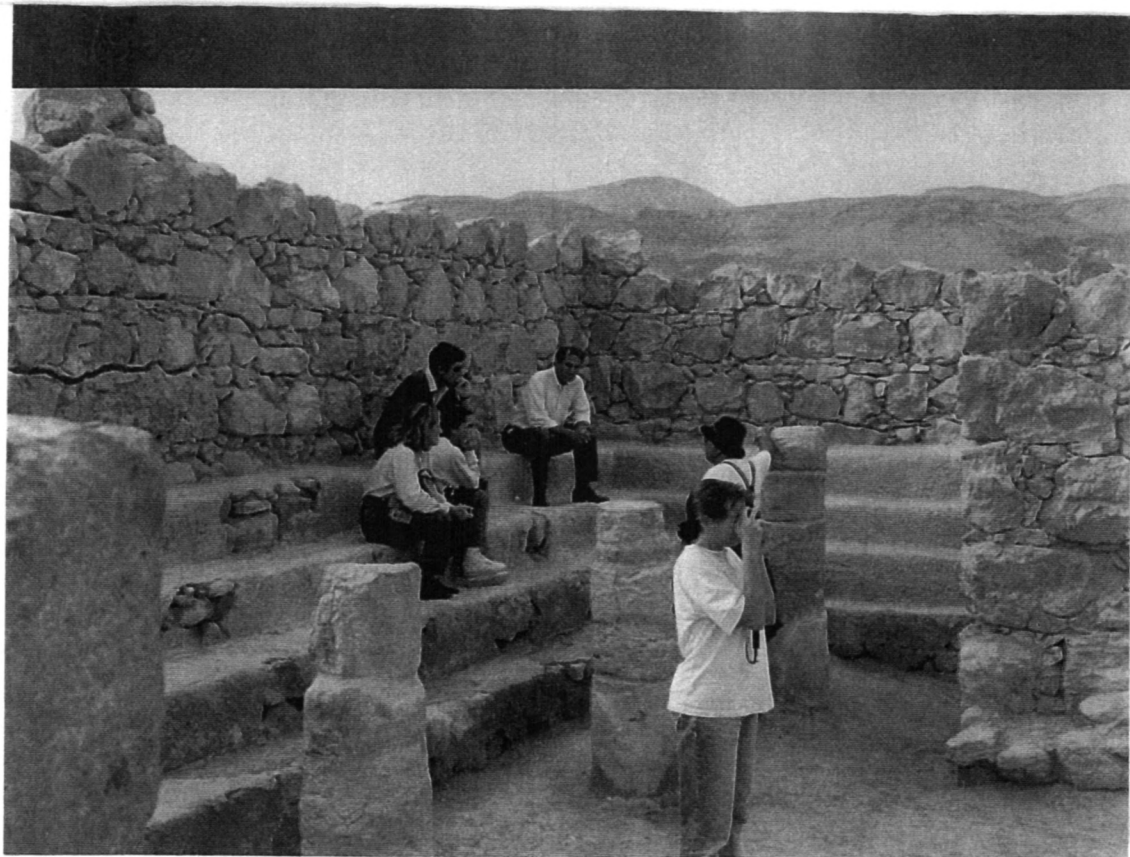
CHALLENGE! - See if you can answer the following questions:

- 1) Which is the only **יום טוב** which can fall out on Friday and Shabbos and about how often does this happen?
- 2) There are only two Parshios which can fall on the shabbos before **שבועות**. The two are either **במדבר** or **נשא**. When does it happen that we say **במדבר** and when does it happen that we say **נשא**.

And the answers for the challenge are:

- 1) The only **יום טוב** that can ever fall on Friday and Shabbos is.....**שבועות**
How often does this happen? A study of the next 60 years shows that this happens 18 times. It appears that this happens 30% of the time!
- 2) The only time that **נשא** falls on the shabbos before **שבועות** is if the following are true:
1) It is a leap year 2) **ראש השנה** of that year is on Thursday and 3) **פסח** is on a Sunday or a Tuesday. How often does this happen? A study of the next 60 years shows that this

This is just a nice picture of a shul from Massada



happens about 10% of the time. Since **נשא** appears a week earlier than usual, we break up **מטות--מסעי** into two separate weeks.

What are the piyyutim that we say on Shevuos? Most of these piyyutim were written in the 11th/12th centuries by R' Avrohom ben R' Yehudah Hacoen. The following material comes from the writings of Wolf Heidenheim in the early 1800's. Perhaps someday we will return to saying these piyyutim that were said for over 600 years.

ר' אברהם הכהן ב"ר יהודה הכהן חבר מעריב ליל ב' של שבועות [] לבני ווירמש, ואהבה לפ' נשא אחר שבועות, גם הוא חבר ס' ארבע טורים תמצאהו בש"י והי' בסוף האלף החמישי.**

[**] The 1832 edition inserts the following addition: **תחלתו אלוקים ביתה מושיב יחידים וגו' מצאתיו במחזור כ"י של שנת י"ח.**

[**]The 1860 edition makes adds the following two words **ובסידו' של בני ווירמש**

חבר מעריב ליל ב' של שבועות לבני ווירמש

The Roedelheim Machzor (1827) lists two sets of **מעריבים** for the second night of **שבועות**. One set is identified as being for **אייניגן קהילות אשכנז ורוב קהילות פולין**.

The author of this set, starting with **יצחק ברבי משה הלוי** is **וירד אלקים**. A second set starting with **א-ל אלקים ה'** is written by **ר' אליעזר ברבי נתן**. Thus Heidenheim must be referring to a third set of **מעריבים** for the people of Worms.

Landshuth (Amude Ha-avodah) says the following piyyut, from the Worms Machzor, is the one Heidenheim refers to and it says **זה תחילת הפיוט**:

**אלוקים ביתה מושב יחידים, בכושרות היציא אהובי וידידי,
רחפם באברתו ודלם מכף רים, הגיה חשכם והעריב אור מעבידים
מקץ מועדים וירחי' שלשה, הנחילים עדות דת מורשה,
כתובת הורם טהרה ופרישה נצח באהבתו בנו להתקדשה.
ואח"כ פיוט ע"ס א"ב וחתום בו אברהם הכהן בן יהודה הכהן. והפי"ט הלך בדרך
הקליר והכניס בפיוטו אגודות ומדרשים.**

ואהבה לפ' נשא אחר שבועות

This statement is very difficult to understand. Perhaps the following explanation will help but there are still many questions unanswered.

Among the piyyutim of **ר' אברהם ב"ר יהודה** is **נשא אחר שבועות**.

These are piyyutim for the shabbos after shevuos. This shabbos is always either **בהעלותך** or **נשא**.

First, some general information about this shabbos. A study of the years 1943 to 2100 reveals that over this period of 157 years, 141 times (90%) the shabbos after Shevuos was **פרשת נשא**.

There were 16 times (10%) where the shabbos after Shevuos was **פרשת בהעלתך**.

How can you determine what will happen in any one year? The following formula (thanks to Menashe Segan-Kohanim of Los Angeles) can be used. If (1) Pesach falls on a Tuesday and (2) the following year is a leap year, then during the second year Pesach will always fall on a Sunday (6/157 times) or on a Tuesday (10/157 times) and the shabbos before Shevuos will be **פרשת נשא**.

Now to try to understand Heidenheim's statement. Although Heidenheim does not mention the piyyut by name, perhaps he was referring to **אשר יחדו, עם ידיו** which spells out the name of the author which is **אברהם**. The name appears in the words **אשר--בעדת--רבנות--החזקתי--מעון** which are the beginning words of each verse.

The **סדור שפה ברורה** (12th edition published in 1841), published by Heidenheim, indicates the following:

(1) When the shabbos before Shevuos is **פרשת במדבר** then say the following:

For **מאורה** there is no piyyut

For **אהבה** say the piyyut of **אימתי, יונה יעלת חן**.

then the shabbos after Shevuos is **פרשת נשא** where we say the following:

For **מאורה** there is no piyyut

For **אהבה** say the piyyut of **אשר יחדו, עם ידיו**.

(2) When the shabbos before Shevuos is **פרשת נשא** then say the following:

For **מאורה** say the piyyut of **אשר יחדו, עם ידיו**

For **אהבה** say the piyyut of **אימתי, יונה יעלת חן**

then the shabbos after Shevuos is **פרשת בהעלתך** where we say the following:

For **מאורה** say the piyyut of **אשר יצר, אור וצר**.

For **אהבה** say the piyyut of **אשר יחדו, עם ידיו*****

(***It is not clear from the machzor whether you say this last piyyut on this shabbos also since it was already said on the previous shabbos. I assume from Heidenheim's statement that it is only said for **אהבה** when **פרשת נשא** falls on the shabbos after Shevuos.)

Because this piyyut is said at two different places, depending on when we read **פרשת נשא** and since this piyyut is not commonly said, I believe that the publishers of the machzorim that we have today may have erred since the **מחזר כל בו** and the **סדור אוצר התפילות** as well as the **סדר עבודת ישראל** have all listed this piyyut as always being part of **מאורה**. (see the following section)

The **מחזר כל בו** indicates the following:

(1) When the shabbos before Shevuos is **פרשת במדבר** then say the following:

For **מאורה** there is no piyyut

For **אהבה** say the piyyut of **אימתי, יונה יעלת חן**.

then the shabbos after Shevuos is **פרשת נשא** where we say the following:

For **מאורה** say the piyyut of **אשר יחדו, עם ידיו**.

For **אהבה** there is no piyyut

(2) When the shabbos before Shevuos is **פרשת נשא** then say the following:

For **מאורה** say the piyyut of **אשר יחדו, עם ידידיו**

For **אהבה** say the piyyut of **אימתי, יונה יעלה חן**

When the shabbos after Shevuos is **פרשת בהעלתך** where we say the following:

For **מאורה** say the piyyut of **אשר יצר, אור וצר**.

For **אהבה** there is no piyyut

Learn some interesting history from the Library Times

Rabbi Yechezkal Landau - Noda Biyehudah

רבי יחזקאל לנדא -- נודע ביהודה

Rabbi Landau was born in Apta, Poland in 1713. He died in Prague, Bohemia in 1793.

Rabbi Landau first studied under Rabbi Yitzchok of Ludmir. At age 14 he went to the city of Brody where he continued his studies and settled there. In 1734 he was appointed as a dayan of the city. In 1746 he was appointed rabbi of Yampoli, Podolia. In 1755 he was appointed the rabbi of Prague where he headed the yeshiva. He is best known for his **שו"ת נודע ביהודה**.

The name **נודע ביהודה** comes from **תהילים פרק ע"ז פסוק ב'** where it says **נודע ביהודה אלוקים בישראל גדל שמו**

Challenge! If you go to Eretz Yisroel after Shevuos (in some years) you will find that they are not reading the same parsha (for about three weeks) as the parsha read in America. What would cause this to happen?

From the archives:

