בא

משבת לשבת

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HALACHA V'HALICHA… By Rav Chaim Schabes

In the deepest darkness in מצרים, to the point that the darkness was tangible- וימש חושך- at a time when no ray of light was able to penetrate, there was one light that functioned and shone, the light of תורה. ולכל בני ישראל היה אור במושבותם - where did B'nai Yisrael have light from? The Midrash explains: ועליהם נאמר: נר לרגלי דבריך ואור לנתיבתי - the word of Hashem shone upon them, because the light of Torah is so potent that it can pierce through the most awesome darkness, and bring brightness and warmth to the farthest corners.

There is a מצוה to add onto Shabbos and Yom Tov both at the beginning and at the end (OC 261:2), and therefore everyone must accept the Shabbos or Yom Tov while it is still day, and refrain from doing any מלאכה. This מצוה is called תוספת שבת or תוספת יום טוב and both men and women are obligated in this mitzvah (MB 19). Many people are not aware that in order to fulfill this mitzvah, it is not enough that one just refrain from doing *melacha*; rather, it must also be accepted verbally, which can be done through lighting candles (for the women), or for the men, by either answering ברכו provided that it is said at the time of תוספת שבת, or by stating verbally that "I am hereby accepting Shabbos in order to fulfill מצות תוספת שבת" (this last point is based on the majority of Poskim that hold this to be a מצוה דאורייתא and therefore מצוות צריכות כונה)(MB 21); nevertheless, if one accepted Shabbos mentally, it is considered a valid acceptance (although the רמ"א in סי' תק"נג ס"א וסי' תר"ח ס"ג holds that accepting in one's mind is not considered a קבלה, the MB in סי' תק"נג סק"ב writes that the ב"ח holds that it is a קבלה, and the Vilna Gaon agrees with him) and one would have to refrain from *melacha* (although it is משמע that one may not be יוצא the מצוה with thought alone). According to our *minhag* that we say מזמור שיר ליום השבת, and when שבת doesn't fall on Yom Tov or Chol Hamo'ed we say בואי בשלום in לכה דודי, we are מקבל שבת at that point, just like women do with the lighting of the candles (MB 31). The time of תוספת שבת is about 2 min. before sunset; however, MB (23) writes that if one is able, one should be מקבל שבת around 20 min. before sunset (to be יוצא the opinion of the יראים who holds that בין השמשות starts ¾ of a מיל before שקיעה, and according to him, a מיל is 24 min. therefore it would be 18 (accurate) min. before שקיעה). According to this, one would have to have finished davening מנחה before that. One could be מקבל שבת from פלג המנחה on, whch is one and a quarter hours שעות זמניות before שקיעה, and if someone is מקבל שבת before that, it is not valid at all (Ra"ma 261:2). MB writes (233:14) that even during regular weekdays it is preferable to daven *mincha* without a *minyan*, rather than daven with a *minyan* but after שקיעה; on *erev* Shabbos, one should be extra careful, because by davening too close to שקיעה one will be מבטל the מצוה of תוספת שבת, which according to most Poskim is a מצוה מן התורה (MB 19). If someone was מקבל שבת before davening מנחה, he is no longer allowed to daven מנחה, and he would have to daven תפילת תשלומים, meaning, he would have to say the *ma'ariv shmone esrei* two times (MB 233:43). If a part of the ציבור is late for קבלת שבת, the rest of the ציבור should not wait for them (MB 263:64), and they need not wait even for an אדם גדול (Aruch Hashulchan 263:28), so that they don't forgo the מצוה of תוספת שבת before the שקיעה.

THOUGHTS ON THE HAFTARA … By Rabbi Yaakov Shapiro **(Yirmiyahu 46:13- 28)**

As we constantly stress, the Sefrei Neviim should not be viewed as 'history books' but rather a collection of specific messages from Hashem to His people. But sometimes to clearly understand the message one needs to have a basic understanding of the historical events surrounding it. Our Haftara is a perfect example. Yirmiyahu, in a *nevuah* very similar, and in many ways identical, to the one given to Yechezkel (Yechezkel 28:25-29:21 normally the Haftara for Parshas Va'era), calls upon Nevuchadnetzar to rise up against Egypt and to utterly destroy her. But in the last 2 *pesukim* of the Haftara he switches gears and speaks to the Jewish people, encouraging them, and promising that they will not be destroyed. What is the significance of these *pesukim*, which contain a seemingly out-of-place message in a prophecy directed at Egypt? Furthermore, these 2 *pesukim* are a repetition practically verbatim of an earlier *nevuah* of Yirmiyahu (30:10-11) to the Jewish people; why repeat them again in our Haftara? To answer these questions, we need an historical background to our Haftara. After the destruction of the first Bais Hamikdash and the exile of most of the Jews to Babylonia there still remained in the land of Israel a number of Jews. Gedalyahu ben Achikam was appointed their leader by the king of Bavel, but soon after was assassinated by Yishmael ben Nesanya. Although the assassins fled to Amon, the remaining Jews feared they would be blamed for Gedalya's death and decided to escape to Egypt. Before leaving, they decided to consult Yirmiyahu who eventually brought them word from Hashem that they should under no circumstances go down to Egypt! Unfortunately, they wantonly ignored Hashem's command and went down anyway. Chronologically, our Haftara occurs not long after these events. As explained previously, the destruction of Egypt was to be absolute, with no living being to found there for 40 years, including these Jews who had gone down. When the rest of the Jews scattered throughout the world saw what had happened to Egypt and to their brothers there, they began to fear that the same fate awaited them where they resided. Yirmiyahu reassured them that while there was a general promise that the Jews in Galus were to eventually come home and would not be destroyed, it only applied to those who had been taken out of Eretz Yisrael against their will; but those who went against the words of Hashem and chose on their own to leave might, and in the case of those in Egypt would, not return!

ON LANGUAGE… By R' Moshe Orlian

Ibn Ezra mentions two interesting points on the same *pasuk* (Sh'mos 12:37), which relates that **ויסעו בני ישראל מרעְמסס**. First, on the word **ויסעו**, "they traveled", Ibn Ezra points out that the **ס** should really get a *dagesh*. This is because the pattern for roots beginning with a **נ**, such as **נסע** here, is that in constructs where the root-**נ** drops out the following letter gets a *dagesh*, such as in the word **ויתְּנו** (where the first **נ** of the root **נתנ** drops out). Ibn Ezra suggests that this is "perhaps" to facilitate pronunciation. Second, he notes that **רעְמסס** here has a *sh'va* under the **ע** while in Sh'mos 1:11 there is a *patach* under the **ע** (**רַעמסס**). He distinguishes between the two vocalizations, saying that the *patach* version refers to the <u>city</u> itself while the *sh'va* version refers to the <u>region</u> including the city. In support of this it should be noted that in B'reishis 47:11 it says **ארץ רעְמסס**, using **ארץ**, "land of", to describe **רעְמסס**, also with a *sh'va*, and it is not referred to as "city of" **רַעמסס**. In addition to the three citations already mentioned, **רעְמסס** appears only two other times in TaNaCh, both exactly as it appears here: **ויסעו מרעְמסס**, with a *sh'va.*

SHABBOS SCHEDULE – KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוזק"ש	שחרית	שקיעה	מנחה	הדלק"נ
5:35	4:15	9:42	6:50/8:30	4:44	4:29	4:26

SHACHARIS Sun 7:45, Mon-Fri 7:00; ***MAARIV*** Mon-Th 9:00; ***MINCHA/MAARIV*** Sun 4:33, next Fri. 4:36

KNESSES NEWS

NEW TIME for weekday Ma'ariv is 9PM
SHIUR/MISHMAR and cholent for 7th-8th grade boys at the Shul, Wednesdays 8:45-9:30PM, by Rabbi Dovid Rubin

COMMUNITY CORNER

PIRCHEI in the Shul, Shabbos afternoon, 2:30-3:30; ***AVOS U'BANIM*** Motz'ei Shabbos 6:30-7:30, with special prizes
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** 1:30/**הדלק"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. 12:40&1:40; ***MAARIV*** daily 7:30/9:15PM; ***SHACHARIS*** Mo-Fr. 6:40; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael
NEW: Maseches Kesuvos (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM,
Hilchos Shabbos *chabura*, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **חומש**, Shabbos 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 Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 3PM, by Rabbi Donny Frank, at D. Frank, 108 South Gate
Mondays new time 8:15PM, **Sefer Shoftim**, by Mrs. Aviva Orlian, 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 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

What is the significance of the mitzvah of "*peter chamor*" (redeeming the first born of a donkey, by giving a Kohen a sheep)? What is the reason for the Torah's isolating a *chamor* for this *mitzvah*? Furthermore, why must we commit such a violent act, axing it at the neck, if the *mitzvah* is not fulfilled? Well, S'forno understands the complexities involved in this *mitzvah* to be the motivating force behind the question we usually ascribe to the "*ben tam*", the third of the proverbial four sons, when he asks **מה זאת**?. Most of us are used to thinking of the question as related directly to the Pesach seder. Indeed, this is the intention of the Ba'al Haggadah in placing the *ben tam*'s question, too, in the center of the evening's events. But S'forno understands the question to be directly related to the *mitzvah* of *peter chamor*, and not one asked necessarily by a *ben tam*. Imagine. One has just learned about the *mitzvah* of *peter chamor*, or the killing of the donkey by axing his head off, if not redeemed. One asks: Since when do we find any concept of *kedusha* whatsoever operative by a non-kosher animal? And imagine if "your son" (**בנך**) happened to have been present at the more graphic end of the ceremony, (the axing). This forces him to shout **מה זאת?!**. Or as we might have said: "What in the world is going on here?" S'forno sees this as a legitimate question asked by *any* son of Yisrael, not just the simple one. The answer lies in the events surrounding Yetzi'as Mitzrayim. S'forno says that travelers in the time of the Pharaohs carried their possessions on wagons. (One immediately calls to mind the events surrounding the gifts to Ya'akov by Yosef: "**וירא את העגלות**") But due to the extraordinary haste with which Bnei Yisrael were pressured to leave Egypt, and due to all manners of wealth in their arms, they had no time to find or load wagons. Instead, the donkeys did their work. But more: the donkeys ended up carrying much larger burdens than normal, in place of the unavailable wagons. This act of *chessed* catapulted these otherwise stubborn, spiritually unclean beasts into objects of *mitzvah*. All first-born donkeys, alone among non-kosher animals, are to be redeemed… otherwise, killed. They are not private property until one has paid his due. But S'forno goes further. The last words of the *parasha* are meant as further explanation of this otherwise difficult *mitzvah*. Par'oh, as we learned in S'forno last week, could have redeemed himself and his entire nation by sending out Yisrael voluntarily, earlier on in the *makkos* tournament. S'forno reminds us that Mitzrayim is compared to a donkey. (see Yechezkel 23:20, **אשר בשר חמורים בשרם**) And Yisrael is compared to a lamb (see Yirmiyah, 50:17 and Yechezkel 34:17). Now all fits into place. Par'oh (the donkey) should have been redeemed by allowing the freedom to worship Hashem to Yisrael (the sheep, lamb). Instead, when Par'oh became so stubborn that he would not fulfill his duty, Hashem then killed the sons of Mitzrayim (compared to donkeys), "cutting them off" **על כן אני זובח לה' כל פטר רחם**: Therefore, if one fails to redeem a donkey with a sheep he too must kill the donkey. The Torah, says S'forno, provides its own answer and explanation to this elusive *mitzvah*.

A GIGANTIC LITTLE SECRET" … By Rabbi Yosef Schwab

החדש הזה לכם - This is well known as the first *mitzvah* given to Bnai Yisrael as a nation. The first mitzvah given to a Jew is **ברית מילה**, while the first mitzvah in the Torah altogether is **פרו ורבו**.