

HALACHA V'HALICHA... By Rav Chaim Schabes

נעשה ונשמע - It is possible that one won't fully understand, therefore there must be a commitment of *נעשה*, to do as Hashem commands, even before one understands properly, and then *נשמע*. Through the learning of the Torah one will come to understand, which means that we commit ourselves to try to understand all matters of Torah. This could be understood, wrote Rav Moshe ZT"L, from the initial words of Bnai Yisrael: *כל אשר דבר ה'* - just like until now we did because of Hashem's instruction, not because of our degree of understanding, so too we will continue, but we will also invest effort to understand in the future.

When a lefty carries a Sefer Torah, he should carry it with his right arm (MB 282:1). The reasons written for this are (MB 134:14) because the Torah was given with the right hand, as the *pasuk* states: *וימינו החבקני* which means that the right hand is the one which embraces the Torah, and also, because the Torah was given with the right hand, as the *pasuk* says: *מימינו אש דת למש*. When holding a *kos shel b'racha*, like during *kiddush* or *birchas hamazon*, the MB's opinion (183:20) is that a lefty should hold it with the left hand, and that would be the position of *minhag Ashkenaz*, but Kaf Hahayim (183:29) and Ben Ish Hai (Sh'lach: 19) hold that it should be held with the right hand (*minhag Sefaradi*). When one says a *b'racha* over food it should be held in one's right hand, and the MB (206:18) holds that a lefty should hold it with the left hand, while Kaf Hahayim says according to the Mekubalim a lefty should also hold it in the right hand. The same argument is brought down about handing or receiving a *sefer*: MB says left for a lefty while KHH says right. Everyone agrees that when reclining on the night of the *seder* on Pesach, a lefty also reclines on the left side, because the main reason for doing so is the potential danger of the food going down on the wrong side. It is proper to blow the *shofar* from the right side of the mouth, even for a lefty (Shaar Hatziyun 585:18). Shulchan Aruch holds that a lefty also holds the *lulav* in the right hand and the *esrog* in the left hand (651:3), but Ra"ma holds the opposite; MB holds like Ra"ma (Ashkenaz), while KHH (Sefaradi) says that after the initial taking like the Shulchan Aruch, he should switch hands to be *yotzei* according to all opinions. The *hadassim* are tied to the right of the *lulav*, and the *aravos* to the left of it, and the same is true for a lefty (MB 651:12). The *mezuzah* is set on the right doorpost even if all the residents of the house are lefties (Shach YD 289:5). A completely ambidextrous person, whose both hands function equally and are just as strong, is considered a righty for everything, and the same is true even if it is easier for him to work with the left hand, but he writes with the right hand (Shaarei Tshuva 651:6): but if he can do everything with both hands, and it is easier for him to do everything with the left, including writing, he is considered a lefty. If a lefty does everything with his left hand except for writing, which he does with the right hand, he is considered a lefty concerning all the rest of the *mitzvos*, except for *t'fillin* where there is a big dispute, and therefore he takes the *lulav* in the left hand. If someone writes with the right hand and does everything else with the left, or vice versa, the opinion of the MB is (27:27) that concerning *t'fillin* we go after the hand that he writes with, and he puts *t'fillin* on the other hand, and he clarifies in the Biur Halacha that according to all opinions if he writes with the right hand, and he does other things with the left hand because it is easier, but he is able to do some work with the right hand that he writes with, he should put *t'fillin* on the left arm, because he is considered ambidextrous, and each hand has a different quality.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (**Melachim II 12:1-17**)

This week we begin the reading of the **ד' פרשיות**. These 4 special readings leading up to Pesach, which do not necessarily occur on consecutive weeks, start the Shabbos before Rosh Chodesh Adar and end the Shabos before Rosh Chodesh Nisan. On each of these Shabbosos we read a special maftir and associated haftara (see Megilah 29a). This week's haftara, for Shekalim, is referred to by the *gemara* as the haftara of **הכהן ירויידע**. In it we read how King Yoash decides to re-beautify the Bais Hamikdash. To collect the necessary funds, he directs the *kohanim* to collect money for the work, including the *machatzis hashekkel* the people were obligated to give every year. There are a couple of questions: first of all, if it was Yoash who decided to do this *mitzvah*, why does the *gemara* refer to the haftara by Yehoyada's name? Secondly, the *machatzis hashekkel* is designated for the *korbenos tzibur*, not for the *bedek habayis*, so where's the connection to Parsas Shekalim? The Malbim, based on the words of the *torah* 'אש הרוח' (12:3), explains that throughout their relationship Yoash always listened to Yehoyada's advice, but never learned from his mentor to do good on his own. Therefore, Chazal referred to the haftara by the name of the person who really served Hashem with all his heart, Yehoyada. Before the reign of Yoash, the *korban tamid* was not brought and the *machatzis hashekkel* was not collected. Yoash reinstated this practice, which explains the general connection to Parshas Shekalim. The Radak further explains that when the *kohanim* went out to remind the people of their responsibilities, as Yoash ordered, the truly good people who heeded the call not only gave the *machatzis hashekkel* for that year, but also gave the equivalent monies that they hadn't given the years before! It was with this 'extra' money that the Bais Hamikdash was repaired.

ON LANGUAGE... By R' Moshe Orlan

Among the many precepts presented in *parashas Mishpatim* is (Sh'mos 22:19) זובח לאלהים זכרם - "he who offers to the [false] gods should be put to death". As Rashi explains, the word *אלוהים* by itself has a *chataf-segol* under the *א*, which is tantamount to a *sh'va*. As such, a prefix-letter such as *ל* ("to") cannot itself get a *sh'va* before the *א*, since 2 *shva*'s can't come at the beginning of a word. Typically, instead, in non-definite (*ה' הידיעה*) situations the prefix-letter would get a *tzeireh*, as in (Devarim 30:17) לאלוהים אחרים. In this case, *לאלוהים* (pronounced "lay-lo-HIM") means "to gods". Hence, says Rashi, the need for it to be followed by a descriptive word, such as *אחרים*, to identify which gods. In our *pasuk*, however, the *ל* has a *kamatz*, indicating the definite article "the", and would be translated as "to the gods", without needing specification. In our context, this clearly refers to the foreign gods, the prohibitions against which are mentioned elsewhere but here assumed to be understood. Grammatically, Ibn Ezra agrees with Rashi but explains that "the gods" here is referring to the former gods of the *geirim*, who are mentioned in the *pasuk* following, and not to all false gods.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
הולדק'ין	מנחה	שכינה	הולדק'ין	מנחה	שכינה	הולדק'ין
6:28	5:08	9:26	6:50/8:20	5:37	5:22	5:19

ROSH CHODESH Tuesday and Wednesday, Shacharis 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 8:00/9:30; **MINCHA/MAARIV** Sun 5:26, next Fri. 5:30 (candles 5:27)

KNESSES KNEWS

MASMIDEI YISRAEL Friday night learning, for boys grades 6-8, Fri. night **8:30PM** in the Shul

MAZEL TOV! to Mr. and Mrs. Levi and Karen Kluger on the Bar Mitzvah of their son Shimon

MAZEL TOV! to Mr. and Mrs. Yissochor and Malkie Heinemann on the birth of a granddaughter, to Mr. and Mrs. Moshe Heinemann

SPECIAL SHIURIM for men on **טלורת המשפחה שלום בית**, 8:10PM, at Tefilla L'Moshe Tues., Feb 24; at Knesses Yisrael Tues. Mar. 3

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 7:15-8:15PM

MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

FRIDAY NIGHT Avos Ubanim at Zichron Yehuda (Rabbi Bronspigel) 7:45PM, & Chumash shiur for men, rotating speakers

MINCHA at Tefilla L'Moshe, M-Th 4PM; Sun. 1:30/15m>*shki'a*; **שבת** 1:30/3:00/*הדלק'ין*; **MAARIV** Sun. 40m>*shki'a*; M-Th 7:00; 8:15/9:45

DAILY SHACHARIS at Kehillat New Hempstead 6:00; **SHACHARIS** at Tefilla L'Moshe Sun. 7:30/8:30

MINCHA at Zichron Yehuda (2 Kakiat Ln) Sun. 1:30PM; **MAARIV** daily at 9:15PM; **SHACHARIS** Mon.-Fri. 6:40; Sun. 6:30/7:30

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KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 5:40AM at Zichron Yehuda (*chabura*)

Maseches Chullin (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 by R' Bronspigel at Zichron Yehuda

Maseches Brachos, Shabbos morning, half hour before Shacharis, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlan, at Levy, 29 Fessler

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

S'forno utilizes a phrase in this week's *paresha* to teach us the need to be "gedolim" in sensitivity. He illustrates how much Hashem makes Himself available to the cries of the indefensible; to those who have no one but Hashem to whom they can turn. In attempting to understand S'forno's point of departure in the text, Rav Pelcovitz homes in on the choice of language in the Torah (22:26): **וְשָׁמַעְתִּי כִּי תָנַן אֱנִי**: By Rabbi Shmuel Burstein

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FROM THE PEN OF RAV S.R. HIRSCH... By Rabbi Naftoly Katzenstein

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- **אם כסף תלוה את עמי את העני עמו** - In all other places where the *shoresh* **לוֹהֶה** appears not in the context lending, the meaning is "attachment", or coming together, for someone's direct benefit. For example, in Bereishis, "הַפָּעָם לֹהֶה אֲשֵׁר עָלָי", Leah desires the connection with Yaakov. Another example is in Megillas Esther, "קִימָו וְקִבְּלוּ הַיְהוּדִים וְכָל הַגְּלִילִים עַלְيָהֶם", all those who wanted to attach themselves to the Jews. In both these cases the word describes a strong attachment for the benefit of the person attaching himself. In our *pasuk*, the *תלוה*, the connection, is not on the word **כסף** but rather the word **עני**. This combination shows us that through giving a loan to the poor person, **you** are connecting to him. The word **עני** is placed after the word **עמי** to emphasize the point that when you extend a loan, do not view it as if you are giving it to a poor person but rather to **עמי**, to one who is part of Hashem's nation. In fact, when **ז'** initially takes as **בָּנֵי** as a nation, the words are "**לְקֹהֶת אֶתְכֶם**" **לְלִיל עַם**". The purpose of us becoming Hashem's nation is not so much to serve in the Beis Hamikdash, as to become a unified people through the Torah and *mitzvos*. Says R' Hirsch, this is what **לוֹהֶה** comes to teach us. When we understand that extending a loan is not a favor, but a duty, we will then realize we are all part of the same community and Hashem's chosen nation.

A GIGANTIC LITTLE SECRET" ... By Rabbi Yosef Schwab

אֲנָשִׁי קָדוֹשׁ תְּהִינָּה - The seemingly superfluous ending- **ן** comes as a *remez* that in order to achieve the proper level of *kedusha*, one must first transverse the 50 (**ג** in *gematria*) gates of *bina* (understanding)...