

HALACHA V'HALICHA... By Rav Chaim Schabes

The Chafetz Chaim used to feel a live reality in every word of Torah, much as a regular person senses natural occurrences; more than that, he used to see the reality of natural laws only if they had a basis in the Torah. He once expressed this himself: how do we know that the sun will rise tomorrow? Because the *pasuk* states *יום ולילה לא ישבותו*.

Shulchan Aruch (OC 155:1) writes that one is obligated to schedule a time to learn Torah every day, and that the time should be fixed. One should not cancel it even if he thinks he will be able to earn a lot by doing so. The main feature of being *kove'a* times for Torah is that one doesn't skip even one day, and thus it is considered that he learns constantly (like the *korban "tamid"*, even though it was only one sheep in the morning and one in the afternoon, MB 4). Mishna B'rura (6) writes that even if one does not know how to learn, he should still go to the *bais midrash*, and he will be rewarded for going, and even if he does not understand what they are learning, it is nonetheless a *mitzvah* to remain in the *bais midrash*. One is not exempt from learning because he does not remember what he learnt, as the Or Zarua writes (Hilchos Krias Shma 6) that a person who toils in learning Torah as much as he is able, even if he produced very little, will be paid like the one who worked as much as he did and produced a lot, because the reward is according to the effort. Sefer Chasidim (874) writes that whatever work we put into learning in this world, even if one does not have good memory, he will remember everything in the world to come. One should *daven* that he and his children should be successful in Torah, and concentrate during the *b'racha* of *ahava rabba* (Rav Akiva Eiger YD 376 writes that it is a *segula* for memory), and one should do the different things that help memory, like the *gemarah* writes (Baba Metziah 107b) that eating breakfast is helpful for one's memory, learning in a *bais medrash* (Yerushalmi Brachos 5:1), learning out loud (YD 246:22), learning with happiness and song (Tosfos Megillah 32), and kissing the *sefer* when one opens it and closes it (Or Tzadikim 22:17). Finally, *סייג להכמה שתיקה*, the Tashbatz in Magen Avos writes that generally being quiet is also a *segula* for remembering Torah, etc.

A person is obligated to learn Torah *shebichtav*, meaning *tanach*, as well as *mishna*, *gemarah* and *poskim*; *ba'alei batim* who learn only 3 or 4 hours a day should not learn only *gemarah*, because they will not fulfill their obligation this way. Rather, they must also learn *halacha*, each one according to his ability (MB 3). Nowadays, when many don't learn as many hours as the Mishna B'rura prescribes, nevertheless, one must divide his learning time every day between all the different areas named, meaning, to learn *tanach*, *mishnayos*, *gemarah*, and stress the learning of *halacha*, and some *mussar*. One should keep in mind the words of the Ramban's letter, that when we get up from learning, we should always see if there is something we learned that can be applied to daily life. Learning should always be with happiness and pleasure (Levush 47), and one should rejoice and enjoy his learning, and then, the words of Torah will flow through his bloodstream (Eglei Tal, intro.). The time to fulfill the *mitzvah* of learning Torah is the whole day, any time one has available, and if one has time and he does not use it for learning, he comes close to what our *chachamim* said regarding the *pasuk* of *כי דבר ה' בזה*, that it is referring to someone who is able to learn Torah and doesn't do so. If an emergency came up, and one was not able to learn at his set time, he must consider it as a debt, and pay it back at later in the day, and even during the normal slot that he must skip, he should try to learn at least one *mishna* or one *pasuk*, so that his set schedule should not become completely annulled (MB 4).

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (**Yeshaya 66:1-24**)

The Gemara (Megillah 31a) tells us that when Rosh Chodesh falls on a Shabbos we read the *haftara* of *היה מדי חדש בחדשו* referring to the next-to-last *passuk* of the *haftara*. The navi chastises the people about their actions and attitude: of what value are Korbanos brought to the Bais HaMikdash while at the same time the owners are participating in all sorts of *avoda zara*? Is that what Hashem wants? The navi goes so far as to compare such actions to committing murder!!! The navi continues to warn of the terrible punishments awaiting the *reshaim* who continue their evil ways, and at the end of the *haftara*, tells how all the *goyim* will ultimately come to the Bais HaMikdash every Rosh Chodesh and Shabbos. Yechezkel (40:1-3) also mentions Rosh Chodesh and Shabbos as a time the *goyim* will come to praise Hashem at the Bais HaMikdash. Of all the *chagim*, the navi specifically mentions only Rosh Chodesh and Shabbos. Why? It appears that in the time of the neviim the *Yiden* would especially seek out Hashem by either going to the Bais HaMikdash or the navi on Rosh Chodesh and Shabbos. We see this also in the *haftara* of *parashas Vayeira* (Melachim II 4:23), where the husband of the Shunamis asks her why she has chosen to visit the navi on a regular weekday, saying "today is not Rosh Chodesh or Shabbos". Of course Hashem is available to us at all times; but Rosh Chodesh and Shabbos have an **extra** something that helps those looking for an extra 'push'. This is still true today; of course we must be satisfied with our Shuls and Batei Midrash, and on what better day to remind us of this great opportunity than on.... Shabbos - Rosh Chodesh!

ON LANGUAGE ... By R' Moshe Orlian

In deciding what to do with the people of Bavel, Hashem says (B'reishis 11:7) *הבה נרדה ונבלה שם שפתם*. There are 2 basic approaches to understanding the word *ונבלה* ("ve-na-ve-LA"). The first view treats the *נ* of *ונבלה* as the *נ* indicative of *binyan nif'al*. As such, the subject of this verb is *שפתם*, and it would be translated as "their language will become confused" (*nif'al* is passive). According to this, *ונבלה* would be a variation of *ונתבללה*. Others, Rashi included, argue that the *נ* of *ונבלה* represents the first person plural, as does the *נ* of *נרדה* in the same *passuk*. The subject of the verb would then be Hashem and his hypothetical "*bais din*" (hence the plural), and the translation would be "we will confuse their language".

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

קץ קץ כל בשר בא לפני, referring to the destruction of life on earth during the Flood, equals 190 in *gematria*. This alludes to the fact that the destruction occurred over 190 days: 40 days of rain + 150 days of the springs spewing forth.

SHABBOS SCHEDULE - KNESSES YISRAEL

| שבת | | | ערב שבת | | | |
|-------|------|----------|-----------|-------|------|--------|
| מצריב | מנחה | סוּזְק"ש | שחרית | שקיעה | מנחה | הדלק"נ |
| 7:15 | 5:55 | 9:52 | 6:50/8:30 | 6:27 | 6:12 | 6:09 |

Monday: SHACHARIS at 6:50; **Thursday** at 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 6:10, next Fri. 6:01

KNESSES NEWS

MAZEL TOV! to the extended Salzman family on the birth of twin great-/granddaughters

MAZEL TOV! to Mr. and Mrs. Asher and Sandra Jacobs on the birth of a grandson, to Mr. and Mrs. Yossi Zeidel

MAZEL TOV! to Mr. and Mrs. Yanky and Malka Horowitz on the birth of a son

MAZEL TOV! to Mr. and Mrs. Zev and Chanie Juravel on the engagement of their son Yehoshua to Devorah Dworetzky

MAZEL TOV! to Rabbi and Mrs. Yaakov and Yonah Shapiro on the engagement of their son Uri to Shevy Kastel

MAZEL TOV! to Rabbi and Mrs. Yitzchok and Tirza Wealcach on the engagement of their daughter Sara Chana to Yosef Rohinsky

NEW SHIUR/MISHMAR and cholent for 7th-8th grade boys at the Shul, Thursdays 8:45-9:30PM, by Rabbi Dovid Rubin

COMMUNITY CORNER

Anyone interested in a 6AM Shacharis minyan Mon-Fri (at Zichron Yehuda) please call 347-578-3104 for more info

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. 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

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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, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

Maseches Sukkah, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Shabbos 5PM, Rabbi Zezi Abish, at Yaakov Lehmann, 76 South Gate

Mondays 8:40PM, **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 makes man so special? The answer is revealed very early on in the Torah, in *pareshas* B'reishis. But it is also repeated, albeit in shorter form, in *pareshas* Noach. After the flood is over Hashem gives the new world its marching orders. Noach and his family are told that God will exact justice, in blood, from any human being who willfully kills another. Why is this? **בצלם אלוקים ברא את האדם**, God created man in His image (9:6) Exactly what this "image of God" within man is, is the subject of great discussion among our commentators. S'forno says that we need to distinguish between "Elokim" and "the image of Elokim" in man. "Elokim", as we know, has a few meanings, not limited to, but including, some aspect of God Himself. We are aware that the *bais din* is called Elohim (Sh'mos, chapter 22). S'forno reminds us that the *mal'achim* are also called Elohim. What these three share, S'forno tells us (in B'reishis 1:27), is that they are "intelligent forces" (**עצם שכלי**) which are independent of the physical; they are perfect; and they are all involved in "action." In Hashem's case this is obvious. In the case of a Jewish court, it is also possible to see this application: the judges are using their "power of reason" (**חלק השכלי**), applying their intellectual knowledge of Torah, "to act", to adjudicate on earth. All three are examples of Elokim and are everlasting, he says. S'forno, in fact, demonstrates that while the rest of the physical human body wears itself out over time, becoming weaker, this is not so with the human power of reason, the *tzelem* Elokim. An older wise person is wiser than his younger counterpart, and his power of reason is ever stronger. This is eloquent testimony to the everlasting potential and nature of the enlightened soul. But this is only true, Says S'forno, if man "acts upon" his enormous potential. Until man actually "thinks deeply" (**שיתבונן**) and exercises his power of reason, he/she is only a "*tzelem* Elokim," the image of Elokim. Man at this point has enormous *potential*, a *tzelem*, but not yet "Elokim." He quotes the verse from Tehillim, (49:21): **אדם ביקר ולא יבין נמשל כבהמות נדמו** (Man, in his glory, but without intellectual understanding, is like an animal, who will utterly perish). The road towards achieving the greatness promised by Hashem is through **הכמה**. S'forno says this is especially so when that **הכמה**/wisdom leads us to Yiras Shomayim, and to Ahavas Hashem. At this advanced point, man becomes **שכלי**, removed from his mere physicality. Reaching a true fear of, and love for, the Almighty is an enormous achievement. This demands that he live eternally, after the body is gone. Finally, pulling together the *perush* on B'reishis with the comments in our parasha, S'forno says: since our physical body houses the precious human soul, the *tzelem* of Elokim, it is thereby different from all other physical beings. Killing a human being, God forbid, is killing the sanctuary of the *tzelem*. It is showing total disregard for the uniqueness of Hashem's special creation, Adam. Only man, of all physical beings, can become on his own a **מחומר**, **נבדל**, and live eternally.
