

HALACHA V'HALICHA... By Rav Chaim Schabes

The מצוות of כבוד and עונג apply on *chol hamoed* to a lesser degree than on Yom Tov; however, one is obligated to wear clean clothing nicer than weekday clothing. It is written that Maharil used to wear Shabbos clothing on *chol hamoed* (MB 530:1, Shaar Hatzion 4). The same applies to meals, and although there is no חיוב to eat bread during *chol hamoed* סעודות, it is preferable to do so (Magen Avraham 530:1). There is also a מצוה of שמחה on *chol hamoed*, and therefore one should drink wine every day of *chol hamoed* if that causes him to have שמחה. Rav Moshe Feinstein ZT"l writes that grape juice is not considered wine with respect to this. Although some say that the amount of wine required to fulfill this obligation is a רביעית, it seems to be that the Rosh (כלל כ"ה א) holds that a מלא לוגמיו is sufficient. It is also preferable to eat meat on *chol hamoed* if one enjoys it. There is a prohibition against performing certain *melachos* on *chol hamoed* in order to preserve the קדושה of these days, as well as to maintain the proper יום טוב. That is the reason why at times some *melachos* are permitted, like in a case of loss, since there is going to be a loss that will cause more pain than would the *melacha*, or for certain needs of the מועד. Some things that are not permitted on Shabbos or Yom Tov are not restricted at all on *chol hamoed*, like *muktzah*, carrying (according to most opinions), going outside the תחום, and speaking about things that one is not allowed to do (דבר דבר); however, generally whatever is אסור on שבת ויר"ט, is also not allowed on *chol hamoed*, like instructing a non-Jew to do מלאכה. Work is permitted on *chol hamoed*, if it is needed for the יום טוב, but that is only so if it is a מעשה הדיוט, meaning, something that does not require special skills, but a מעשה אומן (craftsman) is not permitted. Even a מעשה הדיוט is not allowed to be postponed specifically to be done during *chol hamoed*; therefore, it is permitted for a simple person to sew for the need of Yom Tov, but a tailor is not allowed to sew unless he does it with a שינוי - using only basting stitches, and making one stitch high and the other low. An average woman is considered to be an אומן. Work in the garden, like planting, mowing the grass or watering plants that are not in danger of dying, is generally not permitted during *chol hamoed*. Driving to a place for enjoyment is considered a צורך המועד, but some prohibit just driving for no particular need, and many prohibit driving lessons also. There is a separate prohibition of laundering, even for the need of Yom Tov. One exception is laundering for younger children, since it is not possible for them to keep their clothing clean. Even when washing for children, one is not allowed to add any other clothing to the load in the washing machine, even if this will necessitate the purchase of more garments during *chol hamoed*. Spot cleaning is permitted according to many. Ironing is also permitted, but professional pressing is not allowed, just like pleating a new skirt, because it is מעשה אומן. Towels, linens and tablecloths are also not allowed to be laundered on *chol hamoed*. We mentioned that when there is a loss, it is permitted to do *melacha*; however, מניעת ריוח, the forgoing of a new profit when there is no actual loss of capital, is not permitted. Therefore, to keep one's store open, because if he doesn't he will not earn a profit, is not permitted. Every language has 2 different types of writing, one of which is considered מעשה אומן, like calligraphy, and one which is a מעשה הדיוט, ordinary cursive writing. The latter is permitted for the needs of יום טוב, like writing a shopping list, or a check, if one doesn't have cash. The same is true to avoid a loss, like recording a loan or a credit extended to someone. Buying for personal use is permitted for צורך המועד; however, shopping for clothing that is not going to be used on Yom Tov is not permitted, unless it is a rare opportunity, one that will most likely not come up after Yom Tov, like a 50% sale, which is considered like a דבר האבד. Our חכמים used very strong terms for those who don't treat *chol hamoed* with the proper respect. ... המבזה את המועדים כאילו עובד עבודה זרה... (אין לו חלק לעולם הבא (מכות כג. אבות ג י"א). Obviously, by properly honoring *chol hamoed* one confirms his believe in Hashem and will merit עולם הבא.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (Yechezkel 37:1-14)

The Haftara of Shabbos Chol Hamoed Pesach is found in Yechezkel. In it we find the famous 'dry bones' story, where Hashem brings back to life as many as 200,000 people who had been dead for centuries. This particular story is certainly an awesome and inspiring one, but why read it on this Shabbos? The commentators offer several explanations: (1) These bones were those of the people of Shevet Efraim who tried to leave Egypt too early, were killed, and never made it to Eretz Yisrael. When they were resurrected, all the Jews who left Egypt now were safely in Eretz Yisroel, and (in a way) the story of Pesach was thereby completed. (2) Chazal say that תחיית המתים will occur on Pesach, so we read of an earlier occurrence to remind of us of that promise. (3) The Jewish nation in *galus* is like bones in the grave. Yet if it is Hashem's will, we can be led out of *galus* and back to our home where we can once again 'live' and flourish as a nation. We read this haftara on Pesach to connect the three Jewish exiles: those of Egypt and Babylon, where we have already seen the people redeemed and brought back to their land, and the 3rd exile, in which we still live. As we celebrate Pesach by telling the story of that redemption and read Yechezkel's prophesy, we pray that we be brought back to life as a nation and once and for all live in peace in Eretz Yisrael.

ON LANGUAGE... By R' Moshe Orlan

In describing kosher grasshoppers the Torah says **אשר לא כרעים** (Vayikra 11:21). The word **לא** represents an interesting case of a *kri* and *kesiv*, in which the reading normally is different than what is written. Here, however, the *kesiv* is **לא** while the *kri* is **לו**, which are both pronounced exactly the same, even though indeed the words are different! The only practical difference would be in the mind of the reader, and this would impact the very meaning as well, since **לו** implies that the kosher grasshopper does possess **כרעים**, while **לא** implies it does not. Ibn Ezra adds that the purpose of this double word is to teach us that even if it does not have **כרעים** now (**לא**), but will have (**לו**) later, the species is kosher.

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

לְהַבְדִּיל בֵּין הַטָּמֵא...אֲשֶׁר לֹא תֹאכְלֶנּוּ - This final *pasuk* of the *paresha*, which warns us about the distinction between kosher and non-kosher animals, both begins and ends with a **ל**. In *gematria*, this adds up to 60, which is a *remez* to the fact that non-kosher is *batel* (nullified) in the ratio of one out of 60.

SHABBOS/YOM TOV SCHEDULE - KNESSES YISRAEL

		שבת ויר"ט			ערב שבת ויר"ט				
הדלק"ג	מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מעריב	מנחה	הדלק"ג	
8:20	7:40	7:12	9:42	7:00/8:50	7:29	7:44	7:14	7:11	יום א'
6:14-19/7:13		5:56/7:16	9:41	7:00/8:50	7:30				יום ב'
	8:22	6:15/7:02	9:41	7:00/8:50	7:31				שבת-הוה"מ
8:26	7:55	7:18	9:37	6:50/8:50	7:35	7:55	7:20	7:17	יום ג'
	8:28	7:20	9:26	6:50/8:50	7:36				יום ד'
	8:30	6:15/7:10	9:34	7:00/8:50	7:40		6:02/7:24	6:20-25/7:21	שבת

PREPARATIONS for 2nd seder not before 8:20PM; for יום ה' not before 8:26PM; **FRIDAY:** ערוב תבשילין

CHOL HAMOED Shacharis: Sun 7:45/9:00; Mon-Tues 6:45/8:15; Mincha/Ma'ariv Sun-Mon 7:20; חג אסרו Shacharis 7:00/8:15

CHAMETZ sold through Rabbi Schabes may be accessed after 9:38PM Thursday, motz'ei Yom Tov

KNESSES NEWS

SPECIAL SHIURIM for women, שבת-הוה"מ 5:00PM by Rabbi Yaakov Shapiro; יום ג' 5:30PM by Mrs. Chani Juravel; יום ה' 5:30PM by Mrs. Sharon Richter, at the Shul

COMMUNITY CORNER

PIRCHEI for boys will resume after Pesach

CHOL HAMOED PESACH TRIP – Waterbury, CT indoor water park will be rented out Sunday (Apr. 12th) from 8:30–11:00PM for girls/women and Monday (Apr. 13th) 8:30–11:00PM for boys/men. (More information is available at waterparkinfo@gmail.com.)

Tickets @ \$15 per person can be purchased from Pressman at 10 Bedford Court. Each night will be limited to 200 people only!

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

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

MINCHA at Bais Shlomo (10 Barrie) שבת at 1:30

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. 1:40/6:30; שבת 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30

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; 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 Orlian, 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

The loss of a child r"l is a tragedy so terrible that to even contemplate it is too painful. Yet, this is an experience that Aharon HaKohen was forced to deal with, twice, in our *paresha*. Two of his holy sons, raised for the *kehuna*, were torn from him at once. This ripping out of sacred life took place just moments after the glory of Hashem was revealed before the eyes of Am Yisrael, in the Mishkan. The Torah gives testimony to Aharon's almost unbelievable response: וידם אהרן (Aharon was silent). S'forno has a few choice words to add about this awesome moment in Jewish history. He says: "Aharon was comforted by the Kiddush Hashem [that was affected] by their deaths." There is a subtle nuance here, which makes the message profound. S'forno learns that this "silence" on the part of Aharon was a response to something *positive* that he perceived. Something objective happened that allowed Aharon to calm his natural emotions. Rav Kupperman points out that there is a difference in Lashon HaKodesh between שתיקה and דממה. Both seem, at first glance, to mean the same thing: "quiet." However, had the Torah used the verb שתק for Aharon's reaction, this would have indicated that Aharon *refrained* from an otherwise paternal response. He held back the natural wail or scream of anguish. This is, in fact, the way this verse is usually understood. That is: despite the agonizing loss he endured, Aharon was quiet. He said nothing. This is, in and of itself, deeply humbling, and would have us understand Hashem's reward to Aharon (the awesome privilege of receiving a new *mitzvah*) on account of his refraining from something horrible that happened to him. Aharon accepted the severe Divine judgment in silence. But S'forno has introduced a very different message here. Use of the root דממ teaches us that Hashem rewarded Aharon not for something he *didn't* do, but, rather, for something he *did* do. Aharon experienced a sensation of calm, of genuine comfort. Aharon genuinely believed that the tragedy of his sons' deaths spawned something very profound, even positive. Large numbers of people, the Am Hashem, were brought to a greater understanding of Hashem's awesomeness. Uniquely, the holiness of Aharon's character was revealed. This "double-death" actually ended up causing him real comfort. Not, God forbid, in a macabre way, due to any lack of parental sensitivity. Aharon deeply loved his sons. He missed his sons. Indeed, had this not been the case Aharon would not have been worthy of reward; rather, of rebuke and punishment. Nevertheless, even in the midst of this agonizing moment in his life, Aharon was able to find comfort knowing that Hashem was glorified; and that his sons were the agents who exposed this glory to Hashem's nation.