שמות

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משבת לשבת

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HALACHA V'HALICHA… By Rav Chaim Schabes

Rashi comments in the beginning of our *paresha*, that even though B'nai Yisrael were previously counted during their lifetime, the Torah counts them again upon their deaths by their names to make Hashem's love for them known, just as he loves the stars. Why does the Torah make Hashem's love known? asks the Sfas Emes. The answer: for B'nai Yisrael themselves! Each one of us is obligated to know that Hashem loves him/her. Just as Hashem created the stars to give light and direction during the darkness of the night, so too it is our responsibility to spread Hashem's light and direction in all of the darkness of this world. Just as a *mal'ach* is called by the name of his *shlichus* (charge), so too, every *yid* is named after his *shlichus*. What is that *shlichus*? That he should be a Jew **as he is**, as he was sent, without changing, eliminating or losing any aspect of his identity; Reuven should be "*reuven"*, and not "*shimon"*.

A person must be careful in choosing a name for his children, as we find in the Gemarah (Yomah 83b) that Rabbi Meir would learn from people's names about their character, and as the Gemarah says (B'rachos 7b) that names have influence on the person. The Magid Maisharim on our *paresha* writes that a person's *middos* follow his name, e.g. Avraham - kindness, Yosef - provider of food, etc. and even if a wicked person carries the name of a *tzaddik*, it will affect his character. The Gemarah says in Yomah 38b, that one should not name his child 'after a *rasha'*, and that is the meaning of the *pasuk* in Mishlai (10) ושם רשעים ירקב, the name of the wicked should decay. Tosafos writes that if there is a *tzaddik* in Tanach that also has that name, one is allowed to give it; Tosfos Yeshanim says that if the *rasha* did *t'shuva*, we do give the name, as we find that the name of Yishma'el is used; Pnai Yehoshua in Kesubbos (beg. of last *perek*) writes that he would opine that only a name of a *rasha* in which the name itself has a negative connotation, like Do'eg, should not be used, but a name like Avshalom, since it is possible that others were named by that name before David's son, and he was also a *tzaddik* during his early years, there is no reason why it should not be given, if not for the fact that Tosafos disagrees. The Mabit (ShuT 1:276) writes not to give 'names from before Avraham Avinu' (Adam, Chanoch, Noach, etc.), Knesses Hagedolah YD 265 asks from the names of the *amoraim* Rav Binyamin bar Yefes and Akaviah ben Mahalalel; Bris Avos says that possibly the Mabit would only hold that one should not give those names if he is naming after that person who lived before Avraham Avinu. T'shuva Me'ahava (1:35) also asks from Reuven, who called one of his sons by the name of Chanoch, a name of one of the people who lived before the *mabul*. Sefer Chassidim (244, 246) writes not to give a 'name of a person that had bad *mazal'*; Yam Shel Shlomo (Gittin 4:10) writes that although Yeshayahu is the name that is written in Tanach, we find that people give only the name Yeshaya, because he was horribly killed by his grandson Menashe. Chassam Sofer (EH 2:25) writes that the name Akivah should be spelled with a *hay* at the end, even though in the Gemarah it is written with an *aleph*, because of the brutal way that Rabbi Akiva was murdered. Pischai T'shuvah YD 116:6 writes that one is allowed to call 'two of his children by the same name', regardless of whether they are both alive or if one of them has died. One should not name a child with a name that may be embarrassing when he/she gets older. If one was named with a name by which he is very embarrassed to be called, he may change his name (see Darchai T'shuvah 116:45, Sefer Haberis in name of Maharam Brisk 2:7). Whatever name the parents choose, it is of utmost importance that there should be no quarreling and they should not get into a dispute about the name, and it is written that if they do, it is a *sakanah* for the baby (Sefer Otzar Haberis).

THOUGHTS ON THE HAFTARA … By Rabbi Yaakov Shapiro

In our Haftara (Yeshaya 27:6 - 28:13, 29:22-23) the navi once again chastises the people for their evil ways. We find vivid descriptions of the 'Drunkards of Ephraim' who will go to any length to satisfy their animalistic desires. But while it would appear that the target of this *musar* is the people of the 10 tribes (once again represented by the word 'Ephraim') it is in reality the people of Yehuda who are the primary audience of this *nevuah*. Historically the exile of the 10 tribes preceded the destruction of the land and the *galus* of the people of Yehuda by several years. What was the reaction of the people of Yehuda to the fate of their brothers to the north? Initially it had a positive effect and there was a general return to the ways of Hashem led by great people such as Chizkiya. But eventually the same evil practiced by the 10 tribes found its way back to Yehuda, and it is this sad fact that the navi addresses. The reaction to the navi is not one of ambivalence but one of derision; and who is most guilty of this? The leaders themselves, who should have learned the lesson of the punishment of the 10 tribes and instead emulated their drunken ways! But as always, there is also a positive message in the Haftara, and that is the eventual return to spiritual greatness of the Jewish people. For no matter how far we as a people seem to stray from the great spiritual heights of our forefathers, there lies within us that very spark they planted in us. This is the meaning of the first *passuk* of the Haftara: הבאים ישרש יעקב יציץ ופרח ישראל. When the time comes, we will once again grow and flourish into 'beautiful flowers', because no matter how far away we may stray, we are a great nation rooted in the greatness of Ya'akov our father.

ON LANGUAGE… By R' Moshe Orlian

After Moshe informs the Z'keinim of B'nai Yisrael's impending redemption it says (Sh'mos 4:31) ויקדו וישתחוו. The word ויקדו ("va-yik-ke-DU") means "they bowed their heads". The root of ויקדו is קדד, with one ד dropping out. This is analogous to כאבן ידמו (Sh'mos 15:16), where the word ידמו comes from the root דממ, but with only one root- מ. Ibn Ezra points out that ויקדו is related to the word קדקד, meaning "head". He also uses ויקדו and ידמו to demonstrate that roots cannot necessarily be derived simply from how a word is constructed. Both ויקדו and ידמו have a *dagesh* in the first root letter, the קand ד, respectively. Normally, this is indicative of a dropped root- נ, such as the case of ויתנו, in which the *dagesh* in the ת comes to indicate a dropped נ from the root נתנ. Application of this principle would imply that the root of ויקדו is נקד, which is not in fact the case.

SHABBOS SCHEDULE – KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוזק"ש	שחרית	שקיעה	מנחה	הדלק"נ
5:26	4:06	9:40	7:00/8:50	4:35	4:20	4:17

LEGAL HOLIDAY Tuesday, Shacharis 7:45, Mincha 4:25
SHACHARIS Sun 7:45, Mon-Fri 7:00; ***MAARIV*** Mon-Th 9:30; ***MINCHA/MAARIV*** Sun 4:23, next Fri 4:26 (candles 4:23)

KNESSES KNEWS

MAZEL TOV! to Rabbi and Mrs.Avi Neuberger on the birth of a son. *Shalom Zachar* at their home, 33 Brockton.
SAVE THE DATE for the Shul Melave Malka: *msh"k* January 12 at YSV, guest speaker Rabbi Mordechai Becher of Gateways
MASMIDEI YISRAEL boys Fri. night learning program, grades 6-8, 7:50-8:30PM by Rabbi Shloimie Eisenberger, at Eisenberger, 4 Patricia
TAHARAS HAMISHPACHA 3-part refresher for women, by Rebbetzin Devorah Schabes, 7:45PM at the Shul, Sundays Dec. 30, Jan 6, 20

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; ***AVOS UBANIM*** Motz'ei Shabbos 6:30PM
MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861
SHABBOS MINCHA at Tefilla L'Moshe, 1:30PM (also Sunday), ***MAARIV*** Mon-Th 7:00PM, 8:15PM; ***SUN SHACHARIS*** 7:30 & 8:30
DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM
SUNDAY MINCHA 1:45PM at Zichron Yehuda ***MAARIV*** daily at 9:15PM ***WEEKDAY MINCHA*** Mon-Thu, 4PM, at Tefilla L'Moshe
TEHILLIM FOR LADIES 8:30PM Tuesday at Willner (19 Bedford Ct)
TORAH TAPE LIBRARY – popular English speakers. Call 426-3790x143 or e-mail to wieders@cch.com for catalog.
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

KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)
Maseches Kiddushin (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; *shiur klali* on maseches Kesubos Mon-Thurs. 8:15-9:15PM; by R' Bronspiegel at Zichron Yehuda;
Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead
Ladies Shiur: Fri. night, 8:15PM,by Rabbi Avraham Ohayon, at Ohayon, 10 Brockton
Mondays 8:40 PM, Megillas Rus, by Mrs. Aviva Orlian, at Levy, 29 Fessler

A GIGANTIC LITTLE SECRET" … By Rabbi Yosef Schwab

וימררו את חייהם - It is well known that the intended 400 years of Jewish slavery in Egypt was shortened to 210 years. One explanation is that the 210 years were equivalent to 400 years in terms of severity and bitterness. As a result, Hashem moved back the Exodus by 190 years. The *trop* on the words וימררו את חייהם is קדמא ואזלא, which means to advance or hasten. The Rogochover points out that the *gematria* of קדמא ואזלא is exactly 190…

LESSONS FROM OUR GEDOLIM: R' Mendel of Kotzk once asked a disciple of R' Moshe of Kobryn: "What was most important to your Rebbe?" The student thought a moment, then replied: "Whatever he happened to be doing at the moment!"

PARSHA PEARLS: שם האחת שפרה ושם השנית פועה: Rashi identifies these as Yocheved and Miriam, the mother and sister of Moshe. R' Tzvi Elimelech states that פרעה knew that asking the midwives to destroy the Jewish male newborns would be futile, and that their high moral values would never permit them to perform so heinous a deed. He therefore began an insidious effort to undermine their morality, and the very first step was to give them Egyptian names. This tiny step of enculturation would be followed by another, and then another, until eventually their assimilation would be so complete that they would be detached from their traditional values, even so far as to ultimately consent to infanticide. Obviously, one does not jump from a name change to murder; but a gradual erosion of ethics and values may very well begin with what may appear to be an innocent deviation from tradition. …ותחיין את הילדים ולא עשו: the verse is not repetitive, but refers to two separate actions. They first rejected the Egyptian names and thereby refused to initiate any deviation from tradition; and as a result, they avoided progression into pagan mentality, and hence prevented their moral deterioration into infanticide.