

HALACHA V'HALICHA... By Rav Chaim Schabes

When Moshe and Aharon went to speak with Pharaoh about letting Bnai Yisrael go to serve Hashem, Pharaoh ordered that their workload should be increased, and he added, ואל ישעו בדברי שקר - and they should not involve themselves in nonsense. Rav Shach ZT”L explained (מראש אמנה) that the דברי שקר that Par’oh was referring to were possibly the מגילות that the Midrash (פ”ה ס” י”ח) says that Bnai Yisrael used to read on Shabbos, and those *megillos* contained the order of creation of the world, Hashem’s commandments to Adam, Noah and to the אבות הקדושים, and these were the source of teaching to Bnai Yisrael of their duties, and the ways of proper behavior which is learned from the description of *sefer* B’raishis. The wicked Pharaoh understood that our learning of Hashem’s Torah is what kept us as a nation, and what gave us the strength to face the טימאה of Mitzrayim, and that is why he ordered that the labor should be doubled, so that we would stop learning from those מגילות. The Torah, on the other hand, testifies that Bnai Yisrael left מצרים with a complete spirit, pure and holy, and even their wives didn’t have a blemish, as Rashi explains in פרשת פינחס that Hashem signed His name in their family names by adding a ה’ in the beginning of their names and a י’ at the end, as in משפחת הַחֲנוּכִים, as a testimony to the purity of their families. This level which allowed them to be able to withstand such pressures could only be attained through the התורה, and this power was transmitted to them through the learning of those מגילות even before the Torah was given to Bnai Yisrael.

Even though a person listens to the reading of the Torah every week, there is an obligation to read the פרשה of each week מוקרא ואחד שנים מקרא ואחד תרגום, meaning, that one must read to himself the פסוקים (two times) and the תרגום translation (one time) (OC 285:1). One is not allowed to read ahead of where the ציבור is holding, which means that before they start reading at Shabbos מנחה the פרשה for next week, one is not allowed to start the תרגום (שמ”ות שנים מקרא ואחד תרגום) of the next פרשה (MB 7), and one should also make sure to complete the reading of the שמ”ות together with the ציבור. Preferably, one should either do the whole שמ”ות on ערב שבת, or else to start the beginning of the week and every day read a portion until he finishes on ערב שבת (MB 8). If one didn’t finish on ערב שבת, then he should make sure to finish before he makes קידוש on morning (OC 285:4); however, one should not delay the morning סעודה till after הצות because of this, because this is just preferable for the מצוה, and if one didn’t finish on ערב שבת, then the proper thing to do is wake up early on שבת morning and finish שמ”ות before going to Shul (MB 9). If one didn’t finish before the שבת סעודה he should preferably finish it before מנחה of that שבת, and if he didn’t finish by then, he should try to finish before Wednesday of the following week, and some say that there is a possibility to finish until תורה שמחה. There are two acceptable methods to do the שמ”ות: the first is that one should say each פסוק twice and then say the תרגום of that פסוק, and then continue with the next פסוק until he finishes the whole פרשה. The second method is to read one whole פרשה twice and then say the תרגום of each פרשה, until we finish the whole *sedrah*. פרשה here refers to a separation in the ספר תורה which is signed in the printed חומשים either with a letter פ', which stands for פתוחה, and means that in the ספר תורה the rest of the line is blank; or with the letter ס', which stands for סתומה, and means that in the ספר תורה there is a space in the middle of the line equivalent to 9 letters (MB 2). More next week א”ה



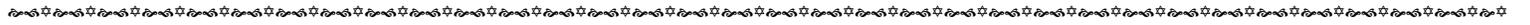
THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (Y’shayahu 27:6-28:13, 29:22-23)

In our Haftara 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: הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיָן וּפְרַח יִשְׂרָאֵל. 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’keim of Bnai Yisrael’s impending redemption, it says (Sh’mos 4:31) וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ. The word וַיִּקְדּוּ (“va-yik-ke-DU”) means “they bowed their heads”. The root of וַיִּקְדּוּ is קָדַד, with one ד dropping out. This is analogous to דִּמְנוּ כָאֵבֶן (Sh’mos 15:16), where the word דִּמְנוּ comes from the root דָּמַמ, but has only one root-מ. Ibn Ezra points out that וַיִּקְדּוּ is related to the word קִדְקֵד, meaning “head”. He also uses וַיִּקְדּוּ and דִּמְנוּ to demonstrate that roots cannot necessarily be derived simply from how a word is constructed. Both וַיִּקְדּוּ and דִּמְנוּ have a *dagesh* in the first root letter, the ק and ד, respectively. Normally, this is indicative of a dropped root-ג, such as the case of וַיִּתְנוּ, in which the *dagesh* in the ת comes to indicate a dropped ג from the root נָתַן. Application of this principle would imply that the root of וַיִּקְדּוּ is נִקְדַּ, which is not in fact the case.



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:45	4:25	9:42	7:00/8:50	4:54	4:39	4:36

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 8:00/9:30; **MINCHA/MAARIV** Sun 4:43, next Fri.4:47 (candles 4:44)

KNESSES NEWS

MASMIDEI YISRAEL Friday night learning, for boys grades 6-8, Fri. night 8PM in the Shul
MAZEL TOV! to Mr. and Mrs. Lenny Friedman on the engagement of their daughter Zahava to David Stadler

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 6:45-7:45PM
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/נ"הדלק"ן; **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. 12:30/1:30PM; **MAARIV** daily at 9:15PM; **SHACHARIS** Mon.-Fri. 24m<netz; Sun. 6:30/7:30
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 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: Shabbos: will resume in spring
 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)

PARSHA PEARLS: פועה ושם האחת שפרה ושמ 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. ... 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.

FROM THE PEN OF RAV S.R. HIRSCH... By Rabbi Naftoly Katzenstein
 והוא לך האות - Moshe Rabbeinu felt he was incapable of undertaking the great task of approaching פרעה and leading בני ישראל out of מצרים. ענו now tells Moshe that this is the precise reason he is the most fitting messenger for this mission. That Moshe was the greatest חכם and ענו was a guarantee that the unfolding events were not due to glorified human greatness. All that would happen would be seen as deliverance directly from ה'. Moshe did not save בני ישראל, as he himself would also be saved by ה'. When the salvation will be accomplished, Moshe is not going to be king. תעבדון (plural), Moshe and בני ישראל are to stand in complete equality at this mountain as servants of ה'. Only בהוציאך, only if a man like you brings בני ישראל out of מצרים will ה' be able to proclaim מארץ מצרים הוצאתיך אשר הוצאתיך מארץ מצרים. This is the אות, the sign for all generations. All that Moshe would do and accomplish would only happen through the power of ה'.

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 ואולא, which means to advance or hasten. The Rogochover points out that the gematria of קדמא ואולא 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!"