

**HALACHA V'HALICHA...** By Rav Chaim Schabes

The introduction to Sefer Shmos is: “These are the names of B’nai Yisrael that came to *Mitzrayim*”. One of the reasons that B’nai Yisrael were redeemed is that they didn’t change their names; they came in and went out with their original names. What is special about this quality of not changing one’s name? A name contains the essence and the definition of its bearer. Not changing a name means retaining a recognition of one’s purpose, the feelings of his uniqueness, and the independence from the surrounding forces. By maintaining a clear identity of who they were, keeping their names become one more deterrent from assimilation. In that *z’chus* they would be redeemed; so, too, with us במהרה בימינו!

The Rama writes (OC 139:3) that the *ba'al koreh* is not called up to the Torah the same way that everyone else is called up, by their name *p'loni ben p'loni*, but our *minhag* is that even the *ba'al koreh* is called by his regular name, and that remains the custom of *ashkenaz*. Poskim write very strongly against those who started changing this *minhag*, saying that there are reasons both in *nigleh* and in *nistar* to use the normal name. Avnei Neizer (CM 103) writes that one of the reasons is very applicable to those who want to change, and that is that since they don’t go by their Hebrew names, if they don’t even get called up to the Torah by their name, then it turns into a forgotten name, and when a legal document is written by that name (*kessubah, get*) it may not be valid. Even if one is calling his father or his Rebbe, he should say his name and his father’s name (Eretz Tzvi (1:97), but he should just precede it by the title *avi mori* or *moreinu v'rabeinu*. When the *gabbai* didn’t want to say the Steipler Gaon’s name, he, the Steipler, would say it himself (Orchos Rabeinu 1:page 71). Shulchan Aruch writes about someone who’s father’s identity is unknown, that he should be called by his maternal grandfather’s name, and if that is not known either, then he should be called “*ben Avraham*”; MB in the name of the Taz and Chayei Adam holds that in both cases it is preferable that he should be called “*ben Avraham*”. Concerning an adopted child whether he may be called by the adopting father’s name, there is a dispute amongst the Poskim. Some (Shaarei Efrayim 1:35, Minchas Yitzchak 1:136) hold strongly that he should not be called by the adopting father’s name because of the many *halachic* complications that are products of this misrepresentation. Chasam Sofer (EH 76), however, brings a proof to the contrary from the Targum and Ramban on “the name of *Asher’s* daughter was *Serach*” (Bamidbar 26:46), who say that she was really *Asher’s* wife’s daughter, and nevertheless she is called after his name, so we see that one is allowed to be called by such a relation, therefore he holds that it is permitted to be called by an adopting father’s name, and Rav SZ Auerbach would allow this in case of need (Nishmas Avraham 5:135). However, a *kohein* or a *leivi* is obligated to say that it is not their child, so that he should not be given a wrong *aliyah*, or even say *bircas kohanim*. Rav YY Weiss (Likutei Tshuvos 11) allowed in a very extreme case, on a one-time basis, to call up a Bar Mitzvah boy by the adopting father’s name because otherwise it would be a major embarrassment, but not after that. The same dispute is relevant in a case of a *mamzer* who was brought up by the mother with or without an adoptive father, or a Jewish girl who was married to a non-Jew and she got divorced from him and did *teshuvah* and married a Jew who raised her children, or in a case when a Jew was married to a Non-Jewish woman and had a boy, and then both the mother and the child converted, in which case the son is not related to the father as such, although he was raised and educated by the father.

**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (**Yeshaya 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: **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’keanim of B’nai Yisrael’s impending redemption it says (Sh’mos 4:31) **ויקדו וישתחוּו**. 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 **ידמו כאבן** (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 **ק** and **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	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:23	4:03	9:38	6:50/8:30	4:32	4:17	4:14

**FRIDAY** December 31, Shacharis 7:45

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:00; **MINCHA/MAARIV** Sun 4:21, next Fri. 4:22

**KNESSES NEWS**

**NEW TIME** for weekday Ma'ariv, starting Monday, will be 9PM

**MAZEL TOV!** to Mr. and Mrs. Barry and D'vorah Adler on the birth of a grandson, to Yoel and Ricki Genuth

**MAZEL TOV!** to Mr. and Mrs. Chaim and Lori Baker on the birth of a granddaughter, to Yosef and Rachel Baker.

**MAZEL TOV** to Rabbi and Mrs. Yitzchok Wealcach on the forthcoming marriage of their daughter Sara Chana to Yosef Rohinsky

**SHIUR/MISHMAR** and cholent for 7<sup>th</sup>-8<sup>th</sup> grade boys at the Shul, Wednesdays 8:45-9:30PM, by Rabbi Dovid Rubin

**COMMUNITY CORNER**

**PIRCHEI** in the Shul, Shabbos afternoon, 2:30-3:30; **AVOS U'BANIM** Motz'ei Shabbos 6:30-7:30, with special prizes

**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"ן; **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. 12:30&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

**TO BE INCLUDED** on our email distribution list and receive shul/community related news send an email to [knesses\\_yisrael@yahoo.com](mailto:knesses_yisrael@yahoo.com)

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@verizon.net)

**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 2<sup>nd</sup> 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, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

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

Ladies Shiurim: Shabbos 3PM, by Rabbi Yosef Weinberger, at Becher, 4 Bedford Ct.

Mondays new time 8:15PM, **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](mailto: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)

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

מצרים מוצרים - Moshe Rabbeinu felt he was incapable of undertaking the great task of approaching פרעה and leading בני ישראל out of מצרים.

ה' 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

אנכי ה' א' אשר הוצאתיך מארץ מצרים will ה' be able to proclaim מוצרים 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'.

**PARSHA PEARLS:** רש"י: 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. ... 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.

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

היהם - 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 היהם ואזלא is קדמא ואזלא, which means to advance or hasten. The Rogochover points out that the

gematria of קדמא ואזלא is exactly 190...

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