



**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:12	6:52	9:49	6:50/8:30	7:21	7:06	7:03

**ROSH CHODESH** Tuesday, Shacharis 6:50  
**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:00; **MINCHA/MAARIV** Sun-Thu 7:10, next Fri. 7:13

**KNESSES NEWS**

**STAY TUNED** for schedule of women's shiurim during Pesach

**COMMUNITY CORNER**

**PIRCHEI** in the Shul, Shabbos afternoon, 2:30-3:30  
**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. 1:40; **MAARIV** daily 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM  
**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@verizon.net)  
**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)

**ONGOING SHIURIM**

**Daf Yomi:** 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael  
**Maseches Kesuvos** (by R' Apter) daily 1 hour before Shacharis;  
**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:** 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)

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**MECHOCHMAS HAS'FORNO...** By Rabbi Shmuel Burstein

Who received the *nega tzara'as*? What was the intended purpose of sending such discolorations? Rambam in Hilchos Tum'as Tzara'as (16:10) teaches us that the blemishes which afflicted garments and houses were intended to be "a sign and wonder for Yisrael" in order to keep us far away from the horrible sin of Lashon Hara. The changes that the garment or house underwent is in no way connected to anything natural, in the natural order of the world. These are Heavenly signs, *not* something that happens through the laws of physics or biology. S'forno (13: 47,48) takes this idea further, building on the foundation of Rambam (though not quoting him). He learns that the *nega'im* that afflict the clothing of a Yisrael (and Yisrael only, according to him) are brought to "awaken" the specific, individual Jew who receives them. It is these people *only*, says S'forno, who are privileged to be under the direct *hashgacha*, the singular guidance, of the Almighty. All other people, including the majority of the Jewish people not receiving *nega'im*, are not subject to personal *hashgacha*; rather only to the general guidance of Hashem, which He displays to the [human] species, as a whole (his words: **אשר לא תפול השגחה באישיהם אבל במיניהם לבד**). This outbreak of discoloration (the *nega*) on the garment or house occurs to *yechiday segula* only. It is they, S'forno says, who succeed in fulfilling the intention of the Creator's master plan, **כי בהם תשלם כוונת הממציא יתברך**. Then S'forno adds another caveat, which ratchets up the bar of qualification even higher. Even these very worthy people will not receive their Heavenly wake-up call (the *tzara'as*) to adhere to Hashem's *ratzon*, unless their generation is worthy as a whole, come what may of the personal *zechuyos* of the *yechiday segula*. In fact, S'forno explains an enigmatic Gemara (Sanhedrin 71a) using this line of thinking. There is an opinion in the Gemara that *nega'im* on homes never happened, nor will they ever happen. S'forno learns that the reason for this pessimistic opinion is rooted in a historical reality. For so many generations the Jewish people did not have enough merit, as we ought to. Hence, according to this opinion, there was not even a **זכרון לראשונים** (a glimmer of a memory) in the collective memory of Am Yisrael of such a *nega tzara'as* ever happening. The larger portion of the nation simply did not live up to the standard required. Therefore, a *nega* on a garment or home was viewed, according to this *man d'amar*, as inconceivable; something merely falling into the realm of **דרוש וקבל שכר**.

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**ON LANGUAGE...** By R' Moshe Orlian

In our *paresha* we find an interesting juxtaposition of a typical use of the *mappik* and a non-use. In **הנה מראה שפל מן העור ושערה הפך לבן** (VaYikra 13:20), the word **שערה** (se-a-RAH) has a *mappik*-ה, meaning "her hair", with "her" referring to the *baheres*; but the word **מראה**, "her appearance", is not "mar-AH" with a *mappik* but rather "mar-EH-ha", without one. The explanation is that a *mappik* appears in the female possessive ה when the ה follows the complete root word. Thus, in our *pasuk*, the word **שערה**, "hair", takes on a *mappik*-ה to mean "her hair", since **שער** is the complete noun. In the word **מראה**, though, the final letter ה is actually one of the root letters (**ראה**) and therefore it does not take the *mappik*, and the word changes to become "mar-EH-ha".

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**LESSONS FROM OUR GEDOLIM:** R' Shneur Kotler once spent several hours in conversation with a wealthy miser, after which the miser gave a small donation to the Lakewood Yeshiva. A traveling companion asked the Rosh Yeshiva: "Was this small amount really worth all that time?" He responded with a story about his father, R' Aharon Kotler: "As the German armies were descending upon my father's town in Poland, most of the Jewish residents escaped east across the Russian border. Upon his safe arrival, though, my father realized that he had left his Tefillin behind - and mindless of the great danger involved, returned alone to retrieve them. By that time it was almost morning, and too light to effect the border crossing undetected; he resolved to spend that day in an inn near the border, and cross into Russia under cover of darkness. The innkeeper, a non-observant Jew, consented to let him stay the day. When he observed R' Aharon donning his Tallis and Tefillin, he asked what they were (he had never seen Tefillin before!); R' Aharon gave an explanation, and helped the innkeeper put them on (for the first and only time in his life). That night he safely crossed the border, and he forgot the incident... Many years later the innkeeper appeared to R' Aharon in a dream. 'I recently died', he explained, 'and was sentenced to Gehinnom with no chance of ever getting out - until one angel told the Heavenly Court about the one Mitzva I had done in my life, the one time I put on Tefillin! Thanks to you, Rabbi, I will enter Gan Eden after finishing my penance...' " R' Shneur concluded: "I didn't spend the time for the donation; I spent it to help a Jew merit some reward for performing a Mitzva!"

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