

HALACHA V'HALICHA... By Rav Chaim Schabes

The copper *mizbe'ach* is referred to in the Torah as קודש קדש although it was outside the *mishkan*, while the golden *mizbe'ach* is referred to as קודש, even though it was inside the *mishkan*; Rav Moshe ZT"l says that it comes to teach us that someone whose actions inside the Bais HaMidrash are “kodesh”, must make sure outside to act as “kodesh kodashim”, because of all the foreign influences that will be encountered outside the *daled amos* of *m'komos k'doshim*. The way to accomplish this is by remaining connected in thought to the Bais HaMidrash, after first attaching oneself to it through lots of learning and *davening* with *geshmak*. This in turn will cause that *בר יקדש*, and others will be inspired by him, even a *korban* which is *passul* would remain on the *mizbe'ach*

Ta'anis Esther starts this year at 6:06AM and concludes at 7:47PM. However, one should not eat until after the reading of the Megillah is over. If someone is very hungry and afraid that because of that he will not be able to listen to the Megillah properly, it is permitted to drink some coffee or juice even before the Megillah. Ladies that will be listening to the reading of the Megillah only after their husbands come home, may eat beforehand and rely on their husbands reminding them to listen to the Megillah. Ta'anis Esther is more lenient than the other fast days, and if someone has an ailment, they may be allowed to eat or drink. Pregnant and lactating women should eat as soon as they don't feel well. There is a *minhag* to give 3 half-dollars before the reading of the Megillah as a *zecher* to the *machatzis hashekel*. The main custom is for every male above 20 yrs. old to give; however, there are many who also give for all ladies and children. If one starts that custom, he must continue in the following years, unless he specifically says that he does not want it to remain as a *nedder* (vow). To fulfill the *mitzvah* of listening to the Megillah, every word of it must be heard. If one didn't hear one of the words, he should read it himself from a printed Megillah, until he catches up to the *ba'al koreh*. If someone wasn't able to go to shul on Shabbos to listen to Parshas Zachor, they can have in mind to be *yotzei* with the reading of the Torah on Purim day of *vayavo amalek*. When we hear the *b'racha* of *shehecheyanu* upon reading the Megillah in the morning, one should have in mind that it should apply to the rest of the *mitzvos* of the day, like *mishloach mannos*, and *matanos la'evyonim*. For *mishloach mannos*, we must send two ready-to-eat types of foods to one person. We do not send to a person who is in *aveilus*. Everyone must give *matanos la'evyonim*, including boys and girls who are Bnei/Bnos Mitzvah, and all women too. To fulfill *matanos la'evyonim* we must give two monetary presents to two poor people. A handout is not sufficient; it should be a respectable present (\$5.00 +/-). The Rambam writes that one should invest more in *matanos la'evyonim* than in the other obligations of the day, and not to be satisfied with just fulfilling the basic obligation. The main part of the Purim S'euda should be eaten during the day, though it may be prolonged into the night, and it is preferable that it does go partly into Shushan Purim; even so, one can still say Al Hanissim in the Bircas Hamazon. If one forgot to say Al Hanissim, he doesn't have to repeat the T'fillah, nor Bircas Hamazon, but if he remembers before he finished, he should say Harachaman Hu Yaaseh Lanu Nissim K'mo She'assisa La'avoseinu, etc. and continue with the rest of Al Hanissim. To daven Ma'ariv, one must be able to stand with respect in front of The King, and if because of Ad D'Lo Yadah he is not able to, he is exempt from Ma'ariv, and he should say a T'fillas Tashlumin during the following Shacharis.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (*Shmuel I 15:2-34*)

The Haftara of Parshas Zachor describes the act that caused Shaul to have the *melucha* taken from him. Shmuel Hanavi tells him that the time has come to fulfill the *mitzvah* of Mechiyas Amalek, and that Shaul is to be the one to do so. But Shaul does not complete the job and leaves Agag the king of Amalek alive. When Shmuel arrives, he asks that Agag be brought to him and, as the Navi describes, *וישסף* 'ה'. The word *וישסף*, which we translate as “severed”, can be found nowhere else in the entire Tanach. Rashi explains that it means that Shmuel cut Agag into 4 pieces. The Midrash goes into more graphic details and says that Shmuel cut Agag up piece by piece and fed the pieces to the birds. Agag said to Shmuel, “This is the way you kill enemy kings, with such a bitter death?” Shmuel replied, *כאשר שכלה נשים חרבך*, the way you behaved towards the Jewish nation with such cruelty, so I am acting with you!” Cruelty is not the Jewish way of life, so on the surface this Midrash is difficult to understand. But perhaps we can understand it based on the Ramban's explanation of the *mitzvah* of Mechiyas Amalek. He says that the reason we were commanded to destroy specifically Amalek and not other nations is that Amalek's battle was not with us but with Hashem. Their intent was to show that they did not fear Hashem and that He could not save the Jews! Therefore, it is incumbent upon us to take revenge upon them and to display the power of Hashem, who knows the true thoughts and intentions of all men, by doing to Amalek what they intended to do to us and to turn the intended Chilul Hashem into a Kiddush Hashem. This is also the meaning of the words of the Megilah, *ויעשו בשואניהם כרצונם*. The Gr"a explains that when the Jews were given permission to defend themselves, they did to their enemies precisely what they had planned on doing to the Jews! Shmuel Hanavi's act was therefore not just a correction of Shaul's omission, but rather a precursor and sign for the actions of the Jews at the time of Amalek's defeat!

ON LANGUAGE... By R' Moshe Orlian

In describing how to attach the *חושן* (breastplate) to the *אפוד* (apron-like garment), the Torah says (Sh'mos 28:28) *וירכסו את החושן*. The word *וירכסו* (v'-yir-ke-SU) warrants some explanation. Rashi learns that *רכס* means simply, “to attach”. Applying this to the *pasuk* in Tehillim (31:21) *מרוכסי איש*, he explains that it is referring to a group of *רשעים* attached together. Ibn Ezra understands somewhat differently, that *רכס* means to raise to an equal level, i.e., the *choshen* should be brought to the level of the *ephod*. Irrespective of the connotation of the word, Rashi and Ibn Ezra do not argue about its effective meaning here or as to the actual placement of the *choshen*. A modern derivative word, *רוכסן*, meaning “zipper”, seems better according to Rashi, given that zippers merely attach parts together.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מזריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"נ
6:44	5:24	9:14	6:50/8:20	5:53	5:38	5:35

TA'ANIS ESTHER Monday, Shacharis 6:55, Mincha 6:27, Ma'ariv 7:27; Fast begins 6:06AM, ends 7:47PM

PURIM Tuesday, Shacharis 6:55/8:15; Mincha 1:36/3:00; Shki'ah 6:58; Ma'ariv 7:45/9:30

WOMEN'S MEGILIA Night: 9:45PM; morning: 9:45AM

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 8:00/9:30; **MINCHA/MAARIV** Sun 6:42, W-Th 6:46; next Fri. 6:46 (candles 6:43)

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Boruch and Layie Weinreb on the engagement of their son Chaim Shlomo to Hindy Rosner

COMMUNITY CORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 7:30-8:30PM

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"נ; **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. 1:30PM; **MAARIV** daily at 9:15PM; **SHACHARIS** Mon.-Fri. 6:40; 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

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

S'forno revisits a theme in this week's *paresha* that he took up in *parashas* Terumah (25:7,8). The mishkan and the Bais HaMikdash are not only places of *avodah*, for *korbonos*; they are also the center of all *tefillos* of the Jewish people. S'forno adds an explanation for the "secret" of Jewish eternity; he sees an allusion in this week's *paresha* to the special status of Am Yisrael as an *Am Olam* (eternal people). בני ישראל ושכנתי בתוך בני is followed by להם לאלוקים. "My Shechinah will dwell amidst Am Yisrael" is an allusion to Hashem's directly receiving our *korbonos* and *tefillos* ברצון (willingly). Hashem immediately follows up with His promise to be our Lord (Elokim). This means, according to S'forno, that no force acts as an intermediary between Hashem and the Jewish people. Rav Kupperman refers us to the Gemara (Shabbos 156a) and elsewhere, where we read אין מול לישראל. B'nai Yisrael are more distinguished before Hashem than the heavens themselves, S'forno says, יותר מן השמים. How so? The heavens' conduct is influenced / directed by other forces that "move" them. (Rav Kupperman explains this as a reference to *mazalos* that direct the workings of heaven before their effects reach earth.) Not so, B'nai Yisrael. להם לאלוקים tells us that there is a direct, uninterrupted connection between Hashem and His people. Therefore, that which is attached to Hashem, His people, must be as eternal as He.

LESSONS FROM OUR GEDOLIM: A wealthy man once offered to cover all the expenses of the Chofetz Chaim's Yeshiva for an entire year; the Chofetz Chaim politely refused. "But if you accept my offer, you won't have to expend countless hours traveling and fundraising!" exclaimed the rich man. "Why won't you accept my offer?" "Indeed, it would save me many hours of effort if I accepted," explained the Chofetz Chaim, "but I have no right to withhold from all the other potential donors the opportunity to support the learning of Torah!"

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

בתי מקדש - The special oil for the Menora was used in both. The last two letters of כתיב in *gematria* are 410, which is how long the first בית המקדש lasted, while the first two letters total 420, the duration of the second המקדש.