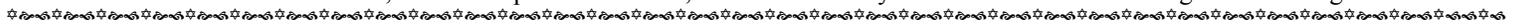


HALACHA V'HALICHA... By Rav Chaim Schabes

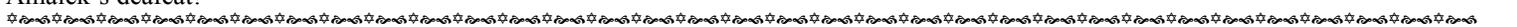
Aharon Hakohen carried the names of B'nai Yisrael on his heart, in front of Hashem "constantly". Not only did he wear the *choshen* (breastplate) with their names, but also, being that he loved every Jew, he carried each one's most internal essence (name) in his heart, each individual's needs and demands, and *davened* for them in front of Hashem constantly.

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). This year, when Purim comes out on Sunday, and Taanis Esther is on Thursday, the *minhag* of *zecher l'machatzis hashekel* should preferably be fulfilled on Thursday, between *mincha* and *ma'ariv*; if one forgot, or was not aware that it should be done on Taanis Esther, it should be given on Sunday morning, Purim day, before the reading of the Megillah. To fulfill the *mitzvah* of listening to the Megillah, every word of it must be heard. If one didn't hear one or more words, he should read them to himself from a printed Megillah, until he catches up to the *ba'al koreh*. When reading for himself, one must say it loud enough to hear himself, but not too loud so as to disturb those sitting next to him. Concerning the people who read every word together with the *ba'al koreh* from a kosher Megillah, there is a dispute between two *g'dolei hador*; the Chazon Ish held that even if the whole *minyan* reads from their own *megillos*, it is nevertheless considered reading *b'tzibur*, even if one is ahead of the other. The Brisker Rav held that it is still considered *kri'ah b'yachid*, but if one is afraid that his mind will drift and he will not concentrate properly on listening to the *ba'al koreh*, it is still preferable for him to read from his own Megillah. 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 "vayavo amalek" on Purim day. 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*. There are two basic reasons brought for the *Mitzvah* of *mishloach mannos*. The T'erumas Hadeshen (111) says that the purpose of the *mitzvah* of *mishloach mannos* is so that all Jewish families should have all their needs for the Purim *se'udah*, so that they will be able to rejoice properly and with a good heart, and the reason we send *mishloach mannos* even to our wealthy friends, is in order not to embarrass those who are truly in need. The Mannos Haleivi (R' Shlomo Alkevetz) says the reason for the *mitzvah* of *mishloach mannos* is to increase peace and friendship, in contrast to what Hamman *harasha* said, that we are "spread out and scattered", which meant that there was *machlokes* and lack of unity amongst us. According to either reason, to send four weeks before Pesach, candy and an assortment of goodies that are not even looked at, just recycled for whomever comes through our door, and to give something to anyone we know, does not seem to go along with either the spirit of, and reasons for, the *mitzvah*. The *mishloach mannos* should be an important gift, and one is not *yotzei* simply by giving one *k'zayis* of food and one *revi'is* of drink; rather, it should be a nice portion according to the standards of importance in that place and time, since the word "*mannos*" means an important gift (Aishel Avraham Butshatsh, Aruch Hashulchan 15). There is an opinion that the size of an important portion is 3 *k'beitzahs* (one *k'beitzah* is approx. two oz. acc. to R' AC Naeh, and over 3 oz. acc. to Chazon Ish). One should try to send *mishloach manos*, and to give *matanos la'evyonim* before one eats breakfast, like all *mitzvos*, even *d'Rabbanan*, that one is not supposed to eat until he first does the *mitzvah*. 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 *tefillah*, 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*.



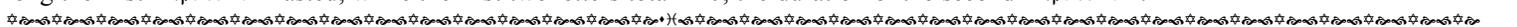
THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (Shmuel I 15:2-34)

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' שמואל את אגג לפני 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 שפלה 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!



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

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



IMPORTANT ANNOUNCEMENT: all those men who took blue chairs back from the women's side are hereby requested to return them, as this creates unnecessary *machlokes* and is a violation of "agudos-agudos", and furthermore, it is a possible transgression of "begged isha", as these chairs have been designated for the women.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
6:50	5:45	9:21	6:50/8:30	5:44	5:29	5:26

PURIM Sunday, Shacharis 6:55/8:15; Mincha 1:30/3:00; Shki'ah 5:45; Ma'ariv 6:45/9:30
WOMEN'S MEGILLA Night: 9:45PM; morning: 9:45AM
SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun, next Fri. 5:37 (candles 5:34)

KNESSES NEWS

MAZEL TOV! To Mr. and Mrs. Yehuda and Chane Steiman on the engagement of their daughter Frumi, to Yehuda Diena of Toronto.
Vort Monday, Mar. 1, 7-10PM, at Bais Yosef Meir, 19 Olympia.
PURIM CHAGIGA in the Shul, 8PM Motz'ei Shabbos, featuring music, dancing and pizza, followed by second Megilla at 9:45. Sponsors are being sought – please speak to the President.

COMMUNITY CORNER

PIRCHEI in the Shul 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; **הדלק"ן** 1:30; **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 9:15PM; **SHACHARIS** Mo-Fr. 25 min<netz; Sun. 6:30/7:30
NEW MA'ARIV at KNH, Mon-Thurs 8:30PM; at Zichron Yehuda Sun-Thur 8:00PM
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or 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

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael
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; **ארחות שבת** (by Rabbi Schabes) after the 2nd 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
Gemara Shiur, Shabbos, 7:50 AM, at KNH; **Mishna Berura**, Rabbi Kerner, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM
Maseches Pesachim, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle Ladies Shiurim: Shabbos – will resume after Pesach
 Mondays 8:40 PM, **Sefer Shoftim (new series)**, 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 **והייתי 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 מזל 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. **והייתי 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!"

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.