

HALACHA V'HALICHA... By Rav Chaim Schabes

Rashi explains that every time Hashem spoke to Moshe, he would precede the conversation by calling him, indicating affection. The mere act of calling someone by their name is an expression of love, as we find by the mal'achim, who call each other, ויקרא זה אל זה, because of their nearness to each other. Rav Yechezkel Avramsky ZT"L writes, that it is an obligation upon us to treat our friends in the same way, to call them by their name, thereby fulfilling the Mitzvah of ואהבת לרעך כמוך.

This year, that Purim falls on Erev Shabbos, the se'uda should start before chatzos (1:03 PM, Ra"ma 695:2). The Mishna Berura (10) brings the Yad Ephrayim in the name of Maharil who holds that as long as one starts before the beginning of the 10th hour (4:06 PM) it is acceptable. If one was unable to start before this time, he should nevertheless wash and eat, but he should be careful not to overeat, so that he will still be able to eat the Shabbos se'uda with an appetite. Another option mentioned in Poskim, also quoted as being minhag Yerushalayim (when Shushan Purim falls on Erev Shabbos), is to daven Mincha before the Purim se'uda, which should preferably start before 4:06 PM, then, after plag hamincha (5:54 PM) or 18 minutes before sunset (6:52 PM), the women light candles and we accept Shabbos. We cover the challah and make kiddush, and then eat at least one more k'zayis of bread (some say that preferably one should hold two challahs and cut one of them), and there is no need to repeat hamotzi (Meiri on K'subos 7a, writes that that was his Minhag and that of his forefathers). It is preferable to eat a k'beitza of bread to fulfill se'udas Shabbos according to everyone (MB 291:2). If one eats a k'zayis after tzais hakochavim, he should say r'tzai in birchas hamazon, and al hanissim in harachaman (MB 15). Meiri holds that al hanissim should be said in the normal place in birchas hoda'a (גודה לך), since the 15th of Adar is also a day of nissim. Ta'anis Esther starts this year at 5:47AM and concludes at 7:59PM. However, one should not eat until after the reading of the Megillah is over. If someone is very hungry, and is 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 won't be listening to the Megillah until 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.



THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro

The Haftara of Parshas Zachor (Shmuel I 15:2-34) 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' 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, שכלה נשים חרבך, כאשר, 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!



LESSONS FROM OUR GEDOLIM: R' Benzion Zisling once had the fortune of spending Shabbos with R' Nachum of Horodna. He went straight to the Rav's house after Friday night Ma'ariv, expecting him to arrive shortly; but several hours elapsed before R' Nachum returned! To his baffled guest he explained: "There are Jewish Russian soldiers stationed in the town. I never sit down to the Shabbos meal until I've made arrangements for each one to have a place to eat, and a bed to sleep in, for Shabbos.



**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"נ
7:53	6:33	10:06	7:00/8:50	7:02	6:47	6:44

**TA'ANIS ESTHER** Thursday, Shacharis 6:45, Mincha 6:39, Ma'ariv 7:39; Fast begins 5:47AM, ends 7:59PM  
**PURIM** Friday, Shacharis 6:45/8:15, Mincha 1:32 (**note correction**) /3:00/6:55, Shki'ah 7:10;  
**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-Wed 6:52, next Fri 6:55 (candles 6:52)

**KNESSES KNEWS**

**MAZEL TOV!** to Rabbi and Mrs. Ari and Esther Fireman on the Bar Mitzvah of their son Yonasan Aharon  
**SHMURA MATZAH** order form on *bimah*, or contact David Auslander

**KOMMUNITY KORNER**

**PIRCHEI** for boys Pre1A-6<sup>th</sup> Grade 2:30-3:30  
**MIKVAH OF NEW HEMPSTEAD**, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861  
**SHABBOS MINCHA** at Tefilla L'Moshe, 1:30PM (also Sunday), **MAARIV** Mon-Th 8:15PM; **SUN SHACHARIS** 7:30 & 8:30  
**DAILY SHACHARIS** at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM  
**SUNDAY MINCHA** 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe  
**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)

**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 Sanhedrin** (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; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronspiegel at Zichron Yehuda;  
**Maseches Bava Metzia**, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead  
**Ladies Shiur:** Mondays 8:40 PM, **Megillas Rus**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

**PARSHA PEARLS:** מן הבהמה... אדם כי יקריב מכם קרבן לה'. From the time some 150 years ago when scientists “discovered” that man was descended from apes, society has seemingly commenced a collective regression to return humanity to its animal state. Many commentators educe from this verse that for one to come closer to God - יקריב – he must first extirpate the ‘animal’ from within him, מן הבהמה, yet all around we find barriers falling that would have horrified our forebears, drawing “civilization” ever closer to animalism and farther from God. This country was founded by God-fearing men who did not hesitate to invoke His providence in doing so; the Declaration of Independence, the Constitution, the Federalist Papers all make reference to the Supreme Deity by whose natural laws we all survive. How shocked they would be to hear that the Supreme Court of this nation has heard arguments to remove the words “under God” from the Pledge of Allegiance! As science and technology have advanced, they have achieved primacy in the beliefs of people world-wide, replacing religion as the fundamental set of laws by which we exist. Barriers have fallen across all segments of society that would have been unimaginable a century or two ago – and often not for the better. The headlong rush to eradicate any influences of religion from “ethics” is a misguided oxymoron, for without religion we truly are no different than animals. What right to we have to slaughter animals for our needs? What right to survival do we have that animals do not? Is it because we are further “evolved” than they are? How would we react to an attempt by an alien race, one more advanced than we are, to colonize earth and eradicate its inhabitants – would we grant them that right, because they’re more “evolved”? Would we recognize their superiority, or would we fight them? When one recognizes no Divine Law, all constraints are man-made and artificial, subject to modification at every whim. Infanticide is acceptable; euthanasia is allowed; terrorism is tolerated (at least, when Jews are the targets). מן הבהמה – indeed, such individuals are descended from animals! But as Torah observant Jews, מן הבהמה is entirely different. We separate ourselves from the animal within, striving to achieve closeness to Hashem. Perhaps this is what the Gemara means by אתם קרואים אדם ואין אומות העולם קרואים אדם it takes a true אדם to seek this closeness, and to elevate himself from his animal nature. בצלם אלוקים ברא את האדם: unlike the beasts of the earth, we, mankind, were created in Hashem’s form. We are superior because we were created superior; because Hashem so decreed. Let us not forget that it is the way in which we are different from the animals, rather than the way in which we are similar, that is paramount.

**ON LANGUAGE...** By R' Moshe Orlian  
 There is an interesting construct that appears for the first time in this week’s *parasha*. Regarding one who is מועל בהקדש (‘illegally’ partakes of something that has been sanctified), the Torah writes (*perek 5 passuk 15*) בַּעֲרֹךְ כֶּסֶף. The word בַּעֲרֹךְ (“with a value of”) is unusual in that the ending ך with a *kamatz* does not indicate a second-person masculine point of view, as is usually the case (e.g., לך, ממקומך); rather, the word’s meaning is the same as if it had been written בעֲרַךְ, without the final ך. Rashi says this explicitly in *parashas* Bechukosai (27:4): “בעֲרַךְ – like בעֲרַךְ, and I do not know a source for the double כ.” There are other instances where a letter is appended to a word without affecting its meaning, just for aesthetic purposes. For example, in the first paragraph of Hallel we find ... להושיבני עם נדיבים... דל מקימי... מושיבני עקרת הבית... מעפר. The ending י with a *chirik* in the words להושיבני, מקימי, and מושיבני does not indicate first-person (e.g., לי); rather, these words are identical to להושיב, מקים, and מושיב, respectively.

**A GIGANTIC LITTLE SECRET”** ... By Rabbi Yosef Schwab  
 Why may bird offerings be only pigeons or turtledoves? These two species are unique in that they can find their way home and that they remain true to one specific mate. So, too, Klal Yisrael; they always find their way back to הקב"ה, and remain faithful to Him.