

Jan. 5 / 27 Teves, 2008

לשבת

Molad: Tues. 7:22AM 4 chalakim

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HALACHA V'HALICHA... By Rav Chaim Schabes

Rashi tells us that at first only one frog came out of the river. However, the Mitzrim started hitting it, and every time they would hit it, it would multiply, until Mitzrayim was filled with frogs. The Steipler Gaon writes that we can learn from here how foolish a person can be when he loses himself to anger. When they hit the frog and it multiplied itself, the most logical thing to do would have been to stop hitting it, to stop it from becoming more numerous; however, what does anger dictate? Just the opposite, hit it even more, and take revenge on it! As a result of the Mitzrim's anger, they continued to hit it until the whole country was overrun with frogs. This teaches us that when someone gets on our bad side, and tries to get us upset, the best thing to do is to just to ignore him and not respond, and allow the antagonism to die out, rather than fighting it and attempting to extinguish the fire by adding fuel to it.

We find that whenever Moshe Rabbenu would have to daven to Hashem, he would first go out of the city which was full of unclean objects, and only then would he daven. There are many halachos governing the different places in which we either are or are not allowed to say divrei Torah, b'rachos and any other words that contain k'dusha, which we will discuss. There is a dispute about our modern day bathrooms (see OC 83:1), whether they are considered an unclean place restricted by the above-mentioned prohibitions, and contemporary poskim assume the stricter position, and therefore we do not say d'varim sheb'k'dusha either in a bathroom, or even outside when facing one when the door is open, even with one's eyes closed. The halacha is that when a person enters a bathroom, he must wash his hands when he comes out, before saying divrei torah, or a b'racha. However, R' Moshe Feinstein ZT"L (IG" M EH 1:114) holds that one is allowed to wash hands in the bathroom, as long as he walks out with his hands still wet and dries them outside; the same is true about washing neggel vasser when we wake up in the morning. The only exception is washing before eating bread, which must be done outside a bathroom, since it has to be done with a specific utensil, and it is not enough to just dry one's hands outside of it. The halacha of not saying d'varim sheb'k'dusha doesn't apply only to a bathroom; rather, any place that has a source of a foul odor, to the point that it is disturbing, is also subject to this prohibition, and therefore we must also be careful when we are walking in the street, and there is a dumpster or garbage bins that have a bad smell, that we should not speak divrei torah while facing them (OC 79:8). We should be especially careful when saying kiddush levana that it should not be said in the direction of the garbage dumpster, even at night when we cannot see it (ibid 1). Another situation in which we must be careful is when there are babies in the house, because from the age at which a baby is able to eat bread, his soiled diaper is also considered an unclean object (OC 81:1), and we would not be allowed to say b'rachos unless we would be more than 8 ft. away from the place where the odor can no longer be smelled. While actually facing in the direction of a dirty diaper, one may not say a b'racha even at a further distance, that is, as far as the eye is able to see (OC 79:1). Garbage trucks fall into the same category, and when one is passing, we should be careful about all the halachos that we mentioned regarding dumpsters. We are also not allowed to bring s'farim or t'fillin into a bathroom unless they are covered with two covers, or in two bags (MB 43:24). When changing a soiled diaper, it should not be done in front of s'farim, and we should also be careful that the mezuzah in the room should be covered, meaning that the name ו-ד-ש should not show through a window of the mezuzah cover (YD 286:5).



THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro

As in the Parsha, we find in this week's Haftara (Yechezkel 28:25-29:21) a prophesy of devastation for Egypt. Yechezkel describes how Nevuchadnetzar will destroy the land of Egypt and exile the people for 40 years. During those 40 years the land would be totally desolate with neither man nor animal passing through. Rashi, quoting the Medrash in B'reishis, explains the significance of the 40 years: when Pharaoh dreamed of the seven cows and the seven stalks of wheat, the Torah repeats it 6 times (the actual dream (2), the repetition by Pharaoh (2), and the summary of Yosef (2)). Chazal say that Hashem's original intent was for there to be 42 years of famine. Yosef asked Hashem to reduce it to only seven during his lifetime; and then when Yaakov Avinu came down to Egypt after the first 2 years, the famine stopped. Of the original 42 years of famine, then, 40 did not happen, and Hashem decided to finally punish Egypt with them. But why now? What connection is there between the Pharaoh of the time of Yosef and Moshe and the one at the time of Yechezkel, that makes the time right for the 1000-year-old punishment to finally be meted out? After many years, Egypt had once again become a world power. Instead of their power and wealth being attributed to Hashem they ignored Him and, after all these years and despite all that had happened to them, the Egyptians once again returned to their belief that the Nile was a god and that the Pharaoh was too. The time was therefore right to 'remind' them of those lessons and to pay them back for that debt of long before.



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

הן בני ישראל לא שמעו אלי ואיך שמעני פרעה - This is one of 10 kal v'chomers in TaNaCH, 4 of which appear in the Chumash. In addition to the one above, the other 3 are: (1) The brothers questioning how Yosef could suspect them of stealing after they had returned the money (B'reishis 44:8); (2) Moshe determining that Miriam should be quarantined for 7 days when she was afflicted with tzara'as (B'midbar 12:14); and (3) Moshe acknowledging that Bnai Yisrael would surely sin after his death, given their behavior during his life (Devarim 31:29).



LESSONS FROM OUR GEDOLIM: הצפרדעים: After the passing of the Maggid of Mezritch, his students were discussing his wondrous deeds. The Ba'al Hatanya asked those assembled if anyone knew why the tzaddik regularly strolled around the lake areas in early morning. He went on to explain that the Maggid was going to learn the song of praise of the frogs toward Hashem, as brought down in Perek Shira, and he wanted to hear them firsthand. . .



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"ן
5:31	4:11	9:42	7:00/8:50	4:41	4:26	4:23

ROSH CHODESH Tuesday, Shacharis 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:29, next Fri 4:32 (candles 4:29)

KNESSES KNEWS

MAZEL TOV! to the F. Lazarus and Wealcatch families on the birth of a granddaughter, to Mr. and Mrs. Eli and Penina Lazarus

SAVE THE DATE for the Shul Melave Malka: next *msk* January 12 at YSV, guest speaker Rabbi Mordechai Becher of Gateways

MASMIDEI YISRAEL boys Fri. night learning program, grades 6-8, 7:50-8:30PM by Rabbi Shloimie Eisenberger, at Eisenberger, 4 Patricia

TAHARAS HAMISHPACHA 3-part refresher for women, by Rebbetzin Devorah Schabes, 7:45PM at the Shul, Sundays Jan 6, 20

KOMMUNITY KORNER

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

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 7:00PM, 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 **WEEKDAY MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe

TEHILLIM FOR LADIES 8:30PM Tuesday at Willner (19 Bedford Ct)

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

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 Kiddushin (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: Fri. night, 8:15PM, by Mrs. Aidel Bachman, at Becher, 4 Bedford Ct.

Mondays 8:40 PM, **Megillas Rus**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

ON LANGUAGE... By R' Moshe Orlian

In appointing Aharon to be Moshe's spokesman, Hashem says **וְאֶהְרֵן אֹחִיךָ יִהְיֶה נְבִיאָךְ** (Sh'mos 7:1). Rashi comments that the word **נְבִיאָךְ** is derived from the root **נִיב** (or **נוב**). Typically, this root is used in reference to fruit and means "to burst forth [with ripeness]", as in **וְדָו יִבְרֹךְ בְּשִׁיבָה** (Tehillim 92:15). Here, it would refer to the "fruit" of one's mouth; i.e., speaking, as in the common phrase **נִיב שְׁפָתַיִם**. As an aside, **נִיב** in the Gemara refers to the incisor teeth, again demonstrating an oral connection. Ibn Ezra takes strong exception, however, explicitly calling Rashi's interpretation incorrect. He attributes the "error" to Rashi's acceptance of two-letter roots. Under our 3-letter root system, the root is clearly **נבא**, which has a metaphysical connotation above and beyond mere speaking.

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

So, did Par'oh have free will or not? This is a matter of great debate among the greatest of our Rishonim. Practically the entire world of Torah commentary is taken up with the difficult question: How can Hashem punish a man after He has caused his heart to be hardened? Is that not unjust? Rashi and Rambam both come to the conclusion that Par'oh actually lost his *bechira* (free will) at some point along the way. For Rashi it was because he persisted in ignoring Hashem five different times, after the first five *makkos*. That was sufficient to have the 'door of return' slammed in his face. Though Rambam does not specify the point of no return, his *perush* has much the same outcome as Rashi's. To Rambam (Hilchos Teshuva 6:2), Par'oh becomes a prime example of Hashem's *middas ha'din* militating against allowing *teshuva* for truly horrible people. There is a point where the door of *teshuva* is finally closed. Ramban (chapter 7:3), however, has a different approach altogether. S'forno, while not quoting him, follows his lead, albeit with a more lucid explanation, and some *chiddushim* of his own. The basic thrust of S'forno's approach is that Hashem did quite the opposite of what Rashi and Rambam understood. Hashem went out of His way to corral Egyptian society, both its masses and its noble elite, into a communal *teshuva*. S'forno (like Ramban) learns that the "hardening of Par'oh's heart" was not an example of further "punishment." Rather, Hashem wanted the Egyptians, led by Par'oh himself, to bow before Him, and accept Hashem in awe, if not in love (see Rav Kupperman's *perush* here). Therefore, Hashem made it possible for Par'oh to withstand the pain of the *makkos*. That is what "hardening his heart" means, giving Par'oh extra physical strength to make a free choice. S'forno begins his *perush* (chapter 7:3) with words from the Navi Yechezkel. Hashem wishes the return of evil men, not their death, says Yechezkel. The navi portrays Hashem stretching His hand one final time to even the tyrants of history, as in Par'oh's case (Yechezkel, 33:11). But since the "torture quotient" implicit in the *makkos* was climbing, a very real danger unfolded. The wicked monarch would let Bnei Yisrael go all right, but for the wrong reason! Par'oh would simply renege on his obstinacy due to the torturous pain of the infected, hot boils spreading all over his skin. And so, S'forno says, we find Hashem giving Par'oh the strength to withstand pain. In so doing, Hashem enabled Par'oh to make a *truly free* choice. Absent the pain, will he or won't he free the Jewish People? Par'oh will free Yisrael only if he has recognized the Almighty; the Father of Yisrael who wants them free; the Father who loves mankind, Par'oh's own nation, and wants all *them* to be free to worship Him as well. The terrible truth, as we understand S'forno's beautiful *perush*, is that Par'oh was so thoroughly evil, he was not interested. Not in *teshuva*, nor God, nor human freedom, nor even his own kingdom's recuperation from disaster. He was so filled with himself! S'forno says that there was an implicit message for Yisrael, as well. But the hardening of the heart was Hashem reaching out to Par'oh in a way that only He can, giving him and his nation a last chance.