

**HALACHA V'HALICHA...** By Rav Chaim Schabes

After מכת ברד, when פרעה asked Moshe to *daven* for him, Moshe said that he will do so only after he leaves the city. We already find that after ערוב Moshe said 'הגני יוצא ממך והעתרתני אל ה', and also after צפרדע they went out and *davened*, but it doesn't say that they had to first leave the city. Why then by *barad* now does Moshe feel the need to say 'כצאתי את העיר אפרש כפי אל ה' R' Hirsh Kamai, the Mirrer Rav ZT"l, explained that as long as the Egyptians were idol worshipers, it was obvious that one couldn't *daven* in their land, but after מכת ברד, since פרעה already said 'ה הצדיק ואני ועמי הרשעים', and the משנה says in מס' ע"ז that a non-Jew could annul his own and someone else's עבודה זרה, therefore פרעה thought that this time Moshe would be able to *daven* in the city, so that is why Moshe had to emphasize that he must now also first leave the city. Moshe explains the reason - 'ידעתי כי טרם תראון מפני ה' - you did not yet reach to truly recognize and believe in Hashem, and it was only because of the pressure and suffering that you got angry at your idols, and therefore your ביטול of the עבודה זרה is not valid because, as the גמרא explains, ביטול is only effective if they forsake their idols during times of peace, but under the harsh conditions that still existed, Moshe said, he would need to first leave the city to *daven*, because it was still filled with idols and filth.

We mentioned last week the two different ways to say שמ"ות, either by saying פסוק פסוק or by פרשה פרשה; according to the second option, even if the פרשה finishes in the middle of a פסוק, as we find in a few instances in the תורה, we would stop in the middle of the פסוק and repeat that פרשה again till the middle of the פסוק and the same with the תרגום. In places that each פסוק is a separate פרשה, or even fractions of a פסוק (like by עשרת הדברות), according to this opinion it is preferable to gather all those single פסוקים into one פרשה, or to say once the complete עשרת הדברות then repeat again the פסוקים and then the תרגום on the whole עשרת הדברות, and so too with the פרשה of עריות and קדושים, and the תורה (כי תבא קונטרס ואלה שמות לר' בנימין זילבר זצ"ל in הר גריזים of קללות Aruch Hashulchan (4) writes that those people who do שמ"ות by reading on Sunday till שני and on Monday till שלישי etc. as printed in the חומשים - is not correct. The opinion of the Chazon Ish is that the right way of doing שמ"ות is to first say once the מקרא then the תרגום and then the second מקרא; I personally asked ר' שמואל הלוי וואזנער שלי"ט if it would be acceptable to do one פרשה like the חז"א and one פרשה like the מ"ב, and he answered that it is fine. In a similar vein, Aruch Hashulchan (7) writes that one could do some parts *pasuk* by *pasuk*, and parts פרשה by פרשה. Shulchan Aruch (3) writes that if one reads the Rashi, it is considered like saying the Targum, and the פסוקים that don't have any Rashi one should say three times. MB (4) writes that the only translation accepted is Rashi, because he explains the *pasuk* like the Targum, plus he adds explanation, but to read a different translation is not enough, because the Targum, besides translating, also explains in many places what would not be understood from the *pasuk* alone. However, אדם שמיא should read both Rashi and the Targum. If a person does not have available a *chumash* with Targum, he should read the מקרא twice, and when he gets a Targum, he should say it then. One should not say Targum before the מקרא. It is proper, if possible, not to interrupt in the middle of שמ"ות for anything (MB 6). Concerning the learning of תורה שבכתב at night, the באר (238:1) writes that one is not supposed to learn it at night, but the פרי מגדים holds that it is permitted, and even those that are more strict don't hold that it is prohibited, but rather that it is better that one does it by day. יסוד ושורש העבודה writes that the restriction is only if one doesn't learn Rashi, and therefore one should be careful not to say too many words without some form of explanation; the exception to this restriction is Thursday night or ליל שבת when one doesn't need to be careful not to say תורה שבכתב at night. If one missed a week of saying שמ"ות, in the following week he should first say the פרשה that he missed and then continue with the current one (Maharsham 1:213 Ktzos Hashulchan 73:9), but if one missed many פרשיות, there is a dispute whether one should first say that week's פרשה (Maharsham) or if he should still say everything in order (Kaf Hachayim 5).

**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (**Yechezkel 28:25- 29:21**)

As in the Parsha, we find in this week's Haftara a prophecy 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 then, and Hashem decided to finally punish Egypt with them now. 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.

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

In appointing Aharon to be Moshe's spokesman, Hashem says **ואהרן אחיך יהיה נביאך** (Sh'mos 7:1). Rashi comments that the word **נביאך** is derived from the root **נב** (or **נוב**). Typically, this root is used in reference to fruit and means "to burst forth [with ripeness]", as in **עוד ינובון בשיבה** (Tehillim 92:15). Here, it would refer to the "fruit" of one's mouth; i.e., speaking, as in the common phrase **ניב שפתים**. As an aside, **ניב** 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.

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מזריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:53	4:33	9:41	7:00/8:50	5:02	4:47	4:44

**ROSH CHODESH** Monday, Shacharis 6:50

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 8:00/9:30; **MINCHA/MAARIV** Sun 4:52, next Fri.4:56 (candles 4:53)

### KNESSES KNEWS

**MASMIDEI YISRAEL** Friday night learning, for boys grades 6-8, Fri. night 8PM in the Shul

**MAZEL TOV!** to Mr. and Mrs. Moshe and Aviva Orlian on the Bas Mitzvah of their daughter Shaina

### KOMMUNITY KORNER

**PIRCHEI** for boys Pre1A-6<sup>th</sup> Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 6:45-7:45PM

**MIKVAH OF NEW HEMPSTEAD**, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

**FRIDAY NIGHT** Avos Ubanim at Zichron Yehuda (Rabbi Bronspigel) 7:45PM, & Chumash shiur for men, rotating speakers

**MINCHA** at Tefilla L'Moshe, M-Th 4PM; Sun. 1:30/15m<shki'a; **שבת** 1:30/3:00/הדלק"ן; **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. 12:30/1:30PM; **MAARIV** daily at 9:15PM; **SHACHARIS** Mon.-Fri. 24m<netz; Sun. 6:30/7:30

**TORAH TAPE LIBRARY** – popular English speakers. Call 426-3790x143 or e-mail to [wieders@cch.com](mailto: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](mailto:knesses_yisrael@yahoo.com)

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto: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 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: Shabbos: will resume in spring

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**

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.

\* \* \* \* \*

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

**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).

\* \* \* \* \*