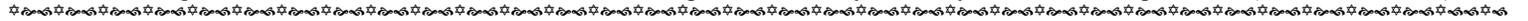


**HALACHA V'HALICHA...** By Rav Chaim Schabes

Hashem promises B'nai Yisrael that he will take them as a nation, and they will know that אָנִי ה' אֱלֹהֵיכֶם. It is interesting to note that the previous *pasuk* already mentioned that אָנִי ה', so why does it have to repeat again that they will know that אָנִי ה'? Rav Y. Avramsky ZT"l answered, that between the two mentions of אָנִי ה', Hashem promised B'nai Yisrael that He would take us as a nation, which is referring to the giving of the Torah. The knowledge of Hashem after the giving of the Torah is in a different dimension altogether than that of before *matan* Torah, and that is why it says again וידעתם, you will truly know that I am Hashem.

When one receives an *aliyah*, he must hold onto the Sefer Torah both when he says the *b'rachos* and during the *k'riah*. The Magen Avraham (139:13) brings in the name of the Ariz"al two different ways to do this, either to hold both *atzei chaim* at the time of the *b'racha*, and during the reading to hold only with the right hand, or else to hold the parchment with the *tallis* with both hands during the *b'racha*, and then let go of the left hand for the *kriah*. Sha'arei Efrayim (4:4) makes a compromise between both opinions and says to hold the parchment with the *tallis* during the *b'racha*, and to the *etz chaim* during the reading. The Shulchan Hatahor says the opposite, that for the *b'racha* one should hold the *atzei chaim*, and during the *k'riah* he should hold onto the parchment with the right hand with the *tallis*; each person should follow his *minhag*. The Shulchan Aruch writes (141:1) that one must stand when he reads the Torah or when he receives an *aliyah*, and one should not even support himself or lean on the *teivah*, unless he is old or sick and has difficulty standing without support. So too, a *baal koreh* or an *oleh* who has weak vision is permitted to lean in order to see the words on the top of the column. The *oleh* must read with the *baal koreh* so that his *b'racha* should not be *levatalah*; however, he should read quietly enough not to be heard, and although the Ram"a permits reading loud enough to hear himself, many *poskim* write that it is preferable that he should not (Shulchan Hatahor, Shu"t Pnei Yehoshua 192). If one is in the middle of *sh'ma* or its *b'rachos*, he may go up to take the *aliyah* and say the *birchos hatorah*, but he should not read along with the *baal koreh*. Two brothers, or a father and a son, should not be called up to the Torah consecutively, and if by mistake they were called up, if the second person didn't go up yet, he should not go; but once he went up he should not go down. In such a case, though, the first one should not remain standing next to the *Sefer* as is customary. The *minhag* is also that a grandfather and son's son should not be called one after another, but if it was done, he is allowed to take the *aliyah* (and MB 141:19 permits giving them *aliyos* in case of need); however, one may be called after or before his maternal grandfather, as is also permitted for a father-in-law and son-in-law (Pesach Hadvir 147). If it is a day that two *Sifrei Torah* are being read, and there is also a *kaddish* in between, then two brothers or a father and son may be called up consecutively. However if there is no *kaddish* in between them (like on Chol Hamo'ed Pesach), or there is *kaddish* but it is on the same *Sefer* (Maftir), it is only permitted if there is a pressing need or if it was done by mistake. For *hagbah* and *g'lilah*, if they normally call up by name, it should not be given to two brothers or father and son, but in a place where they don't say the names, it is permitted (Avnei Chefetz 16).



**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (**Yeshaya 66:1-24**)

The Gemara (Megillah 31a) tells us that when Rosh Chodesh falls on a Shabbos we read the *haftara* of וְהָיָה מִדֵּי חֹדֶשׁ בַּחֲדָשׁוֹ referring to the next-to-last *passuk* of the *haftara*. The navi chastises the people about their actions and attitude: of what value are Korbanos brought to the Bais HaMikdash while at the same time the owners are participating in all sorts of *avoda zara*? Is that what Hashem wants? The navi goes so far as to compare such actions to committing murder!!! The navi continues to warn of the terrible punishments awaiting the *reshaim* who continue their evil ways, and at the end of the *haftara*, tells how all the *goyim* will ultimately come to the Bais HaMikdash every Rosh Chodesh and Shabbos. Yechezkel (40:1-3) also mentions Rosh Chodesh and Shabbos as a time the *goyim* will come to praise Hashem at the Bais HaMikdash. Of all the *chagim*, the navi specifically mentions only Rosh Chodesh and Shabbos. Why? It appears that in the time of the neviim the *Yiden* would especially seek out Hashem by either going to the Bais HaMikdash or the navi on Rosh Chodesh and Shabbos. We see this also in the *haftara* of *parashas* Vayeira (Melachim II 4:23), where the husband of the Shunamis asks her why she has chosen to visit the navi on a regular weekday, saying "today is not Rosh Chodesh or Shabbos". Of course Hashem is available to us at all times; but Rosh Chodesh and Shabbos have an extra something that helps those looking for an extra 'push'. This is still true today; of course we must be satisfied with our Shuls and Batei Midrash, and on what better day to remind us of this great opportunity than on.... Shabbos - Rosh Chodesh!



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

In appointing Aharon to be Moshe's spokesman, Hashem says וְאֶהְרֵן אַחֲרָיִךָ יְהִי נְבִיאֲךָ (Sh'mos 7:1). Rashi comments that the word נְבִיאֲךָ is derived from the root נִבַּ (or נִוּב). Typically, this root is used in reference to fruit and means "to burst forth [with ripeness]", as in עוֹד יִנּוּבֹן בְּשִׁיבָה (Tehillim 92:15). Here, it would refer to the "fruit" of one's mouth; i.e., speaking, as in the common phrase נִיב שְׁפִתַיִם. 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 נִוּבָּ, which has a metaphysical connotation above and beyond mere speaking.



## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:44	4:24	9:43	6:50/8:30	4:52	4:37	4:30

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:42, next Fri. 4:46 (candles 4:43)

### KNESSES NEWS

#### COMMUNITY CORNER

**PIRCHEI** in the Shul 2:30-3:30 **AVOS UBANIM** on Motz'ei Shabbos, 6:30-7:15, **BOWLING** at Hi-Tor Lanes 7:30-9:30  
**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; **שבת** 1:30/הדלק"ן; **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 7:30PM  
**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto: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](mailto: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 2<sup>nd</sup> 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**, Wed. 8:45PM, by Rabbi Saperstein, at Cong. Ohaiv Shalom, 18 Bridle  
**Ladies Shiurim:** Shabbos 3PM, Rabbi Zezi Abisg, at Wealcatch, 3 Manchester  
 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)

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#### **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

**הן בני ישראל לא שמעו אלי ואיך ישמעני 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).

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