

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).



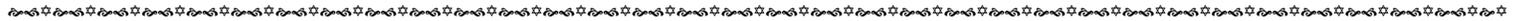
THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (Yechezkel 28:25- 29:21)

As in the Parsha, we find in this week's Haftara 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 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 וְאֶהְרֵן אֶחָיו יְהִי נְבִיאָךְ (Sh'mos 7:1). Rashi comments that the word נְבִיאָךְ is derived from the root נִבַּח (or נוּב). Typically, this root is used in reference to fruit and means "to burst forth [with ripeness]", as in הִנֵּה בְשִׁיבָה עוֹד יְנוּבֹן בְּשִׁיבָה (Tehillim 92:15). Here, it would refer to the "fruit" of one's mouth; i.e., speaking, as in the common phrase נִבַּח שִׁפְתָיִם. As an aside, נִבַּח 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 נִבַּח, which has a metaphysical connotation above and beyond mere speaking.



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

הַן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִךָ יִשְׁמַעֲנִי פָּרָעָה - 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).



