

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:48	6:15/7:28	9:32	6:50/8:30	7:59	6:19/7:00/7:44	6:37/7:15/7:41

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MINCHA/MAARIV** Sun-Thu 7:38; next Fri. 6:11/7:00/7:35

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Chaim and Lori Baker on the birth of a grandson

PEREK IN THE PARK shiur for women, Shabbos 4:15PM, at Frank (backyard) 691 Union Rd., children welcome (Brachos party)

COMMUNITY CORNER

TASTE of TANYA in 25 Minutes, by Rabbi Weinstein, Shabbos, 75 minutes < candle-lighting time, followed by a *shiur* in Rambam by Yehuda Eckstein, followed by Mincha and *seuda shlishis* – all are invited

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/י"ד; **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. 1:40, daily 7:15; **MAARIV** daily 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM;

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

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

Maseches Kesuvos (by R' Apter) daily 1 hour before Shacharis;

Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארהות שבת** (by Rabbi Schabes) after the 2nd minyan; **חומש**, Shabbos 8AM

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

Mishna Berura, at KNH, Rabbi Kerner, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

Maseches Sukkah, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Shabbos 5PM, by Rabbi Donny Frank at D. Frank, 691 Union Rd.

Mondays new time 8:15PM, **Sefer Shmuel II**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

Wednesdays 9:45AM, **Emunah and Bitachon**, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to jungerh@aol.com to join the Monday night (9-10 pm) telephone shiur)

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

In this week's *paresha* the S'forno has a fascinating philosophical *p'shat* on the verse (with which we are all familiar from the first section of Aleinu) **וידעת היום** (4:39). The Torah finished explaining (in *pesukim* 32-36) that in all of human history there is no example whatsoever comparable to the Jewish experience. There has never been, nor will there ever be, a nation who even claimed to witness a mass revelation from God. There has never been, nor will there ever be, another power which lifted up an entire nation from amidst another nation, accompanied by such astonishing wonders leading and pointing the way to freedom from a bitter slavery. The Torah stated this historical fact/prediction 3,300 years ago! Thus, when Hashem says, in another famous *pasuk*, **אתה הראת לדעת כי ה' הוא האלוקים**, S'forno understands this to mean that the purpose of God's outstanding intervention in history (at the time of Yetzias Mitzrayim and Mattan Torah) was to illustrate to Am Yisrael that He wants the Jewish people to achieve an intellectual understanding (loda'as) of God. S'forno learns that our *pasuk* ("וידעת") commands all Jews to "know" there is a God; that we are to internalize a *knowledge* of G-d's existence. One is immediately reminded of the very first *halacha* in the Mishna Torah, where the Rambam talks of the need to "know" there is a God in order for wisdom of any kind to follow. What is unusual and fascinating is how S'forno understands the process of achieving this knowledge, how to achieve "וידעת". S'forno says it is worthy of a Jew to sift through other ideas which claim to discredit Judaism. Throw away the sections which are contradictory to Torah, and sift out "the truth" ("החלק האמיתי") that is found within. S'forno says that one who investigates will find there is great harmony and order which reigns throughout the universe. The elements of creation themselves point the way towards a higher purpose than the function of each of the individual parts. Rav Kupperman explains that a study of other wisdom illustrates the *interdependency of nature*; of the effect of even a minor change in the water's climate, for example, on all of the earth. All of creation, in heaven and on earth (בשמים ממעל ועל הארץ מתחת), testify, through their interdependency, to the Creator's existence. But this is not all. S'forno understands that the last two words of the *pasuk* teach us that one will inevitably come to realize that our Creator has no equal, "אין עוד!" Only a Free and Unique (אחד) God can influence and guide the marvelous harmony and order within which all His creatures operate. May we all be *zocheh* to gain in our knowledge, and appreciation of, our Father in Heaven.

ON LANGUAGE... By R' Moshe Orlian

In the *aseres hadibros* (Devarim 5:10) we find the phrase **ועושה חסד לאלפים**. It should be noted that there is a *patach* under the prefix ל- of **לְאֲלָפִים**. This לְ is the equivalent of a ל with a *shva*, which is indicative of the non-definite article. As such, the phrase is translated as "does kindness for thousands [of generations]". The *shva* here is transformed to a *patach* because of the *chataf-patach* under the next letter, א, as there cannot be two consecutive *shva'im* in a row at the beginning of a word. This word **לְאֲלָפִים**, must be contrasted with the well-known phrase from "ויחל" (Shmos 34:7) **נוצר חסד לאלפים**, where the ל has a *kamatz*. The *kamatz* here reflects the definite article, and would be translated as "to the thousands". These 2 cases of **לאלפים** differ only slightly in pronunciation, yet have distinct meanings!