

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

ה כל נדיב לב יביאה את תרומת ה - "all generous people should bring it" - Rav Shmuel Rozovsky ZT"l explained that "it" actually refers to their generosity, which they should bring together with their donations, because it is that very kindness which is actually the main ingredient that builds a place for the *Sh'chinah*.

Although it is still three weeks before Purim, I thought it would be important to write about the proper way to go about the *mitzvah* of *mishloach manos*. It behooves us to understand the proper parameters, and before we start preparing an abundance of *mishloach manos* we should learn the priorities of the different obligations of such an important day.

The Shulchan Aruch discusses the *halachos* of *matanos l'evyonim* before the *dinim* of *mishloach manos*, although in the Megillah they are written in the opposite order, to teach us that the main *mitzvah* of the day is *matanos l'evyonim*. As the Rambam writes, "it is preferable to add to the *matanos l'evyonim* than to add to his *se'udah* and *mishloach manos* to his friends, because there is no greater *simcha* than rejoicing the hearts of the needy". The Shulchan Aruch writes (695:4) that the more *mishloach manos* you send to your friends, it is praiseworthy. There are two basic reasons brought for the *mitzvah* of *mishloach manos*. The Terumas Hadeshen (111) says that the purpose is so that all Jewish families should have all their needs for the Purim *se'udah*, so that they will be able to rejoice properly and with a good heart, and the reason we send *mishloach manos* even to our wealthy friends, is in order not to embarrass those who are truly in need. The Manos Haleivi (R' Shlomo Alkevitz) says the reason for the *mitzvah* of *mishloach manos* is to proliferate peace and friendship, the opposite of how Haman *harasha* described us, saying that we are "spread out and scattered", meaning that there was *machlokes* and lack of unity among us. According to either reason, to send four weeks before Pesach, candy and an assortment of goodies that are not even looked at, just "recycled" in order to be *yotzeh* with whomever comes to our door, and the attitude that we have to give something to everyone we know, etc. does not seem to go along with both the spirit and the reasons for the *mitzvah*. The *mishloach manos* should be an important gift, and one is not *yotzeh* by giving just one *kezayis* of food and one *revi'is* of drink; rather, it should be a nice portion according to the standards of importance of that place and time, since the word "manos" means an important gift (Aishel Avraham Butshatsh, Aruch Hashulchan 15). There is an opinion that the measurement for an important portion is 3 *k'beitzim* (one *k'beitzah* is approx. two oz. according to R' AC Naeh, while according to Chazon Ish it is over 3 oz.).

**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (Melachim I 7:40-50)

This week's haftara is one that is rarely read. It is chosen from the section of the Navi that describes the building of the first Bais Hamikdash in Shlomo Hamelech's time. The choice is obviously meant to emphasize the continuity and similarities between the Mishkan and Bayis Rishon (see the L'vush). For example, Yalkut Shimoni (185) points out that in both cases the principal architects of the buildings came from the *sh'vatim* of Yehuda and Dan: Betzalel and Ahaliav for the Mishkan, Chiram and Shlomo for the Bais Hamikdash. But at the same time there are some interesting differences, too. One of these is the description of the persons chosen to be "chief architect" for each of the projects. When describing Betzalel, the Torah tells us (35:30-36) that he was designated by Hashem, and in fact prior to that designation had no experience in the delicate activities necessary to accomplish the designated tasks. In fact, the Gemara (Brachos 55a) describes him as "b'tzel Kel hayisa", a clear indication of his abilities originating directly from Hashem's intervention and not from years of training. Chiram, on the other hand, is described in our haftara as someone who came from a family of artisans and was already "in the business" before Shlomo Hamelech called him to lead the project. As we've mentioned several times, the Mishkan was never destroyed while the Bais Hamikdash was. Why? The answer is that despite the great *kedusha* that the two enjoyed, such as the miracles that occurred there on a daily basis, there were fundamental differences in how they were built. The Mishkan enjoyed a level of direct participation from Hashem as well as a pure Jewish participation. Shlomo's Bais Hamikdash on the other hand, starting with his choice of Chiram, as opposed to Hashem choosing the architect, as well as participation by non-Jews (in fact, some *mefarshim* say Chiram himself was not Jewish, but just married to a Jewess), put its foundation on a "lower" spiritual level, thus allowing the potential for its destruction.

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

תכלת - It is well known that the blue dye of the *t'cheiles* was from the *chilazon*, a non-kosher sea creature. To explain how something of non-kosher origin may be used for a *mitzvah* purpose, the Noda B'Yehuda writes that since the dye, once absorbed into the fabric, cannot be reconstituted, it loses its identity and no longer retains its status as a separate, non-kosher entity.

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מזריב	מנחה	סוּזק"ש	שחרית	שקיעה	מנחה	הדלק"ג
6:33	5:13	9:23	6:50/8:30	5:42	5:27	5:24
<b>SHACHARIS</b> Sun 7:45, Mon-Fri 7:00; <b>MAARIV</b> Mon-Th 9:00; <b>MINCHA/MAARIV</b> Sun 5:32, next Fri. 5:35						

### KNESSES NEWS

**MAZEL TOV!** to Mr. and Mrs. Josh and Sandy Eller on the forthcoming marriage of their daughter Aliza to Akiva Kelman  
**MAZEL TOV!** to Mr. and Mrs. Avrumi and Esther Goldwasser on the engagement of their son Yaakov to Dina Rhodes

### COMMUNITY CORNER

**PIRCHEI** in the Shul, Shabbos afternoon, 2:30-3:30; **AVOS U'BANIM** Motz'ei Shabbos 7:30-8:30, with special prizes  
**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"ג; **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. 12:40&1:40; **MAARIV** daily 7:30/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30;  
**MA'ARIV** at KNH, Mon-Thurs 8:30PM  
**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)

### 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; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> 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, will resume after Pesach  
 Mondays new time 8:15PM, **Sefer Shoftim**, 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](mailto: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)

**PARSHA PEARLS:** The precious stones for the **חושן** were the gift of the **נשיאים**, who reasoned that they would supply whatever was lacking after everyone else had made their donations; when nothing was found to be missing, they brought these gems. The Talmud chastises these leaders for withholding their donations until the end; the Torah also diminished their honor by omitting the letter ' from their title (it's spelled **נשאם**). But what was wrong with their reasoning? Was not their intention a noble one? True, they meant well; but the very fact that they were capable of logical calculation indicated a deficiency in the intensity of their devotion. One who is overcome by an intensity of passion does not calculate, but acts immediately. When the Jews were asked to contribute materials for construction of the Sanctuary, the leaders should have been so overcome with a burning desire to participate that they should have been the first to donate. The very fact that they could calculate as to what their donation should be revealed a lack of passion for the Mitzvah.

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

In this week's *parasha* we have two similar phrases, each with its own pronunciation and (slightly) different meaning. In *perek 35 passuk 25* we find **כל אשה חכמת-לב**. Here, **חכמת-לב** serves as an adjective modifying **אשה**. **חכמת** has a *patach* under the **ח** and is pronounced "*chachmas*". In this instance, **חכמת** is the **סמיכות** form of the word **חֲכָמָה** (*chachama*) – "wise woman". The phrase **אשה חכמת-לב** would be loosely translated as "a woman wise of heart". In contrast, 10 *pesukim* later we find **מלא אותם חכמת-לב**. In this latter *passuk*, **חכמת-לב** is a noun. **חכמת** has a *kamatz katan* under the **ח** and is pronounced "*chochmas*". Here it is the **סמיכות** form of the word **חֲכָמָה** (*chochma*) – "wisdom". The meaning of the phrase, therefore, is "wisdom of the heart", different than the meaning in the first *passuk* described above.

**LESSONS FROM OUR GEDOLIM:** **לא תבערו אש...ביום השבת** - R' Nachum of Chernobyl was the guest of a distinguished talmid chacham for Shabbos. They lit a large candle to burn all night so that they could wake up to learn while still dark. Early in the morning, R' Nachum awoke, but was observed stumbling around as if in utter darkness, to the point that he almost banged his head. R' Nachum asked his hosts, "why isn't the candle lit?" His hosts were dumbfounded, as the candle was burning brightly! They soon learned, however, the original light had gone out and was re-lit by the non-Jewish maid, and evidently, since it was lit on Shabbos, it was totally ineffective for the holy tzaddik.