

HALACHA V'HALICHA... By Rav Chaim Schabes

In זאת הברכה we read that the Torah, which was given with Hashem's right hand, the side that stands for kindness, is compared to fire- מימינו. Maharal explains that the nations of the world are compared to water- נכר, because the natural order is that when water mixes with fire, the fire becomes extinguished. However, when there is a proper separation, then the water just is evaporated by the fire. The גמשל is self-explanatory.

We are all aware that the Torah says that the *t'fillin* must be worn on the weaker arm; therefore, a person who writes and whose strength is in his left arm, must wear the *t'fillin* on the right arm. There are, however, many other areas where *halacha* is pertinent to lefties, some of which we will discuss. The Shulchan Aruch (OC 2:4) writes that a person should first put on his right shoe, but when it comes to tying his shoes, the left one has precedence. MB (6) writes that a lefty should tie the right shoe first, for the obvious reason that a righty ties the left shoe first only because when it comes to tying the Torah gives importance to the left side, as we find by *t'fillin*. Thus, a lefty, who does the opposite by *t'fillin*, should also do the opposite for tying his shoes. We also learn from the above, that when it comes to dressing, the right shoe and the right sock go first even for a lefty, because this has nothing to do with one's strength, but rather with the importance of the right side, as we find that the Torah favors the right hand when it comes to the sprinkling of the blood of a *metzora* on the thumb of the right hand, toe and ear, and in many other places. To clean oneself after doing his necessities, Shulchan Aruch (OC 3:10) writes that a regular person does not clean himself with the right hand, since he affixes the *t'fillin* with that hand; therefore, the MB writes (3:17) that a lefty should clean himself with the right hand. One is supposed to take the washing cup with his right hand and pass it to the left hand and then wash the right hand first (OC 4:10), and a lefty is supposed to do the same (MB 22). The Shl"za Hakodosh writes that he saw that his Rebbe used to be careful to remove his *t'fillin shel rosh* with the left hand, and the reason is to show that one removes the *t'fillin* with difficulty, so a lefty should remove them with the right hand (MB 28:6). When one finishes *sh'mone esrei*, the Shulchan Aruch (OC 123:3) writes that the first step back should be taken with the left foot, and Bi'ur Halacha writes that a lefty should start back with his right foot, as brought in Chayai Adam and the Gra"z, but others (Kaf HaChayim 23) hold like the second reason brought in the Magen Avraham and Taz, and say that a lefty should also step back with the left foot. When the *kohanim* say *birchas kohanim*, they turn to face the *tzibur* in a clockwise (right) direction (OC 128:17), and MB writes (53) that lefties should turn the same way. MB writes that when we turn around at בואי בשלום during *kabalas Shabbos*, we must turn in the same direction both in the beginning and at the end, and it would seem that this applies to the whole *Tzibur*, including lefties. For during *tachanun*, our *minhag* is that for *shacharis* we fall on the arm that doesn't have *t'fillin*, so lefties will fall on the left arm. During *mincha*, however, we all fall on the left arm, with the reason being that the שכניה that is in front of us, and in this respect a lefty is not different, and he also falls on the left arm (MB 131:5). To be cont'd.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (Yeshaya 6:1-7:6, 9:5-6)

In this week's Haftara we read what many *mefarshim* consider to be the Navi's first *nevuah*. While Yeshayahu is witnessing the awe-inspiring sight of the *mal'achim* praising Hashem, he suddenly sees the walls shaking and the entire room filled with smoke. He immediately exclaims, איש טמא שפתים אנכי ובתוך עם טמא שפתים אנכי יושב, which in turn causes a *Mal'ach* to take a hot coal and touch Yeshayahu's lips as a punishment for the negative words spoken about Klal Yisrael. First of all, Hashem had not yet spoken to Yeshayahu; what caused him to suddenly make such a strange declaration? Furthermore, how is it that a *tzaddik* such as Yeshayahu could have spoken *Lashon Hara* about the Jewish people? The Targum explains that when Yeshayahu said איש טמא שפתים אנכי he was reacting to the inconsistency of the splendor of the *avoda* of the *Mal'achim* and the trembling walls and smoke spoiling the event. He concludes that he must have done something wrong, and realizes that he is being chastised for not having given proper *musar* to the people. He tries to justify his sin of omission by explaining that if he had tried to rebuke the people it would have fallen on deaf ears, either way. People accept *musar* for one of two reasons: either the person delivering the *musar* is so great and charismatic that people naturally listen, but I, Yeshayahu, am not on that level; or, they are so thirsty for the words of Hashem that no matter who says it and how it is said they will readily accept the *musar*, but the people are an עם טמא שפתים and are not on that level. But instead of presenting a valid case for his laxity, Yeshayahu instead ends up speaking unintended *Lashon Hara*. Another possibility is that the Navi never really spoke *Lashon Hara*. The Chofetz Chayim (Hilchos Lashon Hara 3:6) paskens that if the listener is already aware of the facts you tell him then technically you do not transgress the prohibition of *Lashon Hara*. Yeshayahu felt that since his words were directed to Hashem, who of course was already aware of what he was going to say, there would be no problem. But despite the lack of a formal prohibition there are still harmful effects when someone's sins are spoken about; especially when that speaker is of the caliber of a Yeshayahu Hanavi! It is because of that harm that he caused up in Heaven for the Jewish people that Yeshayahu was punished.

ON LANGUAGE... By R' Moshe Orlian

With regard to Moshe's appointment of the supplemental judges there are 2 very similar *pesukim*. In Shemos 18:22 we find ושפטו את העם... while in *pasuk* 26 we find ושפטו את העם...שפטו הם. Rashi, based on Targum, explains the difference between the 2 cases of ושפטו: the first is *tzivui*, or command, form, while the second is in past tense. In the first case, Yisro is talking and telling Moshe what the appointees should do, hence the *tzivui* form. The second *pasuk*, though, describes what they actually did, after Moshe selected them. Similarly, this distinction is carried through to שפטו and ישפטו as well, with the former being in *tzivui* and the latter being, according to one grammarian, a frequentative perfect consecutive; i.e., ישפטו would be translated as "they would judge [continually]" rather than "they should judge". Ibn Ezra argues on Rashi, at least with respect to ישפטו / ישפוטו. He claims that their meanings are identical, and the difference in vocalization is due to the fact that ישפטו is at an *esnachta* while ישפוטו is at a *sof pasuk*. He brings several examples demonstrating how the *sof pasuk*, as a harder stop, takes a longer vowel, hence the shift to ישפוטו.

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

לך רד ועלית Before one can be עולה, i.e., become a proper *gadol*, one must first be יורד, and exhibit appropriate humility...

LESSONS FROM OUR GEDOLIM: The doctor of R' Yaakov Kamenecki once recommended that he lose some weight, and put him on a diet. At his next checkup, the doctor was shocked to see that R' Yaakov was losing weight too rapidly. When R' Yaakov protested that he had followed the prescribed diet precisely, his doctor confessed that he had never heard of anyone who didn't cheat on a diet, and had taken this fact into account when designing the diet...

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סווק"ש	שחרית	שקיעה	מנחה	הדלק"ן
6:20	5:00	9:31	7:00/8:50	5:28	5:13	5:10

SHACHARIS Sun 7:45, Mon-Fri 7:00; *MAARIV* Mon-Thu 8:00/9:30; *MINCHA/MAARIV* Sun 5:18, next Fri. 5:22 (candles 5:19)

KNESSES KNEWS

MASMIDEI YISRAEL Friday night learning, for boys grades 6-8, Fri. night **8:30PM** in the Shul
MAZEL TOV! to Mr. and Mrs. Marty Leidner on the recent Bar Mitzvah of their son Yitzi
HAMAKOM YENACHEM Ari Rozenberg (formerly of South Gate) on the *petirah* of his father

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 7:15-8:15PM
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-Thu 4PM; Sun. 1:30/15m<shki'a; **שבת** 1:30/3:00/נ"הדלק"ן; **MAARIV** Sun. 40m>shki'a; M-Thu 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. 1:30PM; **MAARIV** daily at 9:15PM; **SHACHARIS** Mon.-Fri. 6:40; Sun. 6:30/7:30
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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 5:40AM 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

It is often times possible for two people to appreciate the same event and yet be far apart in their appreciation or understanding of that event. It is like two dissimilar lines converging at the same point on the graph. In this week's encounter between Yisro and Am Yisrael (18: 9) we read that Yisro rejoiced after hearing all the good that Hashem performed on behalf of the Jewish people; saving us from Mitzrayim and Par'oh's evil hand. Rashi recounts the Midrash that Yisro felt sharp pain, **בנעשה בשרו חידודין**, after hearing of the great Egyptian suffering. He sees Yisro experiencing conflicted emotions. As a former highly placed Egyptian official he is pained after hearing of the suffering of people he knew so intimately. Even so, he is thrilled to hear of the miraculous wonders of Hashem on behalf of Yisrael. S'forno sees a different lesson here, a nuance of significant proportion. He learns (as Rav Kupperman explains it) that Yisro's joy was seeing the "victory of the **גורדף**, the underdog;" a more "humanistic" experience. It did his heart good to hear how the soon-to-be nation was saved at a moment of near catastrophe. Rav Kupperman sees S'forno's point of departure in the words **על כל הטובה**, he rejoiced hearing of the *good* fortune of men. But, S'forno says, he was not yet able to rejoice over the destruction of *evil* [men]! It did Yisro's heart no good to hear that the Egyptians were put through extreme suffering. Aside from his personal association with Egypt, Yisro was a man who felt there is no cause for rejoicing over the death, or destruction, of *anyone* (we are familiar with this secular humanist attitude in our time). Hence, he can be happy only for the Jewish people because we were the underdog, **המרחה על דמעת העשוקים** (having compassion for the tears of the oppressed). S'forno makes us wonder, how quickly would Yisro have made the trek to the *midbar* had Yisrael been seen as Golyas rather than as David? This concept of "rooting for the Jew" only when he is down and out, has modern-day echoes of gigantic proportions. S'forno teaches us that one who is zealous for the honor of Hashem is thrilled to hear of the downfall of evil men. It is a cause worthy of rejoicing! David HaMelech says: **ישמח צדיק כי חזה נקם** (Tehillim: 58:11), a righteous man rejoices when he sees revenge [brought by Hashem]. Why? Does the Torah condone vicarious pleasure as we watch others suffer? No; something profound even as it is subtle is at work. The next verse says **אך יש אלוקים שופטים בארץ** (there are yet, for Hashem, judges on earth). Herein lies the difference between a "humanist" guided by Torah and one guided by the *Zeitgeist*, the spirit of the time. It does genuine good for a righteous man's heart to see some justice executed on earth. It is painful to see horrible people enjoy their lives even as they torture the innocent. It pains many who otherwise are **בשמחה**. Upon seeing an evil person punished for his evil, it reassures the righteous that there *is* justice, **שופטים בארץ**; that his cause is just. He feels worthy in his worship of Hashem and believes more strongly that Hashem is destined to reward him, even as He brought punishment to the evil. (**גדול נקמה**, says the Gemara in Sanhedrin.) The Rishonim who brought to us the Av HaRachmim *tefilla* after the horrors of the First Crusade ended the *piyyut* with reassuring verses of God's *nekamma*. **ישיב לצריו ונקם**, He (Hashem) will return revenge to his enemies. May we soon see the *kiyyum* of these *pesukim* and all other promises of *Avinu Shebeshamayim*.

FROM THE PEN OF RAV S.R. HIRSCH... By Rabbi Naftoly Katzenstein

אליקים לדרש - During the time **בני ישראל** traveled in the desert, their primary needs were supplied by the **מן** and the **באר**, and their clothing did not tear and their shoes did not wear out. With all their basic requirements satisfied, this **פסוק** sheds light on the question: What did they do all day? **אליקים לדרש בני ישראל** - to seek teaching and help from G-d. This is the relationship we must strive for in every phase of *our* lives – to earn the title of "דרשי ה'". This mission begins with our first breath and continuous until our last one. By seeking **ה'** we will be able to find Him and bring Him into the smallest detail of our life as well as into the most material part of our life. Only then does our whole existence become G-dly, **ועשו לי מקדש ושכנתי בתוכם**. We see, says R' Hirsch, that the wandering in the wilderness was the "High School of Jewish Education", to spread the **תורה** and teachings of **ה'** through each generation for the coming centuries. Thus our purpose is declared in general - **לדרש אליקים!**