

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

The actual lighting of the candles in the Bais Hamikdash, was permitted to be done through a non-*kohain*, while the setting up of the *menorah* had to be performed only by a *kohain*. Rav Reuven Grozovsky writes, that while the actual *chinuch* of our children may be carried out by anyone who is qualified to do the job, the setting up of the *chinuch*, meaning the supervision and guidance of what should be accomplished with our children's education, may only be projected by the "*kohanim*", the *gedolai* Yisrael of each generation.

The *mitzvah* of lighting candles on *erev* Shabbos applies to both men and women, but because women are more involved in the preparations at home, and additionally, to make up for the actions of Chava who "extinguished" the light of the world, women take precedence in this *mitzvah*. It is proper, though, that the husbands set up and fix the candelabra. There should be light in all the rooms that are used on Friday night, but the main *mitzvah* of lighting the candles is on the dining room table. If a married woman is not at home, the *minhag* is that she lights wherever she is, with a *b'racha*, and has intention not to be *yotzeh* with what her family members light at home. If a couple will be eating Friday night at someone else's home, the woman should light candles at home and wait till it is a little dark enough, so that she can benefit from the light of the candles, or else, she should light large enough candles that will still be burning when they return. If neither is possible, meaning, that she can't stay there later, or can't light (or is afraid to leave candles unattended) so that they will still be burning when they return, she should then light at the place that she will be eating. The Shabbos candles should be large enough to be able to burn for the duration of the meal, and if they don't last at least until it is dark, the *b'racha* was *levatalah*. According to many Poskim one could be *yotzei* the *mitzvah* of *hadlakah* with electric (incandescent) lights. The most correct way of lighting candles is that either the wife should turn on the electric lights (or turn them off and then on) right before lighting the candles, or else, the husband should turn on the electric lights right after he hears the *b'racha* from his wife (I heard this from R' Shneur Kotler ZT"L). Preferably, the candles should not be moved from the place they were lit, even to a place that they will be able to be used, unless there is a problem (Sha'as Had'chak). One should be careful not to light the candles in a place that they might be blown out when a door or window is opened. The candles may not be lit more than 1hr. and 15min. (Z'maniyos) before sunset, and if they were lit before that, they should be blown out and relit with a *b'racha*. Once a woman lights candles, she is not allowed to daven Mincha, and she should rather *daven* Ma'ariv's Sh'mone Esrei twice. There is a beautiful and accepted *minhag* to give *tzedakah* before lighting candles. Since ladies are *mekabel* Shabbos with the lighting of the candles, they are not allowed to extinguish the match after lighting; rather, they should just put it down and let it extinguish itself. After lighting, women *daven* while standing and looking at the candles for children and grandchildren who will shine with Torah. However, the hands should be removed from the eyes right after the *b'racha*, and not after saying the *t'fillah*, so that she should benefit from the light as soon as possible after the *b'racha*. If one of the candles blew out after the *b'racha*, it is best that someone who did not yet accept Shabbos relight it. Babies should be covered properly and dressed in front of the Shabbos candles, and they should not be diapered if front of them.



**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (**Zecharia 2:14-4:7**)

The navi Zechariah lived and prophesized at the time of the second Bais HaMikdash and was among the last of the nevi'im. His prophecies are very difficult to understand, and in fact, Rashi says that they are 'closed' to us like a dream that we see but is in need of interpretation, and we simply can't understand them until Eliyahu Hanavi comes. While it is true that every navi has his own 'style' (Sanhedrin 89a) there are characteristics of the prophecies in *sefer* Zechariah that we find nowhere else in Tanach. For example we find Zechariah not only relating his his visions the angel "woke me as a man is awakened from his sleep". Also, several times the navi uses the phrase **המלאך הדובר בי** found nowhere else in Tanach. The Mefarshim, in fact, have different views of the greatness of Zechariah's prophecies. The Rambam in Moreh Nevuchim places the level of his prophecies amongst the lowest of all. The Radak and the Ibn Ezra agree, and explain that the reason is that after the destruction of the Bais HaMikdash the strength of nevuah weakened, so while the earlier nevi'im's words were generally clear, Zechariah could not fully explain his visions; hence the difficulty in understanding them. The Abarbanel disagrees, saying that Chagai and Malachi lived at the same time as Zechariah, yet their prophecies are spoken in clear words; and except for the 8 'visions' that we find in Zechariah, the rest of his words are as clear as those of the other Nevi'im. Therefore, concludes the Abarbanel, these visions are in fact not unclear because of the navi's lack of abilities compared to others, but rather because of the extraordinarily deep meanings of these visions!! What is clear to all are the general messages of Zechariah, our need to repent and mend our ways and the great reward that await us at the time of the *geulah* if we are successful!

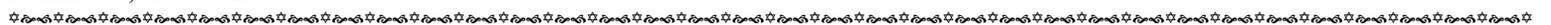


**LESSONS FROM OUR GEDOLIM:** The son of a particular chasid once complained to the Sfas Emes that his father was not sufficiently providing for his needs. When the Sfas Emes inquired of the father, his reply was that he simply didn't have. The Sfas Emes responded that when Bnai Yisrael complained for meat, Moshe's response was, **לדתיהו, אם אנכי...הריתי...אם אנכי**. One could ask, once Moshe said he had no meat to provide, what was gained by adding "did I give birth...?"? Rather, what we see from here is that for a father, the argument that "I have none" is not acceptable; a parent must use every available tactic to support his children.



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

**משכן** - In this section discussing the travel of the Mishkan and Bnai Yisrael based on the *siman* of the holy cloud, the word **משכן** is mentioned 7 times. This alludes to the 7 *mishkanos* to which we were *zoche*: in the *midbar*, Gilgal, Nov, Shiloh, 1<sup>st</sup> Bais Hamikdash, 2<sup>nd</sup> Bais Hamikdash, and 3<sup>rd</sup> **לעתיד לבא**.



## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"ן
9:20	6:15/7:30	9:10	7:00/8:50	8:30	7:00/8:15	7:15/8:12

*SHACHARIS* Sun 7:45, Mon-Fri 7:00; *MAARIV* Mon-Th 9:30; *MINCHA/MAARIV* Sun-Thu 8:18, next Fri 7:00/8:17 (candles 7:15/8:14)

### KNESSES KNEWS

**MAZEL TOV!** to Mr. and Mrs. Dovid and Malkie Weiss on the Bar Mitzvah of their son Yosef. **SPECIAL SEUDAH SHLISHIS** following Mincha at 7:30, with special guest speaker HaRav Shmuel Geller

**MAZEL TOV!** to Mr. and Mrs. Jonathan and Gila Zelinger on the engagement of their daughter Aviva to Daniel Cohen. **VORT** at the Zelinger home, Sunday, 1-4PM

### KOMMUNITY KORNER

**PIRCHEI** for boys Pre1A-6<sup>th</sup> grade at Knesses Yisrael 2:30-3:30

**BOYS NIGHT SEDER** at Zichron Yehuda, grades 6-8, Mon-Thu 8:30-9:15, shiur Tues. & Wed. by Rabbi Dovid Rubin

**NEW SUNDAY MORNING SEDER** at Zichron Yehuda, Shacharis 7:30 & 8:30, breakfast, seder 9:30-11:30, chavrusa, chaburos, shiurim

**MIKVAH OF NEW HEMPSTEAD**, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

**SHABBOS MINCHA** at Tefilla L'Moshe, 1:30/5:00PM (Sun. 1:30), **MAARIV** 40 mins. after *shki'a*/9:45PM; **SUN SHACHARIS** 7:30 & 8:30

**DAILY SHACHARIS** at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM

**SUNDAY MINCHA** 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Sun-Thu, 15 mins. before *shki'a*, at Tefilla L'Moshe

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### KONTINUING KLASSES (aka ONGOING SHIURIM)

**Daf Yomi:** 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)

**Maseches Sanhedrin** (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; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronsiegel at Zichron Yehuda;

**Maseches Bava Metzia**, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Shabbos 5:00PM, by Rabbi Kirsch, at Mytelka, 105 South Gate

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)

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**MECHOCHMAS HAS'FORNO...** By Rabbi Shmuel Burstein

In this week's Parsha, S'forno offers us a short and beautiful insight into the difference between parental leadership and communal leadership. He explains why Moshe could not endure the strife and bitterness that existed in the camp of Bnai Yisrael. In our story, the Jewish people have just "given their menu order" to the leader of the nation. They want meat to eat. Oh, and pickles, too. They want a dessert consisting of nothing less than sweet watermelon. And let us not forget how they miss garlic and leek. Moshe has just about had it. He complains to Hashem that he simply cannot go on this way. He makes use of a metaphor of a father and son. (11:12), "Am I the one who conceived this nation, who gave birth to this people?" S'forno's insight is interesting as well as instructive. He understands Moshe as saying: "A father can guide/lead his sons, despite the [great] difference of opinions" that may be present amidst his children. What advantage does a father have? S'forno suggests that all the children of the family consider the father to be (what we would call) "an ally". His choice of words is "an **אוהב**", one who loves them. Even children who are very different from each other, who have varied solutions on how to solve the world's problems, all share a common understanding. Their father is on their side: **שישתדל בכל כחו להיטיב להם**. A father will try, mightily, to bring about the best possible outcome for all his children. A father's leadership is blessed with what we would call the "trust factor." Not so, says Moshe, in his case with Bnai Yisrael. They simply do not trust that he has their best intentions at heart. S'forno's words: "**אינם בוטחים בי כלל**", they don't trust me *at all*. Therefore, they are constantly testing me to see what I will do with them." In truth, while S'forno does not say it here, there is an additional, implicit message. We, Am Yisrael, as children of HaKadosh Baruch Hu, ought to trust HIM and His intentions. He truly wants what is good for us all. We ought to remind ourselves that He is uniquely capable of granting each and every one of us what we truly need and deserve. It remains up to us to see Him more as our Father.

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

When the "*na'ar*" comes to inform Moshe that Eldad and Meidad are prophesizing, the Torah writes **ויען יהושע בן-נון משרת משה מבחוריו** (Bemidbar 11:28). There are several interpretations of the word **מבחוריו**. Rashbam explains simply that it means "**מנעוריו**", "from [among] the young men", i.e., that Yehoshua was a **בחור** of Moshe's. Ibn Ezra brings another explanation, that it means "of a youthful type". According to this, **מבחוריו** is modifying **יהושע**, not **יען**, meaning that the **response** was immature. A second interpretation he offers is that **מבחוריו** modifies **משרת משה** directly, that Yehoshua was serving Moshe "from [the time of] his younger days". Ibn Ezra rejects this *p'shat* since this incident takes place only in the second year from Yetzias Mitzrayim, and thus Yehoshua has not served for very long at this point. The interpretation he favors is that **מבחוריו** comes from the root **בחר**, "to choose", here meaning that Yehoshua was among the "chosen" to serve Moshe.

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