

Oct. 25 / 26 Tishrei, 2008

לשבת

Molad: Wed. 2:42PM 14 *chalakim*

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

Oneg Shabbos, the *mitzvah* to enjoy and take pleasure from Shabbos, according to the Ram"bam, is a *mitzvah* instituted by the *chachamim*, while from the Ram"ban in Emor it would seem like it is a *mitzvah* with a Torah source. What is the nature of this *mitzvah*, and how does it relate specifically to Shabbos? The *Bais Haleivi* explains that there are two types of *mitzvos*: those that go against the natural tendency of the person in order to break his physical drives and harness them, or otherwise, there are *mitzvos* that elevate the material to a level of *k'dusha*. Shabbos comes to instill in us the *emunah* that everything was created by Hashem, therefore the *mitzvah* is to take the material pleasures and elevate them to Holiness, to transform the mundane pleasure into an act of *k'dusha* and to bind us to the *avodah* of Hashem. Rav Mattisyahu Salomon Shli"ta explains that when we focus in taking pleasure of the creations that Hashem presented for us, we are attesting that Hashem is The Creator of the universe, as explained in the מזמור שיר ליום השבת, that the song of Shabbos is: טוב להודות לה', everything that Hashem produced in his vast creation is for us to use and derive pleasure from.

It is an obligation on everyone to dedicate of their time to prepare for Shabbos. Even if one has many servants, or even if he may be a very respectable person, nevertheless one should see to personally involve himself in preparing for Shabbos, because that is the true honor of a person (OC 262:1). The *halacha* states that a person should get up earlier on Friday to prepare for Shabbos, but if one needs more time to shop and cook, they may start even before that. It is good to verbally state about anything we prepare, that it is *lichvod* Shabbos *kodesh*. Ezra instituted that we should do laundry on Thursday so that we can dedicate our time on Friday to other preparations, and this seems to continue to apply even though we have electric washing machines, because we still need to fold and iron, etc. There is a *mitzvah* to taste from the foods that were cooked for Shabbos so that one should be able to have *oneg* Shabbos from them (MB 250:2). If one tastes but does not swallow, he may eat after that milk foods (Darchai Tshuvah YD 89:10), and this would be permitted on fast days also (Shaar Hatziyun 551:68), except Tish'a B'Av or Yom Kippur. Tasting from all foods on Shabbos itself is definitely a *mitzvah*. There is a *mitzvah* to bathe or shower before Shabbos, as well as wash or shampoo one's hair (OC 260:1), and if there isn't enough time for everyone to shower on Friday, it could also be done on Thursday (MB 5), but in this case, one should at least wash his/her face and hands with warm water on Friday. If one's hair is long, it should be cut *lichvod* Shabbos, and so, too, the nails should be cut on the Eve of Shabbos. The table should be set before the men come home from Shul. There is a *mitzvah* to cover all the tables with a tablecloth (Ra"ma 262:1), and some have a *minhag* to cover with two covers, so that if one of them gets soiled, the table should not remain uncovered when removing the soiled cover. One of the *mitzvos* that involves both *kavod* Shabbos and *oneg* Shabbos is the lighting of candles on Erev Shabbos (גר"ח על הש"ס בדעת הרמב"ם). The *mitzvah* is for both men and women, but because women are more involved in the preparations at home, plus, in order to make up for the actions of Chava who "extinguished" the light of the world, therefore women take precedence in this *mitzvah* (Chayai Adam 5:69). It is proper that the husbands should set up the candelabra (Kitzur SA 75:5). 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 (Ra"ma 263:10). A married woman that is not at home, the *minhag* is that she lights wherever she is, with a *b'racha*, even if other women are lighting there (Ra"ma 8), and she should have intention not to be *yotzei* with what her family members light at home. (more next week).

**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (Yeshaya 42:5-43:10)

In this *parasha's* Haftara we find several references to Hashem as the Creator of the world. The first is at the very beginning, 'הקל בורא השמים'. It is interesting to note that the *passuk* uses the present form of בורא, 'creates', as opposed to the past tense, 'created'. The Radak explains that the Navi is speaking to the people of his time who believed that there was never a Creator. The Navi tells them that not only was there a Creator who created the world from nothing, but His involvement and His acts of creation continue, and without that ongoing involvement the world could not continue to exist! Later in the Haftara (43:1) when the Navi promises that the people will ultimately be returned from the exile of Nevuchadnetzar he says 'כה אמר ה' בוראך יעקב ויוצרך ישראל'. The Malbim explains that the word בריאה is used to describe the creation of an object's basic matter while יצירה means giving form to the existing matter. The Jewish people also can be said to have similar elements, i.e., the very basic ingredient of nationality that defines them as a people just like all other nations, and a more sophisticated facet that distinguishes them and gives them the 'form' of a superior nation that rules over nature. We can merit Geulah through both of these. As explained several times, the Navi uses יעקב as a title when the Jews are at a low spiritual level and ישראל when they reach their highest. On their most basic level, as יעקב, they will be freed from the servitude of Nevuchadnetzar because Hashem is the בורא of the Jewish nation (through His taking them out of Egypt) so only He can be their ultimate Master. And as ישראל, a nation superior to all others through the יצירה of Hashem and one not ruled by nature, they cannot remain subservient to any entity other than the Creator of nature itself.

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

In the creation of the oceans it says (B'reishis 1:9) 'ולמקוה המים יקוו' followed in the next *pasuk* by the phrase 'אל מקום אחד' ("yi-ka-VU") and מקוה both come from the root קוה, "to merge" or "combine". The connotation of this root is a combining of entities to such an extent that the individual identity of each component is lost – like that which happens when drops of water are joined to form an ocean. Similarly, the word קו, meaning "line", reflects this idea as a line is comprised of a series of points that are joined to form a single line. Given this meaning, it is understandable why the root קוה is not used in TaNaCH to refer to a gathering of people, except in one instance (Yirmiyahu 3:17): 'ונקוו אליה כל הגוים'. While people cannot be physically merged into one object, in this context the implication is that, in purpose, the nations will be united in the recognition of Hashem.

**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ן
6:50	5:30	10:00	7:00/8:50	6:02	5:47	5:44

**ROSH CHODESH** Wed-Thurs (Shacharis both days **7:00**)  
**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 5:46, next Fri. 5:37 (candles 5:34)

**KNESSES KNEWS**

**MAZEL TOV!** to Mr. and Mrs. Kalman and Esti Coats on the birth of a baby boy.

**KOMMUNITY KORNER**

**SPECIAL SIYYUM** by Yeshiva Kol Bonayich, 8PM Motz'ei Shabbos in the Shul, guest speakers Rabbis Chaim Schabes and Jonathan Rietti  
**"PURPOSEFUL PARENTING"** by Rachma Friedenberg, MSW, Mondays 10-11AM at Danesh (487 Viola)  
**NEW MINYANIM** daily Shacharis at 7:40, and daily Mincha at 1:50, at Zichron Yehuda (Rabbi Bronspigel)  
**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** 7:30 & 8:10  
**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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**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@verizon.net)

**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* on **Sha'arei Teshuva** Sun-Thurs. 9:30PM; by R' Bronspigel at Zichron Yehuda  
**Maseches Bava Metzia**, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead  
**Ladies Shiur:** 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  
 S'forno introduces a very novel interpretation to understanding the נחש הקדמוני (the snake of the Garden of Eden). He understands the "snake" to be none other than the **יצר הרע**. According to S'forno it was not an outside animal speaking to Chava in the *Gan*; rather, it was the *inner* animal that we all carry around inside ourselves, the inclination to contradict the **דבר ה'**. S'forno points out that other concepts are described in Tanach as animals, for example, מלך (king) being compared by Yirmiyahu (4:7) to a lion. A snake is an apt description, he says, for the **יצר הרע**. Like the snake, it carries maximum danger in its midst (death) and is difficult to spot easily, as it slithers along its deadly path to sin. A snake's positive use in creation is limited, while his dreadful harm is obvious. S'forno then brings a Chazal about this *nachash* and offers a remarkable interpretation that highlights the nefarious nature of this evil inclination. In *pirkei d'Rabbi Eliezer* (13) we find **היה סמאל רוכב עליו**, the Angel of Death was riding atop the *nachash*. This imagery is understood by S'forno to inform us of the "two-step process" which the evil inclination uses. In S'forno's words: **הוא שכח המתאוה המחטיא יעשה זה באמצעות הכח המדמה המוביל אליו דמיוני התענוגים...כשלא יתקומם עליהם הכח השכלי וימחה בהם**. Brilliantly, S'forno sees that **תאוה**, lust, alone is insufficient to make man sin. The **תאוה** requires "imagination"; i.e., man's creative imagination of forbidden pleasures. The two work together to bring one to the point of disaster. The antidote? The Almighty has gifted man with his power of reason, his *koach sichli*. That which makes man the *tzelem elokim*, that which raises him from base desires and appetites to be potentially higher than *mal'achim*, is what Hashem uniquely granted to man upon his creation. It is for that reason, says S'forno, that Chazal (Yerushalmi Berachos 1:8) say **עינא וליבא סרסורי דחטא**, the "eye" (imaginative pleasure) together with the "heart" (lustful appetite) are agents of sin. Similarly, he reminds us that the Torah itself warns us each day **ולא תתורו אחרי לבבכם ואחרי עיניכם**. Each and every one of us encompasses within himself the capacity to use his imagination in the service of passion and desire; or the spiritual power of *sechel* to overcome both.

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**FROM THE PEN OF RAV S. R. HIRSCH ...** Rabbi Naftoly Katzenstein  
**לשמור את דרך עץ החיים** - This can mean to protect the Tree of Life so that Man shall not find it. R' Hirsch explains this to mean that the path to the Tree of Life is protected and preserved so that it will not be *lost for mankind*, so that he will be able to find it again and ultimately go back to it again. This is supported by the use of **כרוכים**, which represent the bearers of the glory of Hashem as it is revealed to mankind in the Bais Hamikdash, as well as Hashem who is **יושב הכרוכים**. In addition, the **חרב המתהפכת** is similar to Shoftim 7:13 *tzil lechem seorim mishapech bimachane Midyan*, referring to the sword of Gideon, rolling in the camp of Midyan – representing trouble and sorrow, against which mankind, left to itself, fights in vain. The *passuk* now can be understood that as man goes through history, the unrest and the feeling of insecurity in general paves the way for the recognition that it is only by casting ones eyes above and recognizing the revelations of Hashem which are sent from time to time during the course of time. This combination will lead man back to the way of Life - **דרך עץ החיים**.

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**"A GIGANTIC LITTLE SECRET" ...** By Rabbi Yosef Schwab  
**בראשית ברא** - The first word of the Torah has 6 letters, hinting to the 6 days of Creation. The first pasuk has 7 words, alluding to the days of the week, and 29 letters, alluding to the days in a Hebrew month. There are also 6 א's, a *remez* to the 6,000 (אלף=1000) years the world will exist.

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