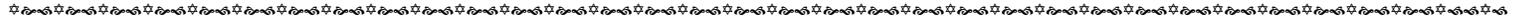


**HALACHA V'HALICHA...** By Rav Chaim Schabes

When Hashem commands Avraham Avinu with the מצוה of *bris milah*, he tells him: אני א-ל-ש-ד-י, why is the name א-ל-ש-ד-י mentioned specifically in connection with this *mitzvah*? Answered the Bais Haleivi, that our antagonists ask, if Hashem wants us to have a *bris milah*, why doesn't He create us that way, and once He created us this without it, how can we go and change His will? This is the reason why the name א-ל-ש-ד-י is used: it alludes to the fact that אמר לעולמו די. When Hashem created the world, He said די- enough, which means, that if not for that intervention, the world would have continued to develop. Wheat would have turned into ready and edible food, and fetuses would have developed until they would be born with *bris milah*. But now that the process was interrupted with this "enough", Hashem revealed His will, that He wants us human beings should continue and perfect His creation. This is the meaning of אשר ברא אלקים לעשות, that Hashem created לעשות, for us to do, meaning, wheat to harvest, grind and bake, and thereby complete His will. So too, through *bris milah*, we complete Hashem's desire through פריעה ומציצה.

It is a מצוה from the Torah that a father should do the *bris milah* on his son, and this מצוה is greater than other מצוות because there is a possibility of כרת once the son becomes a גדול (YD 260, Shach). If the father didn't do the *bris*, then בית דין must do it, and this refers to the Rav of the city who is responsible for the city's needs; if there is no such entity, then anybody that is capable is obligated. Even though others are obligated only if the father is negligent, and if the father can't because he is detained in jail, or even if the father is just lazy, others are not obligated, nevertheless, others should perform the *bris*, even if the father himself is a *mohel*, to ensure that the *bris* should be done in its proper time (זכין לאדם שלא בפניו, Yad Shaul 261). If the father specifically ordered that others should not do the *bris*, we wait for the father until noon time, unless there is a clear indication that he is coming later (Zocher HaBris 2:4). If the father is in a faraway place, he is not obligated to come, and he could rely on the fact that others will do it, (Machane Chayim 58), but if it is possible, he should appoint someone to do it. If the grandfather is around, some say that it becomes his obligation, because בני בנים הרי הם כבנים (Shu"t Rav Akiva Eiger 1:42), and others say that it becomes the responsibility of בית דין (Ois Sholom 264). If the father is capable of doing the *bris milah*, and he is מכבד someone else to do it, the Ra"ma in Darkai Moshe writes in the name of the Or Zarua that this is a ביטול of the *mitzvah*, and that is the opinion of the Shach (CM 382:4). The T'vu'os Shor (28) holds, that even though מצוה בו יותר משלוהו, and normally it is preferable for one to do a *mitzvah* himself rather than give it over to an agent, that is only if the motivation for asking the other person is to not be bothered with it, but to give it over in a way of honor, because someone else is greater, etc. since this is an honor to the *mitzvah*, it is permitted. Ksav Sofer (YD 121) writes that regardless, one should not give the *bris milah* away to someone else, but he should personally do it, and the Ktzos Hachoshen (382) writes that he should not even allow someone else to do the פריעה. There is an opinion that if the father wants to be the *sandak*, he may forgo being the *mohel*. However, many disagree and state that that which we find that the *sandak* has precedence over the *mohel*, it is only regarding someone else's *bris*, but with regard to his own son, the priority is for the father to be the *mohel*. If one has a son that needs a *bris* on Rosh Hashana, and there is no *shofar* available locally, so he has to choose between going where there is a *shofar* and the *bris*, the *bris* has preference; however, if the father is not a *mohel*, there is no obligation on a *mohel* to leave his town and miss the blowing of the *shofar* (Maharsh"am OC 584).



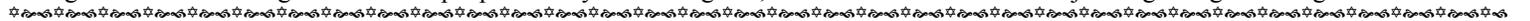
**THOUGHTS ON THE HAFTARA ...** By Rabbi Yaakov Shapiro (Yeshaya 40:27-41:16)

Our Haftara, which begins with the *pasuk* immediately following the end of the Haftara of Shabbos Nachamu, contains words of comfort to the Jewish people as they suffer through their long *galus*. In particular, the *navi* speaks to the despair felt by the Jewish people as they look around at the peaceful lives of the *goyim* that surround them, despite their constant attacks upon the Jews. The despair can at times be so strong that people doubt the eventual redemption. HaShem assures us that despite the long *galus*, our good deeds, and specifically the deeds of the Avos HaKedoshim, are still remembered and the *geulah* will ultimately come. Chazal tell us that that one must bless HaShem for bad that befalls him just as he would for good and the Gemara explains that he must in fact be happy. To accept HaShem's will is perhaps understandable but why must we be happy? Imagine you hire a contractor to extend your house and you see him cut down a beautiful tree and cut it into all sorts of smaller odd shaped pieces. You start yelling at him for destroying such beauty and the worker walks out leaving you with a bunch of wood and no house. If only you would have waited patiently to see what he would do with the wood, you would have seen that a house more beautiful than the tree would have been built. Similarly, if one gets angry at HaShem when bad things happen, without waiting to see the end result that He had in store, he runs the risk of Hashem leaving the work in the middle, leaving you with only the "bad" and without the final product. This explains the *navi's* opening, למה תאמר יעקב ותדבר ישראל נסתרה דרכי מה'. When misfortune befell Ya'akov Avinu, and Yosef and Shimon were taken away, he was filled with sadness and worry. Of course, we know that it was all part of HaShem's master plan to save Klal Yisrael, but Ya'akov was not able to see that. To challenge, or even wonder, about any of HaShem's actions is as worthless an endeavor as an ignorant person challenging an artisan while he's in the middle of a project. We cannot know the final product of what HaShem sends us today any more than seeing a completed utensil while it still a work in progress. That is why the *navi* refers to HaShem as בורא קצות הארץ. It is only at the end of our *galus* that we will finally understand how all of the bad that befell us was actually for our own good.



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

לך לך: In gematria, לך לך equals 100. At age 75, Avraham was told by Hashem to embark on a 100-year learning and teaching journey, lasting until his death at age 175. While people usually retire at age 75, Avraham's life mission was just beginning at that age.



**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
6:43	5:23	10:03	6:50/8:30	5:54	5:39	5:36

**ב'ה' Monday: SHACHARIS** at 6:55

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:39, next Fri. 4:31 (candles 4:28)

**KNESSES NEWS**

**COMMUNITY CORNER**

**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** 1:30/5:00/נ"ה; **הדלק"ן**; **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; **שבת** 6:00; **MAARIV** daily 9:15PM; **SHACHARIS** Mo-Fr. 25 min<netz; Sun. 6:30/7:30

**NEW MA'ARIV** at KNH, Mon-Thurs 8:30PM; at Zichron Yehuda Sun-Thur 7:30

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto: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](mailto:knesses_yisrael@yahoo.com)

**ONGOING SHIURIM**

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

**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; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> minyan; **פרקי אבות** 5:45PM

**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

**Gemara Shiur**, Shabbos morning, 7:50 AM, at Kehillat New Hempstead (**New time for duration of winter**)

**Maseches Pesachim**, Sun. 9:15AM; **Basar B'Chalay**, Wed. 8:45PM, by Rabbi Saperstein, at Cong. Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Mondays 8:40 PM, **Sefer Shoftim (new series)**, 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

Who could have imagined that the final relationship between the Jewish people and our cousins, the Arabs, is portended through the relationship of Sarah and Hagar? S'forno did. First, though, we need to review a critical *halacha*. Is one ever permitted to cause another pain? To ratchet up the question: What if the object of one's torment is, r"l, a widow or an orphan? One hesitates to even imagine such a thing in light of the enormity of the potential sin involved, and the intimate relationship that exists between Hashem and *yesomim / almanos* (see Sh'mos 22:21&22). Rambam tells us in Hilchos Day'os (*perek* 6:10) that one's sensitivity towards a *yasom* and *almana* must be of the maximum degree and concern. Dealing with, even *talking to*, these wounded souls (Rambam says: "their soul feels debased" / "their spirit is so low") one must speak softly, and *approach them with "honor;"* (Rambam suggests not giving them work that is too difficult, not telling them things that would burden their hearts). The only allowance that Rambam makes is for a rebbe, who is teaching them Torah and/or *middos tovos*, or an apprentice who is teaching them a trade. In these cases, causing them pain is not for its own sake, to hurt them, but *to better them*, along the path of Torah and *yir'as shomayim*, or (in the case of the apprentice) the path of employment / self-sufficiency. Even here, Rambam warns us that the tone of our voice, and level of our criticism, must be qualitatively different from the way we might address or criticize any one else who made the same error. **בנחת**, Rambam says, **ברחמים גדולים**. In our *paresha*, we find Sarah calling Avraham to task (16:8). He informs her that she is free to chase Hagar out. Sarah afflicts/causes pain to her, causing her to flee. Why? Hagar showed a sharp arrogance towards Sarah, something we Jews have grown used to associating with the contemporary enemies of Am Yisrael. Unlike Ramban who criticizes our great *Ima* Sarah for this action, the S'forno sees good here, a great lesson of things to come. He teaches us that Sarah's action, and the *reaction* it caused (one of Hagar's submission) portends a lesson of great importance in the history of the Jewish People. His use of **מעשה אבות סימן לבנים** is almost breathtaking. While Hagar was *not* an *almana*, S'forno makes use of the Rambam's *halacha*. The Torah prohibits causing pain to another, he says, (see his *perush* on Sh'mos, 21:21,22, cited earlier) when it is *for the sake of causing pain*. Here, Sarah afflicted Hagar in order to return her to her rational mind. Hagar needed to relearn just who is the true **אם בישראל**, and who the **שפחה** (Rav Kupperman points out that this was an **עינוי** (causing pain) for the sake of "*chinuch*.") Amazingly, S'forno (*pasuk* 13) learns that Hagar was *zoche* to receive the vision of the *mal'ach* because of Sarah's rebuke to her. S'forno ends by assuring us that humble submission will be the fate of all those who "demean" Yisrael. He quotes Yeshayahu (60:14) who says that those who belittled Am Yisrael will later bow before the Jewish people. May we be privileged to see the *kiyyum* of the *navi's* words and the S'forno's hopeful vision soon, very soon. (Translation of key terms of S'forno by Rav Pelcowitz.)

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

Malkizedek praises Hashem to Avram (B'reishis 14:20) **אשר מגן צריך בידיך**. Five *pesukim* later (15:1) Hashem says to Avram **אל תירא אברם** **אל תירא אברם**. The word **מגן** in each case is quite different. The first **מגן** has a *chirik* under the **ג** and is pronounced "mee-GAIN". It is a verb in the *pi'el* form of the root **מגן** and means to hand over – Hashem handed over Avraham's enemies. In a similar usage (Hoshea 11:8) **מגן** appears in parallel with the root **נתן**. In the second *pasuk* above, **מגן** has a *kamatz* under the **ג** and is pronounced "ma-GAIN". In this case it is actually a noun meaning shield or defense; i.e., Hashem will serve as a defense for Avraham. **Haftara note**: the word **וקו** is pronounced "ve-ko-YAY", as the *tzeireh* is under the **י**, not under the **ו**.

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