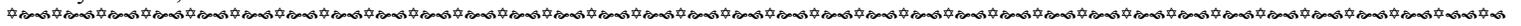


HALACHA V'HALICHA... By Rav Chaim Schabes

Why does the Torah make a point to tell us that Yosef's brothers were sent away "and their donkeys"? The Brisker Rav says the Torah is telling us that though it was the second year of famine, and the Egyptians had no cattle left, nevertheless, Yaakov's family still had donkeys. R' Leizer Frid, the Volozhiner Rosh Yeshiva, explained that just as R' Yossi D'min Yukras' donkey would not move after a day's work if the person who used it put either too much or too little money on it (Taanis 24a), Yosef knew that unless Hashem agreed that he plant his goblet on Binyamin's donkey, it surely wouldn't move either. Only after sending them away, and seeing that their donkeys all moved, did Yosef instruct his servants to carry out his plan to bring them back, knowing that Hashem had given his approval.

The Kiddush cup must contain a *revi'is* (3.3 oz. according to the most lenient opinion); using a smaller cup will make the Kiddush a *b'racha levatala*. One should try to use a nice cup for *hiddur mitzvah*, and one should try to avoid using a disposable cup, but if that is the only one he has, it's acceptable. The cup should not be cracked or broken. If one has no cup, he can make Kiddush while he holds a bottle of wine. If one puts an ice cube to cool his wine, it is not considered part of the *shiu'r* of wine until it melts. The wine itself should not be "*pagum*", meaning, that someone already drank from it. If it is *pagum*, then it can be fixed by adding to it some wine or water. For the same reason, one should not pour back into a bottle leftover wine from the Kiddush cup, because this would make all the wine in the bottle *pagum*; before pouring it back, he should first add some wine to the Kiddush cup, and only then pour all the wine back into the bottle. The cup should be full, even if it is a very large one, but if he doesn't have enough wine to fill it, it is fine, as long as he has a *revi'is* of wine (one can fill the rest of the cup by adding ice). Before saying Kiddush, one should lift the cup with both hands; if possible, it should be handed to him by another person who should also use both hands, to show appreciation for the *mitzvah*. He should then put it in his right hand, and hold it without supporting it with the left hand (a left-handed person should hold it in his left hand). The cup should be raised from the table one *tefach* (4 inches). We look at the Shabbos candles when we start Vay'chullu, and at the wine when we say Hagofen. Those listening to Kiddush should also look at the candles/wine. Those intending to be *yotzeh* with the Kiddush should not answer *ברוך הוא וברוך שמו* but if they did, they are *yotzeh* anyway. One must drink a *מלא לוגמיו* (one full cheek), and we assume that the majority of a *revi'is* is enough for this. It is preferred that everyone then taste from the wine. They can drink directly from the Kiddush cup, or he can pour into other cups; if there would be a *revi'is* left after he pours for the others, he could pour them first, but if not, he must drink first, and then pour for everyone else. He may add more wine before pouring for everyone else, if he wishes.



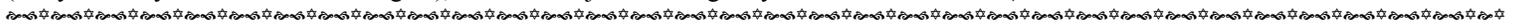
THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (Melachim I 7:40-50)

Like last week, this week's Haftara is mentioned in the Gemara (Megilah 31a); it tells us that if there is a second Shabbos Chanukah we read "*nairos Shlomo*" (Melachim I 7:40-50). Rashi explains that this refers to the 10 *menoros* built by Shlomo in addition to the Menorah of the Mishkan, with five placed on each of its sides. The Abarbanel asks, why is it that Shlomo kept exactly the same number of *kailim* as were in the Mishkan (e.g., the Aron), and yet for others (the Shulchan and the Menorah mentioned in our Haftara) he went beyond what the Torah commands? The *kailim* in the Bais Hamikdash, besides their practical uses, represented various concepts of holiness and were symbols of good. A table is normally used for people to eat off, yet the Shulchan in the Bais Hamikdash was only used to hold the Lechem HaPanim. The Menorah was lit in the Bais Hamikdash at all times, even during the day when its light was not needed. These therefore must have deeper significance. The Gemara (Bava Basra 25b) hints at the answer when it says: *שלוחן בצפון ומנורה בדרום*. Shlomo HaMelech understood that the light of the Menorah was meant to tell us that we must purify our souls through the wisdom of Torah. Of course he kept the original Menorah as described in the Torah, but through his wisdom he decided that it was appropriate to increase their number. Why? The seven candles of the Menorah represent all wisdom available to man. The middle candle faced towards the Kodesh HaKodashim signifying pure Torah-true wisdom. The other six faced towards the middle candle to show that while all wisdom is found in the Torah, a Jew must only acquire it through the purity of Torah. The Midrash says that the number of candles in Shlomo's *menoros* totaled 70. As long as they remained lit, the Goyim could not completely rule over us. But once they are extinguished, we are at the mercy of the entire world, both on a physical and especially a spiritual level! One should not be seduced into thinking that there is Torah knowledge and 'pareve' knowledge. For a Jew, the only appropriate knowledge is that contained in the Torah. This is the message of our Haftara and the true message of the lights of Chanukah.

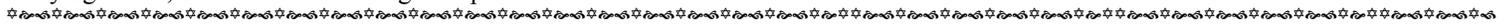


ON LANGUAGE... By R' Moshe Orlian

In the initial stages of the famine Ya'akov says to his sons *למה תתראו* (B'reishis 42:1). Various interpretations are given as to the meaning of *תתראו* but, for the most part, they concur that the word is a *hispa'el* form of the root *ראה*, to see. One interpretation is that it means "to give the appearance of." i.e., Ya'akov is asking "why are you giving the appearance of not being starved." Another understanding is based on the idiomatic expression *נתראה פנים* (Divrei Hayamim 2 25:17), which connotes confrontation. According to this, Ya'akov is asking his sons why they are quarreling with each other (presumably about what to do in face of the famine). A third explanation is that it means "to look at one another"; which here would mean that the question is "why are you looking at each other (out of uncertainty regarding what to do about the lack of food)". A fourth explanation, cited by Rashi based on a Midrash, would have *תתראו* derive from the root *רהה* and imply weakness ("why should you be weak from hunger"), but this is rejected outright by Ramban as *אין בהם ממש*.



LESSONS FROM OUR GEDOLIM: A man once came before R' Yisroel Salant, complaining of insomnia and bemoaning his inability to sleep. "To the contrary!" exclaimed R' Yisroel, "You are indeed a very fortunate man, for you are able to spend as much time as you like studying Torah, without fear of falling asleep...!"



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:20	4:00	9:35	6:50/8:30	4:30	3:00/ 4:15	4:12

LEGAL HOLIDAY Friday, Shacharis 7:45
SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:17, next Fri. 4:18 (candles 4:15)

KNESSES NEWS

MAZEL TOV! to Rabbi and Mrs. Yaakov and Yona Shapiro on the engagement of their daughter Zahava, to Mordechai Klarberg

COMMUNITY CORNER

PIRCHEI in the Shul 2:30-3:30 **AVOS UBANIM** on Motz'ei Shabbos, 6:30-7:30
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/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. 12:30/1:40; **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 7:30PM
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or 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

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 2nd 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
Gemara Shiur, Shabbos, 7:50 AM, at KNH; **Mishna Berura**, Rabbi Kerner, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM
Maseches Pesachim, Sun. 9:15AM; **Basar B'Chalav**, Wed. 8:45PM, by Rabbi Saperstein, at Cong. Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 3PM, TBD
 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)

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

Come and see what a Rishon can draw out of one detail in a given *paresha*. The Torah, at the end of the first *aliyah*, tells us that Yosef was being readied for his great encounter with Par'oh. It says (41: 14) that the officers of Par'oh “*rushed* him from the pit.” From this seemingly innocent description of Yosef’s delivery from bondage, S’forno weaves a colorful tapestry worthy of Yosef himself. He says that the example of deliverance, *geulah*, that we find in our *paresha* is “just like all [other] acts of Hashem’s salvation, that happen at the moment.” What he sees here is a touchstone of Jewish redemption. The example of Yosef’s swift exit serves for all others like it; that is, the great deliverances of our people. He quotes from several places, giving us a virtual tour of Tanach’s expressions for the *geulah* of Yisrael, both past and future. In each case we see an emphasis on “haste.” From Yeshayahu (56:1) we learn: “for my salvation is close [at hand] to come.” From the very familiar *perek* of Tehillim (81:14,15) (which we read on Thursdays): “If only my nation would listen to Me... *at once* I would subjugate their enemies.” Rav Kupperman explains that S’forno is undoubtedly telling us is that if Am Yisrael would only listen to Hashem’s commands, He would bring our salvation, instantly! S’forno then refers us to the great Exodus from Mitzrayim. There, we know that we were “chased out of Egypt” (Shemos 12:39). For good measure he provides the words of Chazal who speak of the great speed which didn’t permit Am Yisrael to time for their dough to rise into bread (Haggadah Shel Pesach). Finally, S’forno takes us to the future *geulah* (redemption). He quotes a verse many of us, undoubtedly, overlook in its significance. In Malachi (3:1), the very last of our *nevi'im* says: “And *suddenly* He will come into His *heichal*, the Master who you [so eagerly] seek...” Rav Kupperman adds to S’forno’s comments the *perush* of another great Rishon on Tanach, the Radak, in Sefer Malachi. Radak tells us that the final redemption of our people will, by definition, be sudden. Since Am Yisrael has no way of knowing the date of arrival of our long awaited *goel tzedek*, Malachi is telling us that when the Moshiach does arrive it will be very swift, very sudden. (See, for instance, the words of the *mal'ach* to Daniel at the end of that *sefer* - chapter 12). Radak also learns this way in a famous verse in Yeshayahu (60:2): **אני ה' בעתה אחישנה**. Radak learns that once the actual redemption begins it will not take long to complete. **בעתה**, when its time is here, **אחישנה**, I (Hashem) will hurry it up. May we be worthy to see the *kiyyum* of all of these promises soon.

“A GIGANTIC LITTLE SECRET” ... By Rabbi Yosef Schwab

נתנו **אחד** **איש** **אחד** **נתנו** - the unusual word **נתנו** is missing an א in the front, which is a רמז to the “one” that was indeed missing: Yosef!

POINT OF INTEREST... By R' Jerry Stoller

The name **חשמונאים** has as its root “חשמונ”, which can be read “ח-שמנ”, “8 – oil”, which is an allusion to the miracle of Chanukah.