

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.

Generally, if one goes away for Chanukah, for example, he went with his family to his parents or in laws, he must light at the home of his hosts, even if he lives in the same city and might even eat a meal at his own home; but if they just went away for a meal, they may not light there, and must return home for lighting (Bior Halacha 677 B'mkom). If one goes away just for Shabbos, on Friday, if he leaves his house after *plag hamincha*, an hour and a quarter (an hour in *halacha*, is 1/12 of the day) before *shki'a*, and he normally lights outside the door of his house, then he should light on Friday at home before he leaves. If he normally lights inside, or if he leaves his house before *plag*, then he must light in the place that he will spend Shabbos. If he will be sleeping in one house and eating all meals in a second house, he should light where he eats (MB *ibid*:12). If he will be having his meals in different places, then the place where he sleeps is considered his main place. However, on *motz'ei* Shabbos, if he leaves right after Shabbos and he will neither sleep nor eat two meals away, it is preferable that he wait to light at home, provided that he gets home at a time that people are still out on the street, and one should try to make sure to leave as soon as possible, so that he does not miss the *zman*; however, if he must travel far and will return home at a time when people are no longer out on the streets, it is preferable to light at the place he spent Shabbos, rather than wait to light when he gets home. On *erev* Shabbos we light Chanukah candles before the Shabbos candles, but we should make sure to light not earlier than 30 minutes before sunset (Bi'ur haGra 679:1). If it is getting late, and the woman of the house is concerned that she will miss the time of her Shabbos candle lighting, she should light, and she can nevertheless be *yotzais* with the Chanukah candles lit afterwards. Mishna B'rurah writes (679:2) that one should *daven mincha* before lighting Chanukah candles on *erev* Shabbos, but many don't follow this *minhag* and *daven mincha* after lighting (Eliyah Rabbah). Maase Rav writes in the name of the Vilna Gaon that on *motz'ei* Shabbos we rush to *daven maariv* as early as possible so that we should light Chanukah candles before it gets too late; however, the Bi'ur Halacha (§293) writes that many people who try to be meticulous with the lighting of Chanukah candles mistakenly do so while it is not dark enough for Shabbos to be over, and therefore the accepted practice is to wait for Shabbos to be over as on any other Shabbos of the year, and immediately after that one should light as soon as possible.

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

The Gemara (Megilah 31a) establishes a clear connection between our haftara and Chanukah, i.e., "נרות דזכריה". At first glance it would seem that the *pesukim* regarding Yehoshua the Kohain Gadol that precede Zecharya's vision of the *menorah*, are extraneous. Yehoshua was the Kohain Gadol at the very beginning of the Second Bais Hamikdash (see Chagga'i 1:12). He himself was a great *tzaddik* (in fact the Zohar calls him "perfectly righteous"), but the Gemara tells us (Sanhedrin 93a) that his sons married women who were not fit to marry Kohanim. Most *mefarshim* explain that they married non-Jewish women, without protest from their father. The *galus* of Bavel was not particularly physically harsh on the Jewish people. They flourished there, and Bavel remained a center of Torah for nearly 1,500 years! Yet whenever the Jewish people find themselves physically safe from their enemies, almost invariably a more insidious threat arises – assimilation, a threat so powerful that it can eventually affect even families of people as great as Yehoshua! While assimilation in Bavel may have been limited to isolated cases, at the time of the Chashmonaim it was rampant. The Hellenists were not particularly interested in our physical destruction (as were others throughout our history, such as Pharaoh, Haman, etc.), but rather they wanted to absorb us into their society! It didn't begin with a blatant demand that people give up Torah. No! They started by convincing people that Judaism could coexist with their philosophy! "Don't you want to fit in? Sure, you can continue to go to the Bais Medrash in the morning but then come join us at the local gymnasium or theater later on. No problem!" Before long, the Bais Medrash was postponed until later and later in the day until finally it was forgotten completely! Ultimately, those same Jews became the most fanatic Hellenists of them all! The Rambam (Hilchos Megilah V'Chanukah 4:12) says מצות נר חנוכה מצוה חביבה היא עד מאד. The Maggid Mishna explains that the Rambam is referring to the statement of Chazal that a person who is careful about נרות חנוכה will merit sons who learn Torah. Why is it that נרות חנוכה is more connected to the reward of Torah than all other *mitzvos*? Because they represent the victory of Torah knowledge over all other philosophies and wisdoms, no matter how compatible they may seem with a true Torah lifestyle! It is therefore fitting that our haftara begins with the insidiousness of assimilation, so that we may fully understand the salvation of נרות חנוכה as represented by the menorah of Zecharya.

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 ריה and imply weakness ("why should you be weak from hunger"), but this is rejected outright by Ramban as אין בהם ממש.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מזריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:18	3:58	9:26	6:50/8:30	4:28	3:00/ 4:13	4:10

V'SEIN TAL begins Motz'ei Shabbos

ROSH CHODESH Tuesday an Wednesday, Shacharis 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:15, next Fri. 4:13

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Barry and D'vora Adler on the engagement of their daughter Esther Bracha ("B") to Eli Lange

MAZEL TOV! to Mr. and Mrs. Josh and Sandy Eller on the engagement of their daughter Aliza to Akiva Kelman

MAZEL TOV! to Mr. and Mrs. Zev and Chani Juravel on the birth of a granddaughter, to Casriel and Shaindy Juravel

SHIUR/MISHMAR and cholent for 7th-8th grade boys at the Shul, Wednesdays 8:45-9:30PM, by Rabbi Dovid Rubin

COMMUNITY CORNER

PIRCHEI in the Shul, Shabbos afternoon, 2:30-3:30; **AVOS U'BANIM** Motz'ei Shabbos 6:30-7:30, with special prizes

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 7:30/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30;

MA'ARIV at **KNH**, Mon-Thurs 8:30PM

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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

ONGOING SHIURIM

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

NEW: Maseches Kesuvos (by R' Apter) daily 1 hour before Shacharis; **Ahavos Chesed** (by Rabbi Schabes) Tues. 9:10PM,

Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **חומש**, Shabbos 8AM

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

Mishna Berura, at KNH, Rabbi Kerner, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

Maseches Sukkah, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Shabbos, no shiur this week

Mondays new time 8:15PM, **Sefer Shoftim**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

Wednesdays 9:45AM, **Emunah and Bitachon**, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to

jungerh@aol.com to join the Monday night (9-10 pm) telephone shiur)

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 tzeddek*, 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. **העתה**, 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

נחנן - the unusual word נחנן is missing an א in the front, which is a רמז to the "one" that was indeed missing: Yosef!

LESSONS FROM OUR GEDOLIM: R' Shlomo of Karlin would comment that wax candles were preferred to oil on Chanukah, since where the wax candles were attached to the wall there would remain an impression lasting the whole year, which was not the case with oil in a *menorah*. On one occasion when he lit with oil, part of the wall caught fire. The *tzaddik* was filled with joy, since now the wall carried a lasting impression from **מצות נר חנוכה**, even though oil would not normally provide this.
