

HALACHA V'HALICHA... By Rav Chaim Schabes

Ya'akov Avinu requested from Yosef that he should do for him **חסד** and bury him in ארץ ישראל. Rashi explains that the **חסד** done for a dead person is a true act of kindness, because no reward is forthcoming. However, this would seem to apply only when the deceased is a stranger, but the "kindness" of a son to a father, even if deceased, is just a token payment for all that the parent did for him. Another question is, why did Ya'akov seem to disregard all that Yosef did for Ya'akov's entire family, was that not also true **חסד**? Rav Moshe Mordechai Epstein ZT"L explains, that every act of **חסד** that one does in material matters, even though it is praiseworthy, it is not really yet a **חסד של אמת**, because who can be assured that it is really good, since the outcome of the action is not fully known. However, in matters of **רוחניות**, being that they are eternal, we are certain that they are purely good and kind. All the abundance that Yosef provided for his family, were truly amazing, but in the end it caused jealousy from the Egyptians, and it brought them to slavery and suffering. On the other hand, taking Ya'akov to be buried in ארץ ישראל caused **אמונה** in an afterlife to be imbued within in his descendants; that truly was an absolute act of **חסד**, about which we will never doubt the results.

Last week we discussed the obligations of **חסד**, and its limitations when performing these acts interferes with one's own needs; this is true even though we are obligated to spend on a positive commandment up to one fifth of our belongings, because that requirement is only concerning **למקום אדם שבין אדם**, but for **מטעם** one is not obligated to lose or spend money, since the **תורה** says that our obligation is only **כמוך**. Nevertheless, it is proper that one should go beyond the basic obligation, and not be too meticulous in computing his priorities, unless there is a clear loss, because if he will constantly be particular, he will remove himself from the responsibilities of **גמילות חסדים** and the end will be that he will have to depend on others (**"ב"מ ל' ע"ב וח"מ ס"א רס"ה**).

Just as we find that by the **מצוה** of **צדקה** there are priorities to closer relatives, etc., so too, concerning all the **מצוות** of **חסד**, there is a preference for those that are closer. One's parents have precedence over one's children, and sons and daughters have precedence over brothers and sisters, etc. [a mother of young children does not have an obligation to step out of her house to do **חסד** with others, if that will cause her to neglect her house responsibilities in any way, because her family has **קדימה** based on **אל תתעלם**]. **א** **תלמיד חכם** and a person from his own town also have preference as explained in **יר"ד ס"א רנ"א**. The **מצוה** of doing **חסד** applies to people that are alive as well as with the dead, for poor or wealthy, men and women, as well as for deaf or unintelligent people and children. Included in this **מצוה** is the lending of one's possessions, and thinking about others to give them good advice (**שערי תשובה לרבינו יונה ש"ג אות נ"ד**). The Torah adds another two **מצוות** on converts, **ואהבתם**, and **ואהבת לך כמוך**, and the **ספר החינוך** explains that part of the reason that we have these added obligations with **גרים** is because they are strangers to the nation, and therefore, he concludes that this concept also applies to a person that comes from a different town and not from his family. This would include, for example, immigrants, recent **תשובה**, or to a new **בחור** in a **ישיבה**, particularly if he arrived from a different country; each of us should have our minds attuned to who around us this may apply. The meaning of these added **מצוות** is that we must be extra diligent in caring for them, and make sure to prevent any pain or suffering, avoid hating them, and also be careful not to do to them anything they dislike. Rather, one should protect their honor and properties as his own, and anything that he would like others to do for him, he should do for them. The same is true in regards to orphans and widows.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (**Yechezkel 37-15:28**)

In this week's Haftara (Melachim I 2:1-2:12) we find David's final words to his son Shlomo before his death. This is, of course, an ancient custom begun by the Avos, but we find that Dovid's words have an added dimension not found in the other instances. Whereas Ya'akov Avinu and Moshe Rabbeinu focused on words of *chizuk* and *nevuah*, the focal point of David's conversation is defined by the phrase **ויצו את שלמה**. David had the need to do more than just give his son a *b'racha*; he needed to give over specific commands and tasks for Shlomo to accomplish. It is therefore puzzling why David tells Shlomo **כל הארץ בדרך** *אנכי הולך בדרך* after apparently starting to give over the message, rather than as part of his introduction. Furthermore, the words themselves are difficult to understand, since the word **הולך** is used to describe a person who is still among the living and not one who is either dead or on his deathbed. Why did David choose this seemingly out of place phrase? The Chasam Sofer explains that this apparent preamble is actually an integral part of Dovid's message. Normally, when one leaves this world, he loses his connection with doing *mitzvos* as well as the ability to continue growing spiritually. But if one leaves over a son who continues in his righteous ways he actually continues to go forward (**הולך**) and grow in this world. The same is true when a Rebbi leaves over a student who takes his place and continues on with his teachings. David tells Shlomo, "When it is time for me to leave this world, I want to continue going forward. This can only happen if you do your share, which is to do as I did and scrupulously listen to Hashem and follow His Torah." With this explanation we can understand the final *pasuk* of the Haftara of Chayei Sara found in the chapter immediately preceding our Haftara. In it, after receiving David's assurance that Shlomo would indeed be king, Bas Sheva declares **יחי אדני המלך דוד לעולם**. How is it possible for David to "live forever"? What she meant is precisely what we've just explained: by leaving over a son such as Shlomo to continue in David's ways, his legacy will continue and he will essentially live forever by growing through his heir's righteous actions.

ON LANGUAGE... By R' Moshe Orlian

Yaakov, after blessing his children, says (B'reishis 49:29) **אני נאסף אל עמי**. The word **נאסף** comes from the root **אסף**, "to gather". In this context, it is a euphemism for dying. The word **נאסף** itself is in *binyan Nif'al*, which is reflexive, i.e., Yaakov is "being gathered". In this *passuk*, it is in present tense, and the phrase would be translated as "I am dying". Note that there is a **kamatz** under the **ס**. Interestingly, the masculine singular past tense of this particular root in *Nif'al* is the similar **נאסף**, with the important distinction that there is a **patach** under the **ס**. An example of the past tense usage is B'midbar (27:13), regarding Aharon: **כאשר נאסף אהרן אחיך**. Because of this difference in meaning, *ba'alei kri'ah* must be careful in their pronunciation of these 2 words.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:37	4:17	9:43	7:00/8:50	4:46	4:31	4:28
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 8:00/9:30; MINCHA/MAARIV Sun 4:35, next Fri.4:39 (candles 4:36)						

KNESSES KNEWS

MASMIDEI YISRAEL Friday night learning, for boys grades 6-8, Fri. night 8PM in the Shul

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 6:30PM

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

FRIDAY NIGHT Avos Ubanim at Zichron Yehuda (Rabbi Bronspigel) 7:45PM, & Chumash shiur for men, rotating speakers

MINCHA at Tefilla L'Moshe, M-Th 4PM; Sun. 1:30/15m<shki'a; **שבת** 1:30/3:00/הדלק"ן; **MAARIV** Sun. 40m>shki'a; M-Th 7:00; 8:15/9:45

DAILY SHACHARIS at Kehillat New Hempstead 6:00; **SHACHARIS** at Tefilla L'Moshe Sun. 7:30/8:30

MINCHA at Zichron Yehuda (2 Kakiat Ln) Sun. 12:30/1:30PM; **MAARIV** daily at 9:15PM; **SHACHARIS** Mon.-Fri. 24m<netz; Sun. 6:30/7:30

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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 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

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

Maseches Brachos, Shabbos morning, half hour before Shacharis, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Shabbos: will resume in spring

Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlan, 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

A very familiar Torah concept, the twinning of Yissachar and Zevulun, finds its first expression in this week's *paresha*, as Ya'akov Avinu blesses these two sons of Leah. S'forno calls our attention to the fact that Zevulun is blessed before Yissachar, despite having been born later. Similarly, Moshe Rabbenu found it fit to follow the example of Ya'akov, and likewise give his *bracha* to Zevulun before Yissachar. S'forno says this is because a person cannot adequately pursue the study of Torah until his needs are met, **די מחסורו קודם די שייגי האדם קודם די מחסורו**. He quotes the famous saying of Chazal in Pirkei Avos, **אם אין קמה אין תורה**. When a person *does* assist another in his study of Torah, both receive the reward for the learning of that Torah. He then goes on to introduce a *chiddush* by expounding another area of *mitzvos* in the Torah. A direct outgrowth of S'forno's *perush* appears to be an understanding of the guidelines, just how far a person must go in supporting *lomdei* Torah, the extent to which a Zevulun is required to support a Yissachar. S'forno learns this from that which the Torah requires us to give Shevet Levi. He teaches us that this intention of Hashem, to provide for the *talmidei chachamim* of each generation, is the source and intent behind the *mitzvos* in which we give **מתנות כהונה ולויה**. The Kohanim and Levi'im were the **תופסי תורה**. But it was incumbent upon the entire Jewish people to be partners in their *avodas hakodesh*. They may have been the teachers, but by supporting them, with the gifts that the Torah placed upon us as an obligation, all of Am Yisrael made possible the *kiyyum* of Torah. It helps explain why S'forno here uses the words **די מחסורו** (that which he lacks) when describing what the Zevuluns of the world must provide for the Yissachars of the world, their material "needs". This, he says, makes it possible for us to understand something else. There is a promise held out to us by the Mishna: **כל ישראל יש להם חלק לעולם הבא**. S'forno learns that this means to include all those who are involved in enabling the learning of Torah. By doing so they vouchsafe for themselves eternity. The promise of eternal reward is held out to all those who learn Torah and teach it to others. By extension, it is held out as well to those who finance / enable its sacred teaching.

FROM THE PEN OF RAV S.R. HIRSCH... By Rabbi Naftoly Katzenstein

עמים - Yaakov was promised by ה' that his children would be many. However, the act of expanding the number of tribes through **אפרים** and **מנשה** is not much of a quantitative growth. The **קהל עמים** Yaakov was referring to was a nation united in its task of serving ה' through the **diversity** of each tribe. A nation representing agriculture as well as commerce, military as well as culture, learning as well as teaching. **עם ישראל** was divided into separate tribes. **ארץ ישראל** was divided as well, into different provinces for each of the different tribes. This was done in order to **retain** these differences. Without **חלוקת הארץ** the specialties and particular tendencies of each tribe would be absorbed and lost in the general national mass. Now it is clear, points out R' Hirsch, that the creation of new tribes through **אפרים** and **מנשה** was essential for the qualitative growth of **עם ישראל**. Our service of ה' is not dependent on a particular trait or trade. Each one of us, in our own specific way, can equally find a calling in the common spiritual and moral mission of **עם ישראל**.

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

ויצו יוסף... - Yosef specifically asked the **doctors**, and not the professional embalmers, to "embalm" Ya'akov; he did so because they would fake it on his request, in order to not violate the prohibition of disgracing a corpse.