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לשבת

Wed. night: ותן טל ומטר

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HALACHA V'HALICHA... By Rav Chaim Schabes

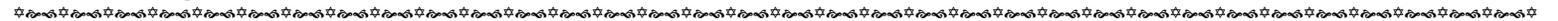
This Wednesday night, we will begin saying ותן טל ומטר in the shmone esrei of ma'ariv. This year, the t'kufa comes out at 9 PM, and therefore, according to many Poskim (Raviyoh, Pri Chadash, Chayei Odom), if one forgot to say ותן טל ומטר in this Wednesday night's ma'ariv, if he davened before 9PM, he would not have to repeat shmone esrei. However, there are many Poskim who disagree (Pri Megadim, Gra) and hold that we do not follow the hour, but rather the day of the t'kufa and therefore he would be obligated to repeat shmone esrei if he didn't mention ותן טל ומטר; to account for this opinion, we would repeat shmone esrei, but stipulate the condition before starting that in case it is not obligatory, that it should be a tefilas neddava, a voluntary tefilah. If one forgot to say ותן טל ומטר, and he did not yet say the name of Hashem in the b'racha of m'varech hashanim, he should go back to v'sain tal and continue saying the rest of the b'racha. If he already said the name of Hashem at the end of the b'racha, then he should wait till the b'racha of shma koleinu and say ותן טל ומטר before ki atta shome'a. If he said baruch atta Hashem, and didn't say yet shomei'a tefilah, he should say "lamdeini chukecha" and go back to say v'sain tal u'mattar, ki atta shome'a etc. If he concluded the b'racha of shomei'a tefilah and didn't start the r'tzai, He should say right there ותן טל ומטר. If he reminded himself after starting r'tzai, before he is ready to take the three steps of oseh sholom (even if he started saying the last "yihyu leratzon imrei fi", MB 117:18) then he should go back to barech aleinu. If he is ready to take the three steps back, he should go back to the beginning of shmone esrei, but if he didn't step back, he does not need to say again "Hashem s'fasai tiftach". In the event that he started r'tzai and had to go back to barech aleinu, and he forgot again to say ותן טל ומטר, it would seem, that he would not be able to just continue and wait till shma koleinu; rather, he is obligated to go back again to barech aleinu (Bi'ur Halacha 117:5).

This coming Tuesday night we begin the Yom Tov of Chanukah; there are many opinions as to what is the most proper z'man for lighting the Chanukah candles, everyone should follow his minhag. If one is unsure, one should try to comply with all opinions, which is fulfilled, according to the Mishna B'rura, as long as one lights within one half an hour from both sunset and tzais, which is between 15 and 30 min. after shkia. According to ALL opinions, one should use enough oil (or light large enough candles) to burn until 30 min. after tzais hakochavim (approx. one hour and 15 min. after sunset). If one has a minhag to light earlier and remain by the candles for a while, and for a specific reason will not be able to do so on a particular day, it is preferable that he light later, and remain by the candles, rather than light at an earlier time and leave the candles. One should try to light at the beginning of the z'man hadlakah, and not postpone the mitzvah. It is also preferable to wait for all the family members to be present, rather than light at an earlier time. The minhag is that while the candles are burning, women refrain from doing melacha, until a half an hour after tzais. This refers to melachos that are traditionally women's, such as spinning, sewing, ironing, laundry and the like. Some say that they should refrain from doing any melacha that is not done on chol hamo'ed, and although the custom in Yerushalayim is not even to cook during this time, the general minhag is not to prohibit cooking (frying latkes). Bach (670) writes that the days of Chanukah are charged with a special energy that helps a person improve and rectify his spiritual level, and Bnai Yisaschar says that the light of teshuvah from the days of Tishrei continues to shine through Chanukah, at the end of which it is hidden and treasured. Sh"la hakadosh writes that one should apply himself to learn Torah with diligence during Chanukah, and writes that as we often see during these days an attitude of carelessness in this matter, we should double our efforts to learn with hasmadah. MB brings that Chanukah is also a special time to distribute tzedakah to the poor, and specifically to people who are dedicated to learning Torah. It is also an accepted minhag to give Chanukah gelt to children (not presents). MB also writes (in Biur Halacha 670:2) that many people play cards instead of singing praises of Hashem, but one who cares for his neshama should stay away from it; however, the minhag to play draidel has deep sources as explained in Bnai Yisaschar that the letters ג-ש-נ-ה represent the four powers of a person which are ,גוף, שכל, (body, intellect and soul) and הכל, which is a higher force that includes everything, and the four kingdoms of Bavel (neshama), Yavan (intellect), Maddai (body) and Romi (all) which stand against these forces, but which are going to become eliminated through משיח (which is also the gematria (numerical value) of ג ש נ ה.



THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro

The Rambam (Moreh Nevuchim 2-32) states that a person who works on his middos and prepares himself will naturally reach the level of a Navi unless Hashem specifically withholds Nevuah from him (such as Baruch ben Neriah). Without proper preparation, though, a person will never become a Navi. The Abarbanel asks several questions on the Rambam, citing examples of Nevi'im who never prepared for Nevuah and had not reached the spiritual level described by the Rambam. One example he brings is Amos, who testifies about himself that he spent his life working as shepherd (and even became rich - see Nedarim 38a) and neither came from a family of Nevi'im nor ever worked toward that goal. The Malbim feels that Amos presents no contradiction to the Rambam since what he describes is the prerequisite for a person who strives to have the spirit of Nevuah rest upon him; for this to happen, he must work hard and realize the potential bestowed upon him by Hashem. But there are times when, in order that he may fulfill Hashem's mission, a person is chosen by Hashem to bring His words to them even if he is not at the level normally necessary to achieve Nevuah. Even though there were others who prophesized during the same time (see Pesachim 87a), it was Hashem's will that there be two Nevi'im who spoke directly to the Ten Tribes who were from those tribes: Hoshea (from Reuven) and Amos (from Asher). Given the sorry spiritual shape of the Ten Tribes, obviously there were few people from whom to choose, so the task fell to Amos to speak directly to the Ten Tribes and encourage them to abandon the decades of Avoda Zara and persecution of their fellow Jew. His prophesies to other nations, such as those that lead up to the beginning of our Haftara, were all meant solely for the benefit of the Ten Tribes, as seen in the first pasuk in the sefer, אשר חזה על ישראל. It was of course a mission that eventually failed, but not because of any fault of Amos'. He willingly accepted the task handed to him, and despite his lack of preparedness was the right person for the job, as evidenced by the words ending our Haftara: ה' אלוקים דבר מי לא ינבא!



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּז"ש	שחרית	שקעה	מנחה	הדלק"ג
5:18	3:59	9:23	7:00/8:50	4:29	4:14	4:11
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun 4:15, next Fri 3:00/4:12 (candles 4:09)						

KNESSES NEWS

MASMIDEI YISRAEL boys Fri. night learning program, grades 6-8, 7:50-8:30PM by Rabbi Shloimie Eisenbereger, at Eisenberger, 4 Patricia

KOMMUNITY KORNER

PIRCHEI MELAVE MALKAH this Motz'ei Shabbos – no Avos Ubanim this week

R' SHMUEL ADLER, our Daf Yomi maggid shiur, is being honored by Kollel Zichron Shneur, please contribute to an ad - see B. Mytelka

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30

NEW NAVI SHIUR starting Sefer Shmuel *b'iyyun*, by Rabbi Shmuel Moeller, at Tefilla L'Moshe, Sundays 8:30-9:15. Come join!

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

SHABBOS MINCHA at Tefilla L'Moshe, 1:30PM (also Sunday), **MAARIV** Mon-Th 7:00PM, 8:15PM; **SUN SHACHARIS** 7:30 & 8:30

DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM **NEW MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe

TEHILLIM FOR LADIES 8:30PM Tuesday at Willner (19 Bedford Ct)

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TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com

FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or 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 Kiddushin (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

Minchas Chinuch Sun. 8:30PM; Nefesh Hachayim Thurs. 8:45PM; by R' Bronspiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Fri. night, 8:15PM, by Rabbi Kirsch, at Grossman, 4 Manchester Rd.

Mondays 8:40 PM, Megillas Rus, by Mrs. Aviva Orlian, at Levy, 29 Fessler

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MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

A very popular, and fairly well known, explanation of a central question in this difficult *paresha* has, as *one* of its sources, the commentary of S'forno. His comments are spread over the length of the *paresha*. He, too, faced the troubling question of how so august a group of *tzaddikim* as the *sh'vatim* could conspire to kill and, later to sell, their brother Yosef. S'forno sees the key to answering the question in a literal, and novel, reading of the words in the Torah. To begin, in verse 37:18, as Yosef approaches from a distance, we read the words **ויתנכלו אותו להמיתו**. S'forno learns that we ought to understand the text to say that the brothers “thought of Yosef as one who wanted to kill them(!).” He says that the brothers saw Yosef as a **רוֹדֵף**, and they had the legal right, **מצד הדין**, to kill him (other *mefarshim*, beginning with Rashi, understand the meaning of the verse to be quite the opposite: that the brothers conspired to kill Yosef). To be sure, S'forno is standing on solid ground and has several references in Tanach to back up his method of *p'shat* (see examples there). This elegantly sets the stage for his learning the rest of this *paresha*, and Miketz, in such a way that has the Torah itself, telling us that the brothers saw Yosef as a **רוֹדֵף**. He adds that the brothers did not believe for a second that Yosef was coming to inquire on their behalf, **לדרוש שלומם**; rather, they saw themselves being “set up”, either (a) for Yosef to find something else bad to say about them, or (b) to cause them to commit an *aveirah*. This, they dreaded, would either cause Yaakov Avinu to curse them, causing them **עונש** in this world, or worse: by causing them to sin they might be cursed by Hashem in the next world. Or, S'forno adds, perhaps they would be punished in *both* worlds. This would leave Yosef as the **ברוך מבנים**, the only blessed one of Yaakov's sons (borrowing words from the *bracha* of *shevet* Asher). In other words, they saw themselves facing a “lose/lose” situation. To bolster his point S'forno points out that the brothers were so sure of their halachic decision that when they were in Mitzrayim, and the objects of Yosef's harsh discrimination, they assumed blame, *but not for selling him*. In *parashas* Miketz we find that the brothers blamed themselves *for not heeding the heartbreaking cries for mercy*, when they were sitting outside the pit in which they had thrown him. They did *not* blame themselves for the actual sale itself! They were still quite convinced that they were right. S'forno points out that this explains one of the most bizarre scenes in the entire episode: having cast Yosef into the pit, they sat down to have a meal! (He contrasts this with the sitting down of B'nai Yisrael to cry and shed bitter tears after the horrible civil war necessitated by the **פלגש בגבעה** incident. There, too, Jews voted to kill other Jews, and they did so. But rather than exult in their victory, with a meal, they wept over having to do such a thing.) The brothers sat down to eat, says S'forno, because they felt they had the *halacha* of being the **גורפים**. Hence, they felt very much at home with their decision. The only part they later regretted is that they did not act **לפנים משורת הדין** in allowing the *rachmanus* of Yisrael to inform, and reform, their behavior. While they felt Yosef deserved punishment, they also felt, later, that they should have reacted with compassion to his suffering.

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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 **נר הנוכה**, even though oil would not normally provide this.

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

מדינים, ישמעאלים, סוחרים, פוטיפר - **כתונת פסים** contains a **רמז** to the people through whose hands Yosef passed:

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