ויצא

משבת לשבת

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HALACHA V'HALICHA… By Rav Chaim Schabes

Ya'akov Avinu left behind all the help and support that he had previously had. He left his parent's home, he did not rely on the *z'chus* of his father and mother, he left the *k'dusha* of Eretz Yisrael, and he raised himself to the highest level; that is, to take only Hashem's help. He commited to giving everything away on behalf of Hashem and to fight for His cause in the most dangerous of places, and when he was willing to walk with Hashem even in the darkest place, Hashem accepted him and helped him. This is what Chazal mean to say by "Yaakov instituted the *ma'ariv* prayer", explains the Sfas Emes, because when one is sitting in darkness, it is not possible to approach Hashem in prayer; however, this strength was bequeathed to us, and we are also able to fight for Hashem's cause in the darkness of *galus* and against the obstacles of the *yetzer hara*, but if we put our trust in Hashem, we will also be *zoche* to go out from this darkness to the light of *mashiach*, soon in our days.

Before one starts *davening*, even if he knows that his hands are clean, it is a *mitzvah* to wash them in preparation for the *te'fillah*; if he washed before *mincha* and doesn't interrupt between *mincha* and *ma'ariv*, or if he only learned between the *tefillos*, he doesn't need to wash again. If there is no water available, one should wipe his hands clean (MB 233:18). Once *barechu* was said by the *sh'liach tzibur*, and one has intention to *daven* at that *minyan*, it is not permitted to speak, because it is considered that the *b'racha* of *krias sh'ma* was started. The only time one is allowed to make a *t'nai* (condition) that he is not starting the *b'racha* is if one is in the middle of discussing a Torah matter or in the middle of a *mitzvah*; the Mishna B'rura (236:1) comments that many people are unaware of this *halacha*, and they transgress it. Our *minhag* is not to say *amen* after our own *b'racha* of שומר עמו ישראל לעד (MB 16); however, if one finished it together with the *sh'liach tzibur*, he does answer *amen* after both his and the *shatz's b'racha*. There are those that have a custom to stand when they say ברוך ה' לעולם, but there are Poskim who say that one should stand only if he already said *sh'mone esrei* with the rest of the *tzibur*, and is saying afterwards *sh'ma* and its *b'rachos*, then when he reaches ברוך ה' לעולם he should stand (MB 10). In this case, one does not conclude with the final *b'racha* of המלך בכבודו. If one came late to Shul, after the beginning of *ma'ariv*, if he estimates that he can say Sh'ma with its *b'rachos*, and still be able to start *shmone esrei* with the *tzibur* if he skips ברוך ה' לעולם, he should do so. If he will not even be able to do that, and he will not have a later *minyan*, he should start *shmone esrei* with the *tzibur*, and then afterwards say *sh'ma* with its *b'rachos*, because *tefillah b'tzibur* has preference over connecting *geula* and *tefillah* of *ma'ariv* (MB11). This is also true even if they started already and are holding in the middle of *shmone esrei*: if he will be able to finish his own *shmone esrei* before they say *kaddish tiskabel*, then he should proceed and *daven* with them, and later say *sh'ma* with its *b'rachos* (OC 109). In either case, he does not conclude afterwards the ברוך ה' לעולם with the final *b'racha* of המלך בכבודו. One should not make this into a common practice to say first *shmone esrei* and then *birchos sh'ma*, even if his intention is to say the *sh'ma* slower and with more concentration. If after one *davened ma'ariv* he heard *k'dusha* from others who are *davening mincha*, if it is still day, he may answer with them, but once it is dark, he should not answer *k'dusha*. Preferably, one should *daven ma'ariv* before midnight (OC 235:3), but if he delayed, he may *daven* until *alos hashachar* (72 min. before sunrise). It is preferable to *daven ma'ariv* before midnight even without a *minyan*, rather then waiting for a *minyan* after midnight (Or L'tziyon 2:15).

THOUGHTS ON THE HAFTARA … By Rabbi Yaakov Shapiro **(Hoshea 12:13-14:10)**

תרי עשר (Part 1) – This is one of four *sefarim* authored by the Anshei Knesses Hagedola (Bava Basra 15a) and is actually comprised of several individual *sefarim* that were combined to make up a single *sefer*. The Gemara explains that this was done because each individual *sefer* was so small that they were afraid that if they remained as separate *sefarim* they might be lost (Bava Basra 14b; Radak). Yet even with combining all 12 into one *sefer* it still contains only 1,050 *pesukim*, making it the shortest of the *sifrei* Neviim (Yechezkel being the next shortest with 1,273 *pesukim*). This distinctiveness of "*sefarim* within a single *sefer*" has Halachic ramifications regarding Haftaras. Normally, a Haftara must be read from a single Navi, but if they are both part of תרי עשר it is permissible to read from two different Neviim since they are all contained within one physical scroll. This of course explains why the Haftara of Shabbos Shuva covers portions of three different Neviim. The *sefer* is the last of the 8 *sifrei* Neviim and contains prophecies that span approximately 330 years, including those of the last Neviim, Chagai, Zecharya, and Malachi, who lived at the time of the second Bais Hamikdash. There are those who refer to תרי עשר as the "Minor Prophets" which is a gross misrepresentation. For example, in the beginning of *sefer* Hoshea (the start of תרי עשר) it says תחילת דבר ה' בהושע. The Gemara explains that Hoshea was the first of four Neviim, including Yeshayahu, who all prophesized at the same time. The Gemara (Pesachim 87a) goes as far as to refer to him as the "Gadol B'Neviim". Even the cryptic prophesies of Zecharya, who was among the last of the Neviim and who lived at a time when in general the power of Nevuah was relatively weak, are considered by Abarbanel to be of extraordinarily deep meaning.

ON LANGUAGE … By R' Moshe Orlian

After Lavan tricks Ya'akov into marrying Leah, he tells Ya'akov (B'resihis 29:27) מלא שבוע זאת. The *mefarshim* point out that זאת, "this", refers to Leah, and not to the week. The correct interpretation is "complete the [celebratory] week of Leah", and not "complete this week". שבוע here has a *sh'va* under the ש rather than a *kamatz*, indicating that it is a *smichus* form, translated as "week of…". It therefore does not make sense that 'this' refers to the week itself, since the translation would then be the nonsensical "week of this". Further, שבוע is a masculine noun and should be referred to as זה. Thus, the correct way to say "this week" would be השבוע הזה, with a *kamatz* under the ש and a ה' הידיעה preceding זה. This latter pattern is seen earlier in the *parsha* (28:22): והאבן הזאת, "and this rock".

SHABBOS SCHEDULE – KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוזק"ש	שחרית	שקיעה	מנחה	הדלק"נ
5:18	3:58	9:25	6:50/8:30	4:28	4:13	4:10

MONDAY NIGHT at Ma'ariv begin saying "*v'sein tal umattar*"

SHACHARIS Sun 7:45, Mon-Fri 7:00; ***MINCHA/MAARIV*** Sun 4:15, next Fri. 4:12

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Josh and Sandy Eller on the birth of a grandson, to Esti and Aharon Wolfson

COMMUNITY CORNER

MAZEL TOV! to Rabbi and Rebbetzin Spiegel on the *aufruf* of their son Tzvi Aryeh. **Kiddush** following davening at Tefilla L'Moshe; **Chasuna** Monday evening at Ateres Charna – all are invited!

PIRCHEI in the Shul, Shabbos afternoon, 2:30-3:30; ***AVOS U'BANIM*** Motz'ei Shabbos 6:30-7:30, with pizza and 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"נ;** ***MAARIV*** M-Th 40m>*shki'a*/8:15/9:45 ***NEW:*** 11PM

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. 12:30/1:40/30<*shki'a*; ***MAARIV*** daily 7:30/9:15PM; ***SHACHARIS*** Mo-Fr. 25 min.<*netz*; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler) at Knesses Yisrael / 10:00PM (R' Becher) at Tefilla L'Moshe

Maseches Yoma (by R' Apter) daily 1 hour before Shacharis

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

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

Chumash B'iyun 24/6, 1 aliyah per day, by Rabbi Schwab, Kol Haloshon (718) 395-2440, upon pick-up press 11101; Kolhaloshon.com

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

Ladies Shiurim: Shabbos, 3PM, by Rabbi Shimon Kerner at Wealcatch, 3 Manchester
Mondays new time 8:15PM, **Sefer Shmuel II**, 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

S'forno's comment on the name negotiation between Lavan and Ya'akov is profound. Ya'akov and Lavan make a treaty; the place needs a "name." Just a name. Or is it? Ya'akov insists on "Gal'ed." Lavan requests the Aramaic equivalent. S'forno sees a Ya'akov "victory", שלא שינה את לשונו - he did not change his language. R' Kupperman picks up on S'forno's intentions: a reference to the Mechilta (Mesechta D'Pischa 5) that B'nai Yisrael merited redemption from Egypt because (*inter alia*) they continued to use their "Jewish" names, and סימן לבנים מעשה אבות; Yaakov set a spiritual force in motion that let his later descendants behave that way (not changing their names). Lavan lost this one; he says הגל הזה עד, Yaakov's words. But the real showdown followed. In whose name do they to swear the oath of non-aggression? Yaakov: in the name of "the God of Avraham." Lavan: in the name of "the god of Nachor." But then Lavan adds אלוהי אביהם (see Rashi, this is not a 'holy' name). At this point the Torah tells us something that might slip by, if not for S'forno: שישבע יעקב בפחד אביו יצחק; Yaakov swore in the name of the God of *Yitzchak*. Lavan sought "egalitarian" treatment, says S'forno. He wanted "his" god, Nachor's god, to be respected as much as the "God of Avraham." *Why* did he even dream of seeking this? S'forno's words have a profound echo for our times: "You [really] should not mind if I use the name of the god of Nachor. *After all, the god of Nachor was also the god of Terach, who was Avraham's father,* as well as Nachor's." Ya'akov does not budge, swearing in the name of Yitzchak's God. Why Yitzchak? Because Yitzchak's father was *not* Terach! As in modern times, with [not so] subtle efforts of some to legitimize anti-Torah beliefs within the world of Torah thought, R' Kupperman sees such an effort on Lavan's part. He seeks to find legitimacy within "monotheism" for the god of Nachor. Ya'akov cannot allow such a thing. If need be, he will change the way he identifies his God so as not to cause confusion. Hashem is *echad*. There is another point that R' Kupperman does not bring out but which I would like to suggest for thought within S'forno's comments. One of the insidious consequences of Lavan's argument, according to S'forno (i.e., we are really all the same,) is the opening up of another dangerous door. "How much did Avraham *really* change, anyway? After all, he still is the brother of Nachor and the son of Terach." What Lavan craftily says to Ya'akov is not to take the work of Avraham Avinu "too seriously." Did he really cause the great world revolution in morality? Maybe this is all a little overdone. After all, he is the son of Terach. Why, he even worshiped "Terach's god," once upon a time, just like Nachor! This is what אלוהי אביהם implies. Such a statement irreparably cheapens the life's work and dramatic change of Avraham Avinu. The Torah has long since solved this issue. Hashem testified to this by changing the very "name" of our father 'Avram,' to 'Avraham.' But such subtleties escape Lavan and all who mock sincere efforts to improve one's soul, one's spiritual identity through their life's work. Ya'akov rejects "it's all the same." And he teaches us that each of us can form our own, new relationship to the same Borei Olam… בפחד יצחק

"A GIGANTIC LITTLE SECRET" … By Rabbi Yosef Schwab

ותקרא את שמה דינה - as Rashi notes, Leah davened to HaShem so that she would not have another boy, since that would mean that Rachel, her beloved sister, would have fewer *shvatim* than even the *shfachos* – and HaShem altered the fetus's gender. The name דינה alludes to this "argument": דין-ה'.