



**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:24	4:04	9:39	6:50/8:30	4:33	4:18	4:15
<b>ASARA B'TEVES</b> Sunday, Shacharis 7:35; Mincha 4:04PM; Ma'ariv 5:04PM; Fast begins: 6:09AM; ends: 5:24PM						
<b>LEGAL HOLIDAY</b> Friday, Shacharis 7:45, followed by breakfast and shiur by Rabbi Naftoli Reich						
<b>SHACHARIS</b> Sun 7:45, Mon-Fri 7:00; <b>MAARIV</b> Mon-Th 9:30; <b>MINCHA/MAARIV</b> Sun 4:04, next Fri. 4:23 (candles 4:20)						

**KNESSES NEWS**

**MAZEL TOV!** to Mr. and Mrs. Noach and Carol Simon on the forthcoming marriage of their son Yudi, to Tehila Litke; **aufruf** in the Shul **MAZEL TOV!** to Rabbi and Mrs. Moshe and Sarah Schlusberg on the engagement of their son Efraim, to Devorah Hellman

**COMMUNITY CORNER**

**MONSEY SIYUM HATORAH** Motz'ei Shabbos, 8:45 PM, YSV Boys building  
**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/י"ג; **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](mailto: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](mailto: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 2<sup>nd</sup> 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, Rabbi Shimon Kerner, at Kerner, 12 Manchester  
 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

Two thoughts to ponder as we read this week's *paresha*: Can any man be *certain* that those very difficult and trying moments he endures in life are blessings from Hashem; episodes of 'good' where man sees 'bad'? The Sforno identifies just such an example, as the story of Yosef and his brothers reaches its crescendo in one of the most dramatic and emotionally laden scenes of the Torah. Yosef has just revealed himself to his brothers as the lad they sold into slavery so many years ago. They are reeling in shame. They are paralyzed by shock and disbelief. Yosef tells them (45:8): **לֹא אַתֶּם שְׁלַחְתֶּם אוֹתִי הִנֵּה כִי הָאֱלֹקִים**; **"it was not you who sent me here; it was Hashem"**. Sforno says that Yosef was telling them: *"Now that you see Hashem's plan behind all this (i.e., Yosef's rise to power, becoming the sustainer of a world that was suffering from a plague of hunger), and this is something that could not possibly have happened without the factors that preceded it (the brothers' hatred and selling him into slavery); there can be no doubt, אין ספק, that the earlier factors also took place through the divine will of Hashem, to achieve this goal"*. In a later, unrelated comment in the *paresha*, Sforno introduces a novel approach to Ya'akov's exile into Egypt. Hashem is speaking to Yaakov/Yisrael. He tells him he should not fear going to Mitzrayim (as his father was forbidden to do; see earlier Sforno comment). Hashem tells Yaakov that He will make Yaakov into a **"גוי גדול"** in the land of the Pharaohs. Sforno's insight is remarkable. The success of Klal Yisrael growing into a great nation was tied to our time in Mitzrayim, directly related to another factor we read about in *parashas* Mikeitz. There, in verse 43:22, we learn that it was disgraceful for Egyptians to eat together with **"Ivrim."** Perfect, learns Sforno. The Jewish people need to grow in a land where the natives will *not* want to marry them and eat together with them, something that was not true in Canaan. Had Ya'akov Avinu remained in Eretz Yisrael the local non-Jews would have married their sons and daughters and we would have been absorbed into the much larger non-Jewish society, disappearing as a nation altogether. Only Mitzrayim, however, a land that would not even eat together with us, would allow for Am Yisroel to grow and develop into its own identity, a nation apart, ready for the mission of Hashem.

**LESSONS FROM OUR GEDOLIM: אל תעצבן** - A famous Rebbe once came into the Beis Medrash in the morning, and related that while he was up learning at night he suddenly noticed a figure sitting beside him. He got scared, extinguished his lamp, and went to bed. His chassidim questioned his actions, on the assumption that perhaps the figure was none other than Eliyahu Hanavi! The Rebbe replied, "it couldn't be since Eliyahu radiates happiness while this figure was steeped in sorrow. I understood, then, that it must be from the *sitra achra*."

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

**ויזבח זבחים** - When Ya'akov arrived at the border town of **באר שבע** he offered **זבחים** to ה'. **עולות** represent giving ourselves up totally to the service of ה'. **זבחים**, on the other hand, represent a higher thought, of ה' coming to us and entering into our lives. **זבחים** are eaten as a family meal which sanctifies the family. Bringing ה' into our lives turns our house into a **מקדש**, our table into a **מזבח** and our sons and daughters into Priests and Priestesses. While many religions promote the concept of living with G-d, it is the Jewish religion that urges us to bring ה' into our everyday life and into each and every action, no matter how mundane. This was Ya'akov's message to his family, as he stood on the doorstep of *galus* - let your ordinary day-by-day life be so penetrated by ה's presence that even when you eat and drink you see ה' there. Let us all hear the message of Ya'akov and strive to bring ה' into our daily lives.