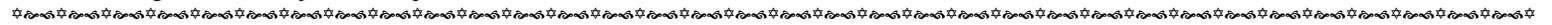


HALACHA V'HALICHA... By Rav Chaim Schabes

לעשו - Although Ya'akov felt that it was necessary to send a gift to Eisav, he nevertheless refrained from actively selecting the animals to be sent, because he knew that Eisav would consume them in ways that were improper, resulting in dishonor. He learned this lesson from the stones that he laid around his head to protect himself which, although they were only minerals, were fighting to merit that Ya'akov should rest his head on them. How much more so when dealing with living creatures, whose level is above that of stones, did Ya'akov understand that it is necessary to consider the potential negative metaphysical impact that might arise from being sent to Eisav. That is why the *pasuk* says that Yaakov took randomly, **מִן הַבָּא בְיָדוֹ**, and he did not choose one above the other so as not to actively cause dishonor.

Shulchan Aruch (YD 151:11) writes that one is not allowed to give a gift to a non-Jew with whom he has no relationship; this prohibition is learned from the *pasuk* of **לֹא תִתֵּן לְהֵם מַתָּנָת חֵנֶם**, which the *gemarah* (Avodah Zarah 20a) learns to mean **לֹא תִתֵּן לְהֵם מַתָּנָת חֵנֶם**. The Shach (18) clearly states that this is not restricted only to gifting a goy who serves *avodah zarah*; rather, it includes all *goyim*, except a *ger toshav*, one who accepted in *bais-din* to not serve *avodah zarah*. Furthermore, it is not permitted to give good advice, even if the advice is that the *goy* should do a *mitzvah* while without the advice, the non-Jew would have remained in his wicked ways. This is learned from Daniel, who was brought to be tested and thrown into the lion's den because he advised Nevuchadnetzar to do charity (Maharik in his Sfer Erech Lechem, quoting from the Rambam CH. 18 *hilchos rotze'ach*). If one has any dealings with a *goy*, it is permitted to give a gift, because it is considered like a sale, since he will be repaid, or it can be considered that one was paid in advance for this "gift" that he is extending (Taz 8). Sefer Chassidim (746, quoted by *darchai tshuvah*) says that when one mentions the name of a *goy* who did him favors, he should say after his death *zichrono livracha*, and he writes further, that if a Jew sent away a *goy* to a distant place, he is allowed to *daven* for his safe return. If one has a gentile associate who does business with him, and at times he receives favors from him, and that person is sick, it is completely permitted to *daven* for his recovery, and even to give *tzedakah* to *talmidai chachamim* to learn in his merit (Shu"t Chayim B'yad 31). Be'er Moshe (3:117) was asked if one is allowed to give a tip to a cab driver, and he answered that it is compared to what the Taz says about a *goy* that one has dealings with, because if an obviously recognizable Jew does not tip a cab driver, it will be damaging for himself and others, because it will become known amongst taxi drivers that these people don't tip and they will not want to pick them up. Concerning the *halacha* in Shulchan Aruch that if one has a utensil that requires *tvilah*, and it was not taken to the *mikvah* before Shabbos, that one is allowed to give it nominally as a present to a *goy* and then use it himself, the Ksav Sofer writes (OC 61) that one would only be allowed to present it to a neighbor or an acquaintance, but not to a stranger. Although in this case he is only giving it to the *goy* for his own personal benefit, nevertheless, since the result is that it is not the Jew's property, and he does not directly gain something from the *goy's* receiving it, he says that according to the Ramban it would not be permitted. The Sdei Chemed (4:pg 71) brings from the Pesach Hadvir that a **מַתָּנָה עַל מְנַת לְהַחְזִיר**, a gift given on condition that it be returned, is not considered a gift that is subject to the prohibition of **לֹא תִתֵּן**.



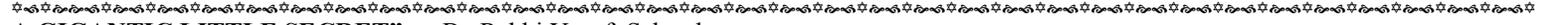
THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

This week we read the entire *Sefer Ovadiah*. Having lived with and worked for Ach'av and Izevel, Ovadiah experiences first hand more evil than at almost any other time. But as a *Ger Tzedek* descended from Edom, he knows very well that it is Edom who represents the personification of evil. Amalek was the first to attack the nation of Israel. Edom assisted and rejoiced in the destruction of the first Bais Hamikdash. The Romans, referred to as Edom by Chazal, destroyed the second Bais Hamikdash. Can the world abide such acts of infamy? The Navi answers this question in the *pasuk* that ends the Haftara: **וְעָלוּ מוֹשִׁיעִים בְּהָר צִיּוֹן**. Only when this evil called Edom is **totally** destroyed will Hashem truly be **'מֶלֶךְ עַל כָּל הָאָרֶץ'**. Until then, like Ovadiah, and Ya'akov before him, we must continue to fight the evil influences of Edom with all our might in order to live the life Hashem expects from us.



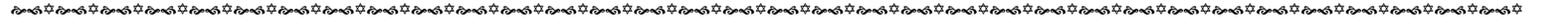
ON LANGUAGE... By R' Moshe Orlian

Rachel died on the road, a distance of **עוֹד כְּבֵרַת אֶרֶץ** before Beis Lechem (B'reishis 35:16). The etymological basis for this measurement is not clear. Furthermore, grammatically, the *mefarshim* argue whether the **כ** at the beginning of the word **כְּבֵרַת** is a root-letter, or whether it is the comparative prefix **כ-**. Regardless of linguistic basis, they also argue as to how far this distance is. Targum, Rashi, Rashbam and Ralbag all explain that the **כ** is a root-letter. In this case, one possible source is **כְּבִיר**, "strong", implying a significant distance. The Ralbag, though, understands that **כְּבֵרַת** comes from **כְּבֵרָה**, "seive", referring to land which is worked, i.e., close to the city. On the other hand, Ramban, Ibn Ezra and Radak all favor the **כ** as being a prefix **כ-**. Thus, **כְּבֵרַת** would be translated as "like [the distance of] a **בְּרַת**". The root **בְּרָה** is associated in several places with eating (Shmuel II 12:17), and here **בְּרַת** would refer to the distance that a traveler would walk from the city until he eats. The Ramban, interestingly, rejects this explanation on the basis of his first-hand observation that Rachel's *kever* is actually quite close to Beis Lechem, and understands it to be a short distance. Others, without citing a direct source, say simply that a **בְּרַת** is a **מִיל**. Modern scholarship does not seem to provide a definitive resolution to these various opinions.



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

הַמְּנַן הַצִּילֵנִי נָא מִיַּד אֹחֵי - the first letters of these three words spell out **המנן**. This alludes to the fact that just as Eisav wanted to destroy the entire Jewish people (Ya'akov and family) in one day, so too did Haman, generations later.



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:21	4:01	9:18	7:00/8:50	4:32	4:17	4:14

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:18, next Fri 4:14 (candles 4:11)

KNESSES KNEWS

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

KOMMUNITY KORNER

AVOS UBANIM MO"SHK, 6:30-7:30PM

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

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

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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 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 Shimon Kerner, at Kerner, 12 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

In these turbulent times for the Jewish people, it is comforting to read a message of hope. There exists just such a message in this week's commentary of S'forno. He paints a grand vision of what is yet to come in Jewish history. His point of departure is the verse in which our father Ya'akov is blessed with his new name, Yisrael. In the later of two such verses (35:10), Hashem Himself is talking to Ya'akov. According to Rav Kupperman's understanding, S'forno finds the "trop" an important clue to a greater lesson. There is a pause (*esnachta*) in the *pasuk*, immediately after the words **שָׁמַךְ יַעֲקֹב**. God is telling Ya'akov, says S'forno, that He is now confirming the name of "Yaakov." It is still a fitting name. It bespeaks futuristic accomplishment. "Ya'akov" denotes the heel, and it is a hint of the future destiny of the Jewish people. We alone (descendants of Ya'akov) will remain an intact nation at the end of time (just as a heel is the very end part of the foot). The other nations of the world will experience outright destruction (see Yirmiyahu 46:28) Even though *individual* righteous non-Jews will survive the turbulence of Acharis Hayamim, the nations of the world, *qua* nations, will not. Only the Jewish people, "the heel at the end of humanity's long history" (Ya'akov) remains. So Hashem is saying: "Yes, your name is Y'akov. How fitting a name for you. Your (people's) destiny is as yet unfulfilled. But the truth of its ultimate fulfillment is nonetheless guaranteed." The "esnachta" is a clear pause in the verse. This indicates a new thought. S'forno says that, after confirming the name Ya'akov, Hashem tells him (**us**) that there will come a time when "Ya'akov" is no longer an appropriate name for Am Yisrael. **לֹא יִקְרָא עוֹד שְׁמֶךָ יַעֲקֹב** tells us that once the climax of history is upon us (at least that of the insane part of history, the warring with Hashem and His beloved nation) the Jewish people will have achieved the "survival" (heel of history) predicted for so long. Hence, there will no longer be a need to refer to us by what "will happen in the end" since the end is upon us. What is also fascinating here is how S'forno, unlike the other *mefarshim*, understands a very famous *pasuk* in Balak (B'midbar 23:9), **הֵן עַם לְבַדֵּד יִשְׁכֹּן**. Most, with the great Rashi at the helm, understand these words ("the Jewish people is a nation that dwells alone") to describe a reality which is visible throughout Jewish history. Not S'forno. He learns Bilam's famous prophecy to be a description of the end of days. At that point we will be the only nation which survived the trauma of history, a "nation which dwells alone" among the nations of the world, and which can count legions of its sons and daughters. All other surviving *goyim*, as we said earlier, will be bereft of a larger national presence. The Jewish nation will be called "Yisrael", "the nation which will rule over the remnants" (S'forno's words), those non-Jews who will worship Hashem in **אֲחֵרֵי הַיָּמִים**. (S'forno continues with his *perush* of the *pasuk* to explain how, even now, there is some element of Yisrael in the life of the Nation of God. See there.) I wish to end, however, with the hope that we will very speedily live to see the *kiyum* of all that S'forno set forth through his understanding of the verse; in the distant gaze he set upon these words of *b'racha* to the last of our *avos*.

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LESSONS FROM OUR GEDOLIM: **לֵקוּנְתֵי**... The Rebbe of Kotzk once confided to his *talmid*, the Chidushei HaRim, that he was concerned that his *kidushin* were 'erroneous *kidushin*', since his wife accepted on the assumption that he was a rebbe, and deep down he felt unqualified to be a rebbe. The Chidushei HaRim replied, "it doesn't really matter to the rebbetzin whether her husband is intrinsically a rebbe or not; what matters is the benefit she derives from the fact that the rest of the world considers him to be a rebbe, and for the Kotzke Rebbe, there is no doubt about that..."

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