

HALACHA V'HALICHA... By Rav Chaim Schabes

Yaakov Avinu was promised that Hashem will watch over him, but nevertheless, when Eisav was coming, Yaakov was scared to because he was afraid that some negative action or thought of his might not make him worthy of receiving that protection. The question then is (Ramban), why does Yaakov then *daven* and claim to Hashem that "You said You will be good to me", if Yaakov was actually afraid of not meriting that which was said to him? The Bais Haleivi explains that Yaakov's was not afraid of physical harm that might befall himself and his children; rather, in his *t'fillah* he was expressing concern regarding the honor of Hashem. Since Hashem had promised that He will only do good unto him, and that was His will, if Eisav would do any harm to Yaakov Hashem's true desire would not be fulfilled. With this, he explains the *mishna* that says, that the reward of a *mitzvah* is a *mitzvah*, and the repercussion of an *aveirah* is an *aveirah*. Since Hashem wants to reward us for doing a *mitzvah*, then doing a *mitzvah* to enable Hashem to grant that reward is in itself an independent *mitzvah*, as it "allows" Hashem to fulfill his will. The reverse is true regarding an *aveirah*, in that in addition to the prohibited act itself, there is an additional an *aveirah* in causing Hashem to have to levy a punishment, which is against His will.

Since this year we have two Shabbosos Chanukah, and there are more opportunities for people to go away for Shabbos or for the weekend, we will have our first Chanukah discussion about the proper location for lighting the Chanukah candles. Generally, if one goes away for Chanukah, for example, he went with his family to his parents or in laws, he must light at the home of his hosts, even if he lives in the same city and might even eat a meal at his own home; but if they just went away for a meal, they may not light there, and must return home for lighting (Biur Halacha 677 B'mkom). If one goes away just for Shabbos, on Friday, if he leaves his house after *plag hamincha*, which is an hour and a quarter (an hour in *halacha*, is one twelfth of the day) before *shki'a*, and he normally lights outside the door of his house, then he should light on Friday at home before he leaves, but if he normally lights inside, or if he leaves his house before *plag*, then he certainly lights in the place that he will spend Shabbos. If he will be sleeping in one house and eating all meals in a second house, the place where he eats is where he should light (MB ibid:12), and if he will be having his meals in different places, then the place where he sleeps is considered his main place. However, on *motz'ei* Shabbos, if he leaves right after Shabbos and he will neither sleep nor eat two meals away, it is preferable that he wait to light at home, provided that he gets home at a time that people are still out on the street, and one should try to make sure to leave as soon as possible, so that he does not miss the *zman*; however, if he must travel far and will return home at a time when people are no longer out on the streets, it is preferable to light at the place he spent Shabbos, rather than wait to light when he gets home. On *erev* Shabbos we light Chanukah candles before the Shabbos candles, but we should make sure to light not earlier than 30 minutes before sunset (Bi'ur haGra 679:1). If it is getting late, and the woman of the house is concerned that she will miss the time of her Shabbos candle lighting, she should light, and she can nevertheless be *yotzais* with the Chanukah candles lit afterwards. Mishna B'rurah writes (679:2) that one should *daven mincha* before lighting Chanukah candles on *erev* Shabbos, but many don't follow this *minhag* and *daven mincha* after lighting (Eliyah Rabbah). Maase Rav writes in the name of the Vilna Gaon that on *motz'ei* Shabbos we rush to *daven maariv* as early as possible so that we should light Chanukah candles before it gets too late; however, the Bi'ur Halacha (§293) writes that many people who try to be meticulous with the lighting of Chanukah candles mistakenly do so while it is not dark enough for Shabbos to be over, and therefore the accepted practice is to wait for Shabbos to be over as on any other Shabbos of the year, and immediately after that one should light as soon as possible.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (Ovadiah 1:1-21)

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: וְעַל מָשִׁיעֵם בְּהַר 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 Orlan

Rachel died on the road, a distance of **עד כברת הארץ** before Beis Lechem (B'reishis 35:16). The etymological basis for this measurement is not clear. Furthermore, grammatically, the *mefareshim* argue whether the **כ** at the beginning of the word **כברת** 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 **כביר**, "strong", implying a significant distance. The Ralbag, though, understands that comes from **כבירה**, "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, **כברת** would be translated as "like [the distance of] a **ברת**". The root **ברת** is associated in several places with eating (Shmuel II 12:17), and here **ברת** 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 **מייל**. Modern scholarship does not seem to provide a definitive resolution to these various opinions.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת			
עירוב	מנחה	טוק"ש	שחרית	שקיעה	מנחה	הולדקין	4:10
5:18	3:58	9:27	6:50/8:30	4:28	4:13		
begins Motz'ei Shabbos							
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun 4:15, next Fri. 3:00/4:13 (candles 4:10)							
KNESSES NEWS							

COMMUNITY CORNER

PIRCHEI 2:30-3:30 for Pre-1a-8th grade boys. Special raffles and prizes! **AVOS UBANIM** on Motz'ei Shabbos, 6:45-7:45

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; **הולדק'ן שבת** 1:30; **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 Orlan at: 364-0572, or morlian@verizon.net

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ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

Maseches Chullin (by R' Aptor) 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 2nd 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. Ohai Shalom, 18 Bridle

Ladies Shiurim: Shabbos 3PM, Mrs. Aviva Orlan, at Pressman, South Gate

Mondays 8:40 PM, **Sefer Shoftim (new series)**, 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

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 **שם יעקב**. 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. **לא יקרא עוד שמו יעקב** 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 *mefareshim*, understands a very famous *pasuk* in Balak (B'midbar 23:9), **הן עם לבך ישבו**. 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 **אחרית הימים**. (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*.

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

- the first letters of these three words spell out **המן** - **הצילני נא מיד אхи**. 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.