

**HALACHA V'HALICHA...** By Rav Chaim Schabes

The Ramban asks, why was it necessary for Avraham Avinu to muzzle his animals, were his animals not as careful as Rav Pinchas Ben Yair's donkey, who wouldn't eat from grain from which *ma'aser* was not separated? Rav Meir Simcha answers that in a place that the damage is common, such as when an animal encounters fields filled with grain, one may not rely on them to be watched from doing damage. He offers a second answer, it is true that Avraham's animals would not eat stolen food; however, other people wouldn't know that his animals were special and would learn from Avraham to allow their animals to walk around unmuzzled. Therefore, Avraham made sure to set an example of the right behavior with his own animals. How careful we must be that others should not misinterpret our actions.

We must be careful not to speak between the *t'fillah shel yad* and the *shel rosh*, because if we do speak, we will cause an unnecessary *b'racha*, since we must repeat the *b'racha* of להניח. Furthermore, the obligation is that both *t'fillin* should be donned immediately following each other, as the *pasuk* writes וְהָיָה לְךָ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינַיִךְ, using the singular והיה, meaning that there should be one action for both. In fact, the Artzot HaChaim brings down that this is a Torah obligation. We must make sure that there should not even be any delay between the *t'fillin*, and the Shulchan Aruch writes (OC 25:11) that we should not even wrap all seven times around the arm, in order not to delay between both *t'fillin*. The most accepted custom is that of the Arizal, that we do wrap all seven times (Magen Avraham 25:18), and the primary reason given (Radvaz 1:623) is because if we don't wrap it enough, then the *shel yad* will move out of place right away, and therefore, the wrapping around the arm is considered part of the basic fastening of the *shel yad*. However, any other delay should be avoided, and the Sh"l writes that his *rebbe* told him that he should not even kiss the *shel rosh* at this time. Rav Moshe ZT"l writes (Igros Moshe OC 4:10) that it is not considered a *hefsek*. It goes without saying that one should not delay even without talking, and one should not make signs with his eyes or point with the fingers (Be'er Haitev 25:8). If one took off his *t'fillin* for a moment, when he later puts them back on, even if he doesn't have to say the *b'racha* again, one should not delay or interrupt between the two *t'fillin*; the same is true for those who put on *Rabainu Tam t'fillin*. We should not pull down the whole sleeve, only enough to cover the *bayis*. Between the putting on of the *shel yad* and the *shel rosh*, since we are not allowed to make any interruption, we are not to answer to *kaddish*, *k'dusha* or *amein*, one should just listen and concentrate on what is being said (OC 25:10, Taz 8). If one hears that they are starting to say *kaddish* or *k'dusha*, and if he will wrap all seven times he will not be able to finish fastening the *shel rosh* and still answer, it is better to put on the *shel rosh* before completing the seven rounds around the arm, as long as he did enough so that the *shel yad* should remain tight in its place. It is also better not to let the *shel rosh* hang by the *retzu'os* while putting it on; rather one should place it directly on the head, and although there are those who say that it is permitted because it is the way of putting them on (Taz 40:1), it is preferable to avoid this practice. We must be careful that the black part of the *retzu'os* should face the outside, and if the part around the arm or the head was turned over when he put them on, it is a *middas chassidus* to fast or to atone for it with *tz'daka* (OC 27:11).

**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro

In our Haftara (Melachim I 1:1-31) the *navi* relates how, towards the end of David Hamelech's life, his son, Adoniya ben Chagis, takes steps to have himself crowned as the new king of Israel. This rebellious act is perpetrated without fear of either his father or the people. The *navi* explains that he did not fear his father because David never admonished him, so he figured that even in this instance he would also remain silent. According to most *mefarshim* David's silence gave Adoniya the impression that he had his father's consent for all that he did. As for the people, Adoniya had three reasons not to fear them: 1) He felt that his physical beauty would help make him a popular candidate for king with the people because they would feel that he 'looked the part'. In fact his brother Avshalom made this same correct calculation at the time of his rebellion. 2) Logically, because he was David's eldest surviving son (his 3 older brothers, Amnon, Daniel, and Avshalom, were all dead at this time) it was only natural that he be named king. 3) The people saw that Adoniya already had strong allies such as Yoav and Evyasar the Kohain Gadol who had joined with him. These were David's most trusted allies, the ones that stood with him during Avshalom's rebellion. If they were supporting Adoniya, then it certainly must be with David's blessings! But still, how was it that David didn't stop Adoniya from taking such seditious actions as soon as they happened? The truth is that from the time Avishag HaShunamis was brought to the palace to serve David, issues of modesty demanded that he be cut off from daily contact with other people. Even his most trusted servants and his eighteen wives couldn't visit him! Adoniya knew this and took advantage of the situation to act even more brazenly than usual. It was only when Batsheva entered his room at Noson HaNavi's suggestion that he learned that this highly unusual and treasonous event had occurred, and he immediately dealt with it.

**ON LANGUAGE...** By R' Moshe Orlian

Avraham enjoins Eliezer (B'reishis 24:6) **תִּשָּׁב** אֶת בְּנֵי שָׂמָה - "refrain from returning my son there". Two *pesukim* later, Avraham says again, **רַק אֶת בְּנֵי לָא תִּשָּׁב שָׂמָה**. Here, the word **תִּשָּׁב** is used, rather than the **תִּשָּׁב** from the earlier *pasuk*. In fact, the words are identical. They are the future tense of the root **שׁוּב**, "to return", in *binyan hif'il*. However, **תִּשָּׁב** is an **עֵתִיד קָצֵר**, shortened future tense, form of **תִּשָּׁב**. While the word **תִּשָּׁב** itself appears several times (e.g., **תִּשָּׁב אֲנוֹשׁ עַד דָּכָא**), this is actually a rare instance of the **עֵתִיד קָצֵר**. Typically, the **עֵתִיד קָצֵר** is used in conjunction with the **וְהִיפּוּךְ** (reversing ו'), which turns a future tense word into past tense. For example, in *pasuk* 19 we find **וְתִכְּלֵה לְהַשְׁקוֹתוֹ**. The word **וְתִכְּלֵה** is created by taking the future tense **תִּכְּלֵה** and adding the **וְהִיפּוּךְ**. **תִּכְּלֵה** is the **עֵתִיד קָצֵר** of **תִּכְּלֵה**, with the **ה** dropping out. There is no apparent rule for **עֵתִיד קָצֵר**, other than to make pronunciation easier.

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"נ
6:40	5:20	10:04	7:00/8:50	5:51	5:36	5:33

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:36; next Fri 4:28 (candles 4:25)

### KNESSES NEWS

**MAZEL TOV!** to Mr. and Mrs. Yanky Horowitz (Ivy Ln.) on the birth of a baby boy.

**MELAVE MALKA** to benefit the Mikvah, Motz'ei Shabbos Nov. 17, 7:45PM at Olympia shul. Special guest speaker. Couvert: \$50 pp. Please contact Uzi Hartman for details.

### KOMMUNITY KORNER

**PIRCHEI** 2:30-3:30 for Pre-1a-8<sup>th</sup> grade boys. Special raffles and prizes!

**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** daily 40 min. after shkiya; **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)

**TORAH TAPE LIBRARY** – popular English speakers. Call 426-3790x143 or e-mail to [wieders@cch.com](mailto:wieders@cch.com) for catalog.

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**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto: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: New Series: Mondays 8:40 PM, Megillas Rus, by Mrs. Aviva Orlian, at Levy, 29 Fessler

### MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

In this week's parsha we read of Avraham Avinu's final moments on earth. The S'forno is intrigued by words used for the first time in the Chumash: **וַיֵּאסֶף אֵל עַמּוּי** - Avraham was "gathered unto his nation." The S'forno sees this as a reference to the afterlife, the eternal reward, which is the good fortune of *tzaddikim*. These words are meant to teach us both where Avraham was going, as well as who is "his nation." With whom, after all, will Avraham be, in that eternal world? S'forno explains that the **צַדִּיקֵי דוֹרוֹת**, the righteous of earlier generations, are the "nation," the true **עַמּוּי** of Avraham. (Rav Kupperman brings Noach and Chanoch, as examples.) They, like Avraham, lived lives of righteousness. Like Avraham, they also receive the great reward of eternal life. But the S'forno adds more, borrowing from Chazal. His point of departure is why does the Torah refer to **עַמּוּי** (his / Avraham's nation) in the *plural*? The grammatical form of this word denotes variety. The Torah could just as easily have used the word **עַמּוּי** (singular form) denoting similarity. Why does the Torah do so? The S'forno says that the word **עַמּוּי** (plural) teaches us that there is a good deal of difference, even between the *tzaddikim* who merit **חַיֵּי עוֹלָם** (eternal life). Chazal tell us that in the world of reward there will be individuals who feel "burned" (so to speak) as they gaze at the "*chupah*", (the rewarding shelter), of other *tzaddikim*. When the righteous realize, by viewing the reward of yet other *tzaddikim*, the ever loftier degrees of greatness that could have been achieved, they will feel singed. Had they pushed themselves a bit more in their lifetime; (i.e., adhered closer to the example of Torah by learning a bit longer, done *chessed* a bit better, davened more intensely, and fought the *yetzer harah* more aggressively) how much grander their own personal "*chupah*" (which is permanent) could have been. With this, the S'forno understands the final words about Avraham as a moral lesson for us all. We who are still, Baruch Hashem, counted among the living, ought to remind ourselves of the potential remorse r'l. This could be a very meaningful vehicle for our own ascending the ladder of *avodas* Hashem. It can serve to ennoble our lives as Jews while we still have the time on earth to do so.

**LESSONS FROM OUR GEDOLIM:** During the time when the Misnagdim were engaged in their attacks on Chasidim, they often used letters of *cherem* against them. Once they sent such a letter to the Gaon R. Rephael of Hamburg for him to sign. In the request letter it was mentioned that **הַרְבֵּה הַדּוֹמֶה לְמֵלֶאכֶר ה' צְבָאוֹת** had already signed. Rav Repahel replied: when HKB"H commanded Avraham to *shecht* Yitzchak, he did so personally, but when the command came to refrain from slaughtering, it was delivered by a *mal'ach*. This teaches us that to save someone, a *mal'ach* is sufficient, but to "slaughter" someone, only a directive from HaShem Himself is believed...

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

**וַיְהִי חַיֵּי שָׂרָה:** The *gematria* of **וַיְהִי** is 37, to allude to the fact that Sarah had only 37 "real" years in her life; these were the years from age 90, when she gave birth to Yitzchak, until her *petirah* at age 127.