

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

The Gemarah tells us that Avraham Avinu was rewarded with the *mitzvah* of *t'fillin*, because of his statement that he would not take anything from what he had captured in the war, not even a strap of a shoe, so that the King of S'dom should not say that he made Avraham wealthy. The explanation of the relationship between a shoe strap and *t'fillin* may be that the shoe stands as a symbol of the supremacy of the human being over the animals, by means of killing them and taking their skin and converting it into an article that the person steps on. Avraham Avinu said to the King of S'dom that only Hashem is supreme, and he doesn't even attribute to himself any accomplishment that would entitle him even to a strap of a shoe. As a reward, Hashem gives his descendants the *mitzvah* of *t'fillin*, which stands for the total subjugation of the person in front of Hashem, and the absolute recognition of Hashem's omnipotence, the opposite of what the shoe represents.

It is permitted to put on the *t'fillin* before saying the *b'rachos* over the Torah, and we are allowed to think about the reason for the *mitzvah*, because we are not doing it as a form of study (MB 47:7). However, one would not be allowed to say the *p'sukim* of וארשתיהן (MB 46:27), and therefore it is preferable to say *birchos* HaTorah first. There are those that say *birchos hashachar* until עוטר ישראל בתפארה and then put on the *t'fillin*, but the general custom is to put them either before or after *birchos hashachar*, but the MB (25:13) says that it is proper to touch the *t'fillin* on his arm and head while reciting the *b'racha* of עוטר ישראל. Others have a custom to touch and kiss the *shel yad* by the *b'racha* of אזור בגבורה and the *shel rosh* by עוטר ישראל בתפארה; each should follow the minhag of his family. When we put the *tallis* and the *t'fillin* in one bag, we must be careful to place the *t'fillin* deeper into the bag and the *tallis* towards the top, so that when he reaches in, he will "meet" the *tallis* first. If one meets the *t'fillin* first, we must put them on even before the *tallis*, due to the principle of not passing by a *mitzvah* (MB 25:3). This is true even if he didn't yet hold the *t'fillin* in his hand, and even if this happened in public, in the middle of *shul*, and it is embarrassing, he must nevertheless don the *t'fillin* first, since the prohibition of passing by a *mitzvah* is a Torah prohibition. Although Magen Avraham and S.A. HaRav hold that if the *t'fillin* are in their bag we don't have to put them on first, the Bi'ur Halacha writes that it is difficult to rely on the Magen Avraham since many disagree with him. Similarly, when we take the *t'fillin* out of the bag, we must be careful not to take out the *shel rosh* first, because we would then have to pass over them and cover them to put on the *shel yad* first. If one put his hand into the bag to take out and put on *t'fillin* and by mistake took out Rabbeinu Tam *t'fillin*, he is allowed to put them aside get the Rashi *t'fillin*, and there is no issue of "ain ma'avirin al hamitzvos", but one should be careful לכתחילה and try not to encounter this situation (MB 34:20). Care must also be taken that when we unwrap the *retzu'os*, that they should not fall on the floor (see OC 21:4). It is a *minhag* of our *chachamim* to kiss the *t'fillin* when we extract them from the bag, to show love towards the *mitzvah*, and one should be happy at the time of doing the *mitzvah*, and the happiness is a *mitzvah* in itself. It is not necessary to remove the small cover of the *shel yad* before putting them on, especially our covers that have a hole on the top, but there are those who say that it is better to take it off, and not to replace it until after he is wearing the *shel rosh* (Adere"th).

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

Our Haftara, which begins with the *pasuk* immediately following the end of the Haftara of Shabbos Nachamu, contains words of comfort to the Jewish people as they suffer through their long *galus*. In particular, the *navi* speaks to the despair felt by the Jewish people as they look around at the peaceful lives of the *goyim* that surround them, despite their constant attacks upon the Jews. The despair can at times be so strong that people doubt the eventual redemption. HaShem assures us that despite the long *galus*, our good deeds, and specifically the deeds of the Avos HaKedoshim, are still remembered and the *geulah* will ultimately come. Chazal tell us that that one must bless HaShem for bad that befalls him just as he would for good and the Gemara explains that he must in fact be happy. To accept HaShem's will is perhaps understandable but why must we be happy? Imagine you hire a contractor to extend your house and you see him cut down a beautiful tree and cut it into all sorts of smaller odd shaped pieces. You start yelling at him for destroying such beauty and the worker walks out leaving you with a bunch of wood and no house. If only you would have waited patiently to see what he would do with the wood, you would have seen that a house more beautiful than the tree would have been built. Similarly, if one gets angry at HaShem when bad things happen, without waiting to see the end result that He had in store, he runs the risk of Hashem leaving the work in the middle, leaving you with only the "bad" and without the final product. This explains the *navi's* opening, למה תאמר יעקב ותדבר ישראל נסתר דרכי מה'. When misfortune befell Ya'akov Avinu, and Yosef and Shimon were taken away, he was filled with sadness and worry. Of course, we know that it was all part of HaShem's master plan to save Klal Yisrael, but Ya'akov was not able to see that. To challenge, or even wonder, about any of HaShem's actions is as worthless an endeavor as an ignorant person challenging an artisan while he's in the middle of a project. We cannot know the final product of what HaShem sends us today any more than seeing a completed utensil while it still a work in progress. That is why the *navi* refers to HaShem as בורא קצות הארץ. It is only at the end of our *galus* that we will finally understand how all of the bad that befell us was actually for our own good.

**LESSONS FROM OUR GEDOLIM:** Once when R' Yisrael Salant had yahrtzeit for his mother, he was preparing to step up to be the Sh'liach Tzibbur when he found out that a poor, uneducated man in the Shul also had a yahrtzeit that day, and wished to be the Sh'liach Tzibbur. R' Yisrael immediately waived his rights, and the other man led the davening. R' Yisrael later commented to his students, "Leading the Tefilah is a great *z'chus* for the deceased, but you can be sure that the *chessed* which a child performs is an even greater *Z'chus* for the parent..." (A slightly different version of this story has R' Yisrael waiving his right to say Kaddish so that the other man might do so - the custom in Salant was that only one person recite Kaddish out loud, regardless of how many *aveilim* were present).

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"ן
6:59	5:39	9:57	7:00/8:50	6:10	5:55	5:52

**Monday: SHACHARIS** at 6:50; **Thursday** at 6:53  
**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 6:05; next Fri 5:55 (candles 5:52)

### KNESSES KNEWS

**MAZEL TOV!** to Mr. and Mrs. Uri Shucht on the birth of a granddaughter  
**MAZEL TOV!** to Rabbi and Mrs. Shlomo and Liz Gluck on the recent Bar Mitzvah of their son Avromy  
**MAZEL TOV!** to Mr. and Mrs. Yissocher and Malkie Heinemann on the birth of a granddaughter, Tova, to Mayer and Adina Heinemann  
**HAMAKOM YENACHEM** Mr. Marty Leidner on the *petirah* of his father  
**KIDDUSH** at the home of Mr. and Mrs. Moshe and Aviva Orlian, 37 S. Gate, in honor of the recent birth of their daughter Shoshana, after 11  
**SPECIAL VIDEO PRESENTATION** for the *yahrzeit* of Rachel Immeinu, sponsored by Mikvah of New Hempstead, Tues. Oct 23, 10AM at the Kunstlinger home, 10 Patricia Lane. Presentation by Rebbetzins Tehilla Jaeger and Tzipporah Heller. For info: Mrs. Schneiweiss 362-5931

### KOMMUNITY KORNER

**PIRCHEI** will be starting this week! 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)  
**TO BE INCLUDED** on our email distribution list and receive shul/community related news send an email to knesses\_yisrael@yahoo.com

### 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 (Chaburah)  
Maseches Kiddushin (by R' Apter) daily 1 hour before Shacharis; Ahavas Chesed (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael  
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

Who could have imagined that the final relationship between the Jewish people and our cousins, the Arabs, is portended through the relationship of Sarah and Hagar? S'forno did. First, though, we need to review a critical *halacha*. Is one ever permitted to cause another pain? To ratchet up the question: What if the object of one's torment is, r"l, a widow or an orphan? One hesitates to even imagine such a thing in light of the enormity of the potential sin involved, and the intimate relationship that exists between Hashem and *yesomim / almanos* (see Sh'mos 22:21&22). Rambam tells us in Hilchos Day'os (*perek* 6:10) that one's sensitivity towards a *yasom* and *almana* must be of the maximum degree and concern. Dealing with, even *talking to*, these wounded souls (Rambam says: "their soul feels debased" / "their spirit is so low") one must speak softly, and *approach them with "honor;"* (Rambam suggests not giving them work that is too difficult, not telling them things that would burden their hearts). The only allowance that Rambam makes is for a rebbe, who is teaching them Torah and/or *middos tovos*, or an apprentice who is teaching them a trade. In these cases, causing them pain is not for its own sake, to hurt them, but *to better them*, along the path of Torah and *yir'as shomayim*, or (in the case of the apprentice) the path of employment / self-sufficiency. **EVEN HERE**, Rambam warns us that the tone of our voice, and level of our criticism, must be qualitatively different from the way we might address or criticize any one else who made the same error. **בנחת**, Rambam says, **ברחמים גדולים**. In our *paresha*, we find Sarah calling Avraham to task (16:8). He informs her that she is free to chase Hagar out. Sarah afflicts/causes pain to her, causing her to flee. Why? Hagar showed a sharp arrogance towards Sarah, something we Jews have grown used to associating with the contemporary enemies of Am Yisrael. Unlike Ramban who criticizes our great *Ima* Sarah for this action, the S'forno sees good here, a great lesson of things to come. He teaches us that Sarah's action, and the *reaction* it caused (one of Hagar's submission) portends a lesson of great importance in the history of the Jewish People. His use of **מעשה אבות סימן לבנים** is almost breathtaking. While Hagar was *not* an *almana*, S'forno makes use of the Rambam's *halacha*. The Torah prohibits causing pain to another, he says, (see his *perush* on Sh'mos, 21:21,22, cited earlier) when it is *for the sake of causing pain*. Here, Sarah afflicted Hagar in order to return her to her rational mind. Hagar needed to relearn just who is the true **אם בישראל**, and who the **שפחה** (Rav Kupperman points out that this was an **עינוי** (causing pain) for the sake of "*chinuch*."). Amazingly, S'forno (*pasuk* 13) learns that Hagar was *zocha* to receive the vision of the *mal'ach* because of Sarah's rebuke to her. S'forno ends by assuring us that humble submission will be the fate of all those who "demean" Yisrael. He quotes Yeshayahu (60:14) who says that those who belittled Am Yisrael will later bow before the Jewish people. May we be privileged to see the *kiyyum* of the *navi's* words and the S'forno's hopeful vision soon, very soon. (Translation of key terms of S'forno by Rav Pelcowitz.)

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

Malkizedek praises Hashem to Avram (B'reishis 14:20) **אשר מגן צריך בידך**. Five *pesukim* later (15:1) Hashem says to Avram **אל תירא אברם** **אך** **אנכי מגן לך**. The word **מגן** in each case is quite different. The first **מגן** has a *chirik* under the **ג** and is pronounced "mee-GAIN". It is a verb in the *pi'el* form of the root **מגן** and means to hand over – Hashem handed over Avraham's enemies. In a similar usage (Hoshea 11:8) **מגן** appears in parallel with the root **נתן**. In the second *pasuk* above, **מגן** has a *kamatz* under the **ג** and is pronounced "ma-GAIN". In this case it is actually a noun meaning shield or defense; i.e., Hashem will serve as a defense for Avraham. **Haftara note:** the word **וקני** is pronounced "ve-ko-YAY", as the *tzeireh* is under the **י**, not under the **ק**.