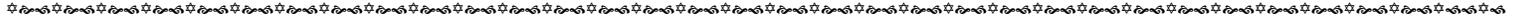


HALACHA V'HALICHA... By Rav Chaim Schabes

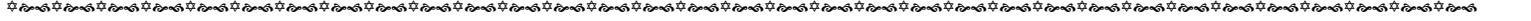
The law, as the courts of justice carry it out, is to an extent unjust. How can we punish a rich thief, and a poor one who stole because he didn't have food for his children, in the same way? We are not allowed to take into consideration the defendant's upbringing or his nature. That is why the Torah says אשר תשים לפנייהם, these laws pertain to the part that we give our verdict on, but The True Judge will make an ultimate determination on the parts that we are not capable to justly assess.

The prohibition of *borer* applies only when one does the *melacha* in the way that it is done for storage, but if one selects or separates in the manner of eating (דרך אכילה), there is no restriction. To be considered the manner of eating, one must meet the following three conditions: *ביד* means for immediate use; if we are talking about food, it must be separated right before the meal, and with other things, instantly before their use. "Before the meal" means the amount of time that one needs to prepare the food, and if one selects at this time, it is not considered a *melacha*, but rather *דרך אכילה*, the normal way of eating. It is understood that the actual amount of time will depend on the size of the meal being prepared. If a caterer is preparing a large meal for many people, he may start the act of separating much earlier than a private person preparing at home, which should be done right before the meal, at the time that people are exiting Shul, or a little before that time (MB 321:45). It also depends in the type of preparation; if one needs to take out a food from the freezer which requires a longer time to defrost, even if there was a mixture in the freezer because one couldn't recognize clearly between the different plastic bags in it, one is allowed to take out what he needs even a longer time before their actual use than discussed above. Since this particular food needs longer time to get ready, it is considered *דרך אכילה* even when it is removed earlier. The second condition, *ביד* means that in order to be considered a normal form of eating, one must carry out the selection without the help of a utensil; rather, it should be done either with the hands themselves, or with an extension of the hands, such as a utensil that one uses in order not to get one's hands dirty, but not a utensil that facilitates the process of selection. During the meal, it is obviously considered the way of eating to use one's spoon, fork and knife (Igros Moshe OC 1:124). However, this is permitted only during the actual time of eating, but if one uses a knife to prepare before the meal in a way that facilitates the process of separation, it is not permitted. One may not use a slotted spoon to serve salad that has liquids. Taking out a tea bag from a cup is not permitted, since the tea bag is considered a כלי (utensil), even if the cup (food) is removed from the tea bag (undesired). One may, however, drink from the cup until close to the level of the tea bag, or pour the tea until that level into a different cup. The third condition is that one must separate the food (desired item) from the undesired one, rather than separating the undesired part from the desired. There are some exceptions to this rule: one may remove the peel from a fruit as one is eating it, even though he is removing the *פסולת* (undesired) from the food, because that is the normal way of eating (Biar Halacha 319:4). Nevertheless, it is also only permitted during the meal or immediately before it; the same is true about peeling eggs. Many *Poskim* hold that the use of a peeler is not permitted, since it is a utensil that makes the process of selection easier (see *Biar Halacha* 321 end of §12). There is an opinion that pits have the same status as peels (MB 321:84), but there are others who argue. Therefore, we follow the strict opinion unless it is too difficult, like in feeding young children, when we may rely on those who permit it. Shaking a fruit to remove the pits, such as from a cantaloupe, is permitted.



THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (*Melachim II 12:1-17*)

This week we begin the reading of the *פרשיית* ד' These 4 special readings leading up to Pesach, which do not necessarily occur on consecutive weeks, start the Shabbos before Rosh Chodesh Adar and end the Shabbos before Rosh Chodesh Nisan. On each of these Shabbosos we read a special maftir and associated haftara (see Megilah 29a). This week's haftara, for Shekalim, is referred to by the *gemara* as the haftara of הכהן יהוידע. In it we read how King Yoash decides to re-beautify the Bais Hamikdash. To collect the necessary funds, he directs the *kohanim* to collect money for the work, including the *machatzis hashekel* the people were obligated to give every year. There are a couple of questions: first of all, if it was Yoash who decided to do this *mitzvah*, why does the *gemara* refer to the haftara by Yehoyada's name? Secondly, the *machatzis hashekel* is designated for the *korbenos tzibur*, not for the *bedek habayis*, so where's the connection to Parsahas Shekalim? The Malbim, based on the words 'אשר הורה' (12:3), explains that throughout their relationship Yoash always listened to Yehoyada's advice, but never learned from his mentor to do good on his own. Therefore, Chazal referred to the haftara by the name of the person who really served Hashem with all his heart, Yehoyada. Before the reign of Yoash, the *korban tamid* was not brought and the *machatzis hashekel* was not collected. Yoash reinstated this practice, which explains the general connection to Parsahas Shekalim. The Radak further explains that when the *kohanim* went out to remind the people of their responsibilities, as Yoash ordered, the truly good people who heeded the call not only gave the *machatzis hashekel* for that year, but also gave the equivalent monies that they hadn't given the years before! It was with this 'extra' money that the Bais Hamikdash was repaired.



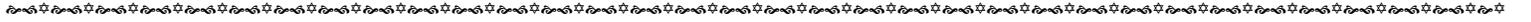
A GIGANTIC LITTLE SECRET" ... By Rabbi Yosef Schwab

אנשי קודש תהיין - The seemingly superfluous ending- ן comes as a *remez* that in order to achieve the proper level of *kedusha*, one must first transverse the 50 (5 in *gematria*) gates of *bina* (understanding)...

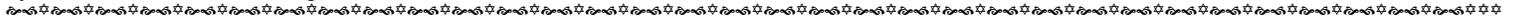


ON LANGUAGE... By R' Moshe Orlian

Among the many precepts presented in *parashas Mishpatim* is (Sh'mos 22:19) - "he who offers to the [false] gods should be put to death". As Rashi explains, the word אלוהים by itself has a *chataf-segol* under the א, which is tantamount to a *sh'va*. As such, a prefix-letter such as ל ("to") cannot itself get a *sh'va* before אלוהים, since 2 *shva's* can't come at the beginning of a word. Typically, instead, in non-definite (ה' הידיעה) situations the prefix-letter would get a *tzeireh*, as in (Devarim 30:17) לאלוהים אחרים. In this case, לאלוהים (pronounced "lay-lo-HIM") means "to gods". Hence, says Rashi, the need for it to be followed by a descriptive word, such as אחרים, to identify which gods. In our *pasuk*, however, the ל has a *kamatz*, indicating the definite article "the", and would be translated as "to the gods", without needing specification. In our context, this clearly refers to the foreign gods, the prohibitions against which are mentioned elsewhere but here assumed to be understood. Grammatically, Ibn Ezra agrees with Rashi but explains that "the gods" here is referring to the former gods of the *geirim*, who are mentioned in the *pasuk* following, and not to all false gods.



LESSONS FROM OUR GEDOLIM: When R' Itzel Peterburger's son became engaged to the daughter of an (honest, God-fearing but common) laborer, the townsfolk began to mutter among themselves: couldn't the Rav have found a 'more suitable' shidduch? When word got back to R' Itzel, he shrugged his shoulders. "Had my mechuten been a wealthy businessman whom Hashem loathed because of his dishonest practices – that would be acceptable to them; now that he's an honest worker, who survives by his own hard work and is beloved by Hashem – that's not acceptable?"



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
6:18	4:58	9:32	6:50/8:30	5:27	5:12	5:09

ROSH CHODESH Sunday-Monday, Shacharis Monday 6:50
SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 5:16, next Fri. 5:20 (candles 5:17)

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Yossie and Sara Chana Kunstlinger on the forthcoming marriage of their son Daniel, to Rivky Weissman.
Aufruf in the shul, followed by a Kiddush.
SPECIAL SHIUR for women, Rabbi Pinchos Jung, "Purim – the Fusion of Joy and Unity", at the Shul, Tues, Feb. 16, 8PM
MATZA CAMPAIGN for Jewish servicemen overseas – please contribute \$5. Rachele Gruen, 139 Brickchurch, will be collecting

COMMUNITY CORNER

PIRCHEI in the Shul 2:30-3:30 **AVOS UBANIM** on Motz'ei Shabbos, 7:15-8:15
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/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 8:00PM
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or 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

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; **ארהות 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. Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 3PM, Rebbetzin Hendy Spiegel, at Lehmann, 76 South Gate
 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

S'forno utilizes a phrase in this week's *paresha* to teach us the need to be "gedolim" in sensitivity. He illustrates how much Hashem makes Himself available to the cries of the indefensible; to those who have no one but Hashem to whom they can turn. In attempting to understand S'forno's point of departure in the text, Rav Pelcowitz homes in on the choice of language in the Torah (22:26): **וְשָׂמַעְתִּי כִּי הִנָּן אָנִי**. Hashem extends Himself to the desperately poor person who owes money, says S'forno, on account of his dire straights. This will bring added expense to the legitimate creditor. The poor Jew, whom we will call Shimon, does, indeed, owe money to, say, Yehuda. But Shimon is stuck. He is in abject poverty. Yehuda holds what Shimon is lacking, and with good reason. And yet Hashem will come down on the side of Shimon, against the kind soul who lent him the money in the first place. This is a lesson in acting beyond the letter of the law, **לפנים משורת הדין**. The good sense to act with greater **הניינה** will actually spare Yehuda a loss of extra income. Hashem knows very well that Yehuda is owed money by Shimon; that Shimon himself gave Yehuda the only article he had of that kind. But when Hashem sees and hears Shimon's pain, that Shimon has nothing to wear on a snowy winter night, it is at once clear that this is on account of Yehuda's holding the night clothing, for example. Hashem then extends to Shimon extra cash. Cash that would have gone to Yehuda will now revert to Shimon's account. Even though Yehuda is rightfully holding the garment as a **משכון**, the Torah tells that there are times when the "Yehudas" of the world must act beyond the letter of the law. He must be forbearing enough to return the garment to one who is down and out. Why? **כי הנון אני**, "because, I, God, am compassionate". We must act as Hashem does. In the end it will even be wise for Yehuda to do so. The lesson for all time, says S'forno, is that the cry and despair of the poor is louder in *shamayim* than the "justice" on the side of the creditor. A worthy lesson about the need for extra sensitivity.

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

אם כסף תלוה את עמי את העני עמך - In all other places where the *shoresh* לוה appears not in the context lending, the meaning is "attachment", or coming together, for someone's direct benefit. For example, in Bereishis, "הפעם ילוה אישי עלי", Leah desires the connection with Yaakov. Another example is in Megillas Esther, "קימו וקבלו היהודים וכל הגוים עליהם", all those who wanted to attach themselves to the Jews. In both these cases the word describes a strong attachment for the benefit of the person attaching himself. In our *pasuk*, the תלוה, the connection, is not on the word כסף but rather the word עני. This combination shows us that through giving a loan to the poor person, **you** are connecting to him. The word עני is placed after the word עמי to emphasize the point that when you extend a loan, do not view it as if you are giving it to a poor person but rather to עמי, to one who is part of Hashem's nation. In fact, when ה' initially takes בני as a nation, the words are "ולקחתם אתכם לי לעם". The purpose of us becoming Hashem's nation is not so much to serve in the Beis Hamikdash, as to become a unified people through the Torah and *mitzvos*. Says R' Hirsch, this is what לווה comes to teach us. When we understand that extending a loan is not a favor, but a duty, we will then realize we are all part of the same community and Hashem's chosen nation.