

HALACHA V'HALICHA... By Rav Chaim Schabes

The Torah tells us that we must separate a portion for the Kohain from **ראשית עריסותיכם**, “from the first of your kneading”. The Chassam Sofer says that the Torah is alluding here to an important lesson in Chinuch: that from the time that the baby is in his crib (עריסה), the parents should realize that their children must be separated to the service of Hashem. Once we embed this idea in our minds, we will succeed in assuring that our children will remain forever committed to this special assignment in their lives.

Kneading is one of the 39 *melachos* that are prohibited on Shabbos. Its definition is to attach small parts and merge them into one body through kneading, such as in the case of flour, which by itself is separate pieces, and when one adds water and mixes it, it becomes one body. The *av melacha* is when one takes something that grows from the ground and adds a liquid to it such that after kneading it will become one mass. However, even if one mixes things that don't grow from the ground, like cement, dirt, plaster or even ashes, he will also have transgressed (a *toldah*). Some practical applications: one may not add water to flour, even if it gets mixed by itself (MB 321:3), and even if the flour and water were combined before Shabbos, one is not allowed to knead the mixture on Shabbos. When a substance becomes dissolved in a liquid, for example, sugar, coffee or instant cocoa powder, there is no restriction of *lishah*; when mixing regular cocoa one must be careful that clumps do not form, and if they do, one should use a *shinuy* in mixing it, as will be discussed later. The only Torah prohibition is if the mix is thick (*belilah avah*), and it becomes one body, but *mid'Rabbanan* it is prohibited even if it is a soft mixture (*belilah rakah*) that could be poured from one utensil to another. Even when making a permitted soft mixture, one should make sure to pour in all the liquid in one shot, so that there is no interim stage of a thick mixture. One should not pour water into an instant potato mix, or into a jello or pudding, even though at first they become only a soft mixture, since eventually it will become one body (Igros Moshe OC 4:74). It is not permitted to mix butter or margarine with cocoa to create a spread, because it is a thick mix. One is not allowed to mix oil with chopped liver for this same reason. There is a dispute between contemporary Poskim whether mayonnaise is allowed to be mixed with chopped liver or eggs; some hold that mayonnaise is considered a solid, and therefore permitted to be mixed with an other solid, but some hold that it turns into a thick mixture and therefore not allowed. One should follow the stringent position, unless he received a Psak from his Rav otherwise. It is permitted to add oil to a vegetable salad, because it doesn't become one cluster. It is also permitted to pour milk into corn flakes or other cold cereals, because the milk doesn't hold the parts together, and so, too, soaking breadcrumbs or cookie crumbs, if one doesn't knead them, is permitted (Biar Halacha 12, L'farer). If it is not possible to prepare baby cereal from before Shabbos, one could prepare it on Shabbos by first changing the order in which the ingredients are normally added during the week: if he normally puts the powder first, he should put the liquid first on Shabbos; if we don't know what is the normal order we can assume that normally the liquid goes first and then the powder, and therefore inverting this order should be assumed as the *shinuy*. Then, one should stir in a different method than usual, either directly with the hand, or by shaking the bowl, or by moving the spoon in a crisscross pattern rather than in a circular one. One should also pour all the liquid at once, to prevent a thicker mix; if at all possible, we should make it a soft mix, but if the baby will not eat it, and the cereal is a basic staple for him, then we would allow even a thick mixture. If possible, it would be preferable to mix some liquid with the cereal before Shabbos, and then dilute it further on Shabbos, since diluting is the opposite of kneading, and therefore totally permitted. If one wants to combine juice with a banana for a baby, one should first pour the juice into a bowl, then mash the banana with a spoon, not with the teeth of a fork, and mix differently, meaning, crisscross with a spoon, and preferably, one should take out the spoon between the top to bottom and the side strokes. Even though this will produce a thick mixture, which we would normally not allow on Shabbos unless it is critically necessary (i.e., the baby will not eat anything else), the procedure described is a proper *shinuy* for bringing the ingredients together, since at the time the liquid is added to the solid, the solid is not yet able to mix and combine with the liquid to become one mass, until the solid is first mashed, and therefore permitted.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (**Yehoshua 2:1-24**)

When the spies that Yehoshua sent to Yericho were in danger of being captured by the king, Rachav warned them of the threat and helped them escape. But before she actually does that, she elicits a promise from the two that when the Jews attack the city, she and her family would be spared. The spies unhesitatingly acquiesce and she lets them down the rope out of the city. But then a puzzling thing occurs. Instead of running for their lives, the two turn around and tell her, “We are absolved from this oath of yours!” and engage in a lengthy discussion. The Mefarshim ask two questions. First, on what basis did they feel they were permitted to ignore a *sh'vuah* that they had just made? Second, if they had something to discuss with her, should they not have done it in the relative safety of the attic, instead of when they were out in the open? The Ralbag explains that they were very concerned that the promise they had made to her was a difficult one to keep in the precise manner that Rachav had laid out, and they didn't want to risk the possibility of breaking their *sh'vuah*. Therefore before they left they ‘restructured’ the agreement so as to minimize the possibility of liability. Other Mefarshim explain that Rachav had acted shrewdly and taken advantage of the situation. She knew that when the Jews would attack the city, they would leave no one alive. She figured that they owed her something on the basis of Hakaras Hatov for saving them but that courtesy didn't extend to her family whom she wanted to save. So she decided to use the pressure of the situation to coerce them into swearing to fulfill her wishes. But once they were safe, they let her know in no uncertain terms that Halacha dictates that a *sh'vuah* made under duress is not valid and they have no responsibility to keep their word! But now that they were no longer under any pressure, they were willing to grant her wish, but under a new *sh'vuah* that would be halachically binding. This of course could only be done once they were safely outside the walls of the city and able to leave any time they wanted.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקעה	מנחה	הדלק"ן
9:22	6:15/8:02	9:11	7:00/8:50	8:32	7:00/8:17	7:15/8:14

SHACHARIS Sun 7:45, Mon-Fri 7:00; *MAARIV* Mon-Th 9:30; *MINCHA/MAARIV* Sun-Thu 8:20, next Fri 7:00/8:18 (candles 7:15/8:15)

KNESSES NEWS

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th grade at Knesses Yisrael 2:30-3:30

BOYS NIGHT SEDER at Zichron Yehuda, grades 6-8, Mon-Thu 8:30-9:15, shiur Tues. & Wed. by Rabbi Dovid Rubin

NEW SUNDAY MORNING SEDER at Zichron Yehuda, Shacharis 7:30 & 8:30, breakfast, seder 9:30-11:30, chavrusa, chaburos, shiurim

MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

SHABBOS MINCHA at Tefilla L'Moshe, 1:30/5:00PM (Sun. 1:30), **MAARIV** 40 mins. after *shki'a*/9:45PM; **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; **MINCHA** Sun-Thu, 15 mins. before *shki'a*, at Tefilla L'Moshe

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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 Sanhedrin (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

Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe

Minchas Chinuch Sun. 8:30PM; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronsiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Shabbos 5:00PM, by Rabbi Shimon Kerner, at Kerner, 12 Manchester

Mondays 8:40 PM, **Sefer Yehoshua**, 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)

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MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

Some highlights from S'forno on this colorful *parasha*: S'forno is as interested as many of the other Mefarshim in the unusual sequence of the names of the *meraglim*. The men who left on the fateful trip are mentioned in an unusual order. There is no apparent reason why the Torah chose to list them this way. It is not by order of the *degalim*, nor based on the order of the birth of the *shevatim*. Unlike Ramban, who understands the order of the spies to be a description of who was greater than whom, S'forno learns differently (13:4). It is not a matter of who had greater merit. He learns that they were all great men, of similar righteousness. He sees the Torah simply outlining which spy was older than the other. The youngest, from *shevet* Gad, is therefore mentioned last. What is also interesting is how S'forno understands the sequence of events in the life of Yehoshua bin Nun. Rashi teaches us (13:16) that Moshe changed "Hoshea"'s name to Yehoshua as the *meraglim* were getting ready to leave. Moshe now saw the ultimate outcome of the mission. S'forno, however, sees the name switch as having happened much earlier. Rav Kupperman tells us that the words **ויקרא משה** ("and Moshe called"), according to S'forno, explain something that happened in the more distant past, rather than at the present. S'forno is motivated by the fact that the Torah already called Yehoshua by his longer name as far back as *parashas* BeShalach as well as in *Parashas* Ki Sisa. Therefore, S'forno understands the name change as having come much earlier on, before the war with Amalek. What was the reason for the change according to S'forno? First of all, Moshe elongated his name **לכבוד**: it is a distinct honor to bear the longer name. Rav Kupperman explains that "Yehoshua" has three letters of Hashem's name within it, whereas "Hoshea" has only two. Furthermore, the change of name is a plea (as Rashi also learns) for Yehoshua **שיהיה נושע**, that he will be saved (from the *meraglim*). But, unlike Rashi, it is also a plea to Hashem **שיושיע אחרים**, that Yehoshua should be privileged to "save others" as well as himself. This appears to be a reference to the war that Yehoshua led against Amalek.

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ON LANGUAGE... By R' Moshe Orlian

In describing the mission of the scouts, the Torah writes (Bemidbar 13:2) **ויתורו את ארץ כנען**. Ibn Ezra writes that **ויתורו** means to "search out". Karnei Or offers an interesting explanation as to the connection between "תור" and searching. He says that the purpose of searching is to clarify something unknown, to resolve a doubt, which in Hebrew is **להתיר ספק**. Thus, the basis for the meaning of **ויתורו**, "to search", is based on the ultimate purpose of that action. Furthermore, according to the Ibn Ezra, **ויתורו** has the same connotation as **ולא תתור אחרי לבבכם** that we find at the end of the *parasha*. According to this, this latter *pasuk* is warning us against seeking out those things which appear attractive, to determine whether in fact they are beneficial or not. This *peshat* is somewhat difficult, as the root of **ויתורו** is **תור**, while the root of **התיר** is **תר**. Conventionally, **תור**, meaning "to look or see", is based on the same root as **שור**, as the **ש** and **ת** interchange, as we find in (Bemidbar 23:9)

מראש צורים אראנו ומגבעות אשורנו. In this *pasuk*, **אשורנו** means the same as **אראנו**.

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

הלה - Rashi, citing the Gemara, explains that a dough is not obligated in the *mitzvah* of *challah* unless it contains the volume of 43 eggs. This is an unusual number, but interestingly, **הלה** in Gematria is 43!

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