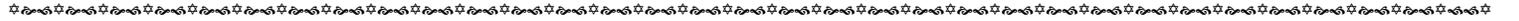


**HALACHA V'HALICHA...** By Rav Chaim Schabes

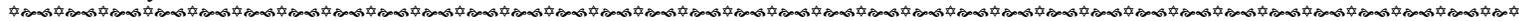
At the inauguration of the *mishkan*, the Torah tells us that Moshe told Aharon that he should go near the *mizbe'ach*, and Rashi explains that Aharon was ashamed to go. Moshe asked him "Why are you ashamed? That is why you were chosen!" R' Yitzchok Volozhiner understands this to mean, that the reason you were chosen is because you are ashamed, and you are humble in your own eyes, which is the greatest of all qualities.

As we approach Parashas Parah, we intensify our efforts and concern over the purification and cleaning of both our physical and internal *chametz*, and we will continue our discussion with **kitchen cabinets**; those that are not going to be used, should be sealed, and sold with the *chametz*. Those that will be used during Pesach, must be emptied of all food and washed thoroughly with detergent water. Be sure that the solution gets into all cracks, so that any crumb that may be there should get soaked. The general custom is to cover all of the surfaces. The same basic procedure should also be used for the **refrigerator**; if the racks are covered, make sure to allow the airflow through the coverings, by cutting holes through the liners. As for the **freezer**, just wash it thoroughly and it is not necessary to cover it, because normally things are stored in bags or foil. **Tables** should also be washed with a soapy solution and then covered. The **countertops**, if they are either made from metal or stone, could be koshered by cleaning them thoroughly, not using them for 24 hrs. with anything hot, and then pouring boiling water over them. It is preferable to pass a hot iron (make sure to unplug it first) over the area on which you just poured the boiling water. If the countertops are Formica, then they should be washed with soapy water, and covered. The kitchen **sink**, if it is either stainless steel or stone, could be koshered like the countertops, but the strainer should be removed or changed. If the sink is ceramic, we don't kosher it, but rather we can cover it with contact paper or aluminum foil after washing it thoroughly. It is preferable, however, to use an insert that covers the whole sink. Boiling water should be poured over the faucet, and a mixture of boiling water and bleach should be poured down the drain; the aerator on the tip of the faucet should be removed or replaced. To kosher the **stove**, after washing it with a detergent solution, light the burners on their highest flame for 5 min. The best thing to do is to then let it continue for another 5 min. with a *blech* on top of it (the *blech* could be *chametz*, as long as it is clean), making sure that the fire doesn't spread and burn the countertop or backsplash next to it. It is not necessary to cover the grates or trays under them. The space between the burners could be covered with aluminum foil. If you have a self-cleaning **oven**, just run it for a full cycle, and that is enough. If you don't, then the best thing is to clean the oven properly and use an insert that would enclose anything you will put in it to bake. The next best thing is to "Easy-Off" the oven and let it burn on its highest temperature for one hour. If you can kosher the racks in someone's self-cleaning oven, or replace them with *Pesach'dik* racks, that would be best; otherwise, the racks should be left in the oven while it burns, and it would be better still to also cover them with aluminum foil. To kosher a **microwave** oven, it should be washed with soap and water, the glass tray should be removed, and it may then be used on Pesach if the food is heated in a sealed container. It is advisable to use two coverings in case one of them pops open. Stoves that have a **hood** over them, generally have a grate with a filter in them; the grate should be cleaned properly, and the filter should be removed, and then it should be covered with aluminum foil. The *blech* used year-round cannot be koshered, and a Pesach *blech* is required. In general, all koshering has to be done before the end of the fifth hour of the morning Sunday, the day before Erev Pesach.



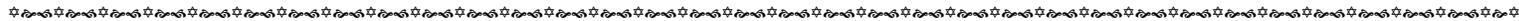
**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (**Yechezkel 36:16-38**)

We continue the reading of the Four Parshiyos this week with Parshas Parah. In our haftara we find the famous *passuk* זורקתי עליכם מים טהורים וטהרתם. The Navi describes how at the time of the *geulah* Hashem will cleanse us of our sins. For most of us, some of our earliest memories are of our parents and teachers telling us that in order to realize our greatest dream, that of the coming of Mashiach, we must constantly become better Jews through observing the *mitzvos* and doing *teshuva*. In this *passuk*, Yechezkel reveals to us that ultimately, even if we do not reach the level of *kedusha* expected of us, all is not lost! Hashem can, and will, bring us to that level as effortlessly as one becomes purified with the ashes of the Parah Aduma! In the following *passuk* we further find the words ונתתי לכם לב חדש. Yechezkel refers here to our ultimate perfection when Hashem will totally cleanse us from sin. What can be greater than complete forgiveness for all of our sins? The Ramban explains that these words refer to a pure desire to fulfill Hashem's will. In the time of Moshiach we will revert back to man's perfect state before the sin of **אדם הראשון** and its devastating effects. We will totally detach ourselves from the physical world and only desire a closer relationship with Hashem. Thus not only will our sins be forgiven; there will also no longer be any sin (see Da'as T'vunos 3:40). This haftara is always read before Rosh Chodesh Nissan to emphasize the words of Chazal, that the Jewish people were redeemed from Egypt in the month of Nissan and will be ultimately redeemed in the month of Nissan. Let us pray that we merit the long awaited *geulah* and that great moment when our only desire is to serve Hashem.



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

לְהַבְדִּיל בֵּין הַטְּמֵא...אֲשֶׁר לֹא תֹאכַל - This final *pasuk* of the *paresha*, which warns us about the distinction between kosher and non-kosher animals, both begins and ends with a ל. In *gematria*, this adds up to 60, which is a *remez* to the fact that non-kosher is *batel* (nullified) in the ratio of one out of 60.



## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"נ
8:05	6:45	9:56	6:50/8:30	7:13	6:58	6:55

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:00; **MINCHA/MAARIV** Sun-Thu 7:03, next Fri. 7:06

### KNESSES NEWS

**MAZEL TOV!** to Rabbi and Mrs. Shragi and Eve Kahana on the forthcoming marriage of their son Pinchas to Chani Halpert  
**MAZEL TOV!** to Mr. and Mrs. Boruch and Layie Weinreb on the birth of a grandson, to Menachem and Gitty Gongola; **Shalom Zachar** at the Weinrebs

**SPECIAL SHIUR** on *hilchos* Pesach, for women, by Rabbi Schabes, Sunday, 8PM in the shul

### COMMUNITY CORNER

**STAY TUNED** for schedule of women's shiurim during Pesach

**PIRCHEI** in the Shul, Shabbos afternoon, 2:30-3:30

**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"נ; **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. 1:40; **MAARIV** daily 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@verizon.net)

### ONGOING SHIURIM

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

**Maseches Kesuvos** (by R' Apter) daily 1 hour before Shacharis;

**Hilchos Shabbos chabura**, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> minyan; **הומש**, Shabbos 8AM

**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

**Mishna Berura**, at KNH, Rabbi Kerner, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

**Maseches Sukkah**, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Mondays new time 8:15PM, **Sefer Shoftim**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

Wednesdays 9:45AM, **Emunah and Bitachon**, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to [jungerh@aol.com](mailto:jungerh@aol.com) to join the Monday night (9-10 pm) telephone shiur)

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

The loss of a child r"l is a tragedy so terrible that to even contemplate it is too painful. Yet, this is an experience that Aharon HaKohen was forced to deal with, twice, in our *paresha*. Two of his holy sons, raised for the *kehuna*, were torn from him at once. This ripping out of sacred life took place just moments after the glory of Hashem was revealed before the eyes of Am Yisrael, in the Mishkan. The Torah gives testimony to Aharon's almost unbelievable response: **וידם אהרן** (Aharon was silent). S'forno has a few choice words to add about this awesome moment in Jewish history. He says: "Aharon was comforted by the Kiddush Hashem [that was affected] by their deaths." There is a subtle nuance here, which makes the message profound. S'forno learns that this "silence" on the part of Aharon was a response to something *positive* that he perceived. Something objective happened that allowed Aharon to calm his natural emotions. Rav Kupperman points out that there is a difference in Lashon HaKodesh between **שתיקה** and **דממה**. Both seem, at first glance, to mean the same thing: "quiet." However, had the Torah used the verb **שתק** for Aharon's reaction, this would have indicated that Aharon *refrained* from an otherwise paternal response. He held back the natural wail or scream of anguish. This is, in fact, the way this verse is usually understood. That is: despite the agonizing loss he endured, Aharon was quiet. He said nothing. This is, in and of itself, deeply humbling, and would have us understand Hashem's reward to Aharon (the awesome privilege of receiving a new *mitzvah*) on account of his refraining from something horrible that happened to him. Aharon accepted the severe Divine judgment in silence. But S'forno has introduced a very different message here. Use of the root **דממ** teaches us that Hashem rewarded Aharon not for something he *didn't* do, but, rather, for something he *did* do. Aharon experienced a sensation of calm, of genuine comfort. Aharon genuinely believed that the tragedy of his sons' deaths spawned something very profound, even positive. Large numbers of people, the Am Hashem, were brought to a greater understanding of Hashem's awesomeness. Uniquely, the holiness of Aharon's character was revealed. This "double-death" actually ended up causing him real comfort. Not, God forbid, in a macabre way, due to any lack of parental sensitivity. Aharon deeply loved his sons. He missed his sons. Indeed, had this not been the case Aharon would not have been worthy of reward; rather, of rebuke and punishment. Nevertheless, even in the midst of this agonizing moment in his life, Aharon was able to find comfort knowing that Hashem was glorified; and that his sons were the agents who exposed this glory to Hashem's nation.

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

In describing kosher grasshoppers the Torah says **אשר לא כרעים** (Vayikra 11:21). The word **לא** represents an interesting case of a *kri* and *kesiv*, in which the reading normally is different than what is written. Here, however, the *kesiv* is **לא** while the *kri* is **לו**, which are both pronounced exactly the same, even though indeed the words are different! The only practical difference would be in the mind of the reader, and this would impact the very meaning as well, since **לו** implies that the kosher grasshopper does possess **כרעים**, while **לא** implies it does not. Ibn Ezra adds that the purpose of this double word is to teach us that even if it does not have **כרעים** now (**לא**), but will have (**לו**) later, the species is kosher.

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