

Apr. 5 / 29 Adar II, 2008

לשבת

Molad: Shabb. 9:34PM 7 *chalakim*

A Publication of Congregation Knesses Yisrael / www.CKYNH.org

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

One of the reasons mentioned for a Bris Milah taking place on the 8<sup>th</sup> day is that Hashem said, that just like an animal cannot be offered as a *korban* before it passes through a Shabbos, so too, there is no Bris Milah without first passing through a Shabbos (Yalkut Shim'oni). We learn from this the power of Shabbos; anything over which Shabbos passes receives a part of the *k'dusha* of Shabbos, and not only are people affected by it, but even animals, and therefore only one that has in it this level of sanctity is acceptable as an offering. With this we can relate to a *halacha* mentioned in Machzor Vitri, that even though one would generally recite a *b'racha* over a complete bread rather than over one that was cut; if, however, the loaf that is not complete was baked prior to a Shabbos, says the Machzor Vitri, one would say *hamotzi* over that one, because it's *k'dusha* and importance is greater, "just" because the Shabbos day passed over it.

Continuing with the Pesach preparations, a **high chair** should be washed very thoroughly, and the tray should be covered with contact paper or its equivalent. **Candlesticks** and tray should be cleaned and rinsed, and it is common practice to put something between the tray and the tablecloth. **Kiddush cups** that we know that were used only with wine, and were not washed with Chometz utensils with hot water, it is enough to just clean and rinse them; otherwise they have to be *koshered* with הגעלה. If the cup has a lip that doesn't allow us to clean under it, it may not be *koshered* with הגעלה. A **wine decanter** would have the same process as a kiddush cup, and if has a narrow mouth and its inside can not be cleaned properly, it can not be *koshered*, in the case of a silver wine bottle. In the case of a glass decanter or cups, our *minhag* is not to *kosher glass* for Pesach altogether. In case of an important need, one should consult a Rav concerning the *koshering* of glass utensils. Some general notes about *koshering*: a utensil may not be *koshered* unless it can be thoroughly cleaned; if there is rust that cannot be removed, *hag'alah* is not possible, and only *leebun*, which means burning it with fire, would be acceptable; obviously, only if the utensil would not be ruined by doing so. While one is doing *hag'alah*, we must be certain that large bubbles are visible in the water, and if because of the introduction of the utensil the bubbles subside, we must wait until it bubbles again with large bubbles. The utensils should be put into the water one by one, and we may not put in two utensils at the same time if they touch each other. If a utensil is too large, we could first immerse one side in the bubbling water, and then turn it around to finish *koshering* it. Some hold that once the water turns cloudy, it may not be used for *koshering*, and for sure, we may not use any other liquid other than water to *kasher*. This is a partial list of utensils that may not be *koshered* for Pesach (some of them may be *koshered* during the rest of the year): ceramic, china, Corelle, Corningware, earthenware, enamel, formica, glassware in which Chometz is cooked, melmac, nylon, plastic, porcelain, pottery, Pyrex, rubber, silverstone, stoneware and Teflon-coated utensils. In general, all *koshering* has to be done before the end of the fifth hour of the morning of Erev Shabbos the day before Erev Pesach (April 19, till 11:38 AM). After the house or a room is cleaned for Pesach, one may bring into it **Kitniyos** (other grain) products, and one may give to the children Kitniyos snacks. On Erev Shabbos before Pesach we should remember to throw away the **vacuum cleaner** bag. Next week we will discuss i''yh the *halachos* of Erev Pesach that falls on Shabbos.

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

This week we read the final of the Four Parshiyos, Parshas Hachodesh. Like the other three, it has its own special haftara, but unlike the others, its connection to the *maftir* is not so apparent. All four parshiyos speak of particular *mitzvos*, and Parshas Hachodesh, which speaks of the *mitzvah* of Kiddush Hachodesh, is no different. But where the other haftaras blatantly mention the *mitzvah*, our haftara (*Yechezkel 45:16*) has no reference to this *mitzvah* at all! Furthermore, the haftara itself is shrouded in mystery, as the navi describes *korban* after *korban* that are so different than what we know and contradicts directly what is described in the Torah! Malbim (45:18), in answering this second question, gives us the key to the connection. In our haftara the navi is talking about the future **מלואים** for the 3<sup>rd</sup> Bais HaMikdash. So the 'new' *korbanos* mentioned by the navi to be brought up on the Yomim Tovim throughout history, are really part of the **מלואים** which always feature different and new *korbanos*. In fact, if you look at the 3 other times in Tanach that we find **מלואים** (at the times of Moshe, Shlomo, and Ezra) the *korbanos* were also very distinct. This future **מלואים**, Malbim explains, will extend from Erev Pesach all the way to the following Shemini Atzeres, for a total of 190 days corresponding to the word קץ! Our *maftir*, always read as we usher in the month of Nisan, describes the first Nisan and its *geula*; our haftara describes the splendor of the Nisan (and beyond!) we all await, the one that will bring us the final, permanent redemption.

**LESSONS FROM OUR GEDOLIM:** R' Shneur Kotler once spent several hours in conversation with a wealthy miser, after which the miser gave a small donation to the Lakewood Yeshiva. A traveling companion asked the Rosh Yeshiva: "Was this small amount really worth all that time?" He responded with a story about his father, R' Aharon Kotler: "As the German armies were descending upon my father's town in Poland, most of the Jewish residents escaped east across the Russian border. Upon his safe arrival, though, my father realized that he had left his Tefillin behind - and mindless of the great danger involved, returned alone to retrieve them. By that time it was almost morning, and too light to effect the border crossing undetected; he resolved to spend that day in an inn near the border, and cross into Russia under cover of darkness. The innkeeper, a non-observant Jew, consented to let him stay the day. When he observed R' Aharon donning his Tallis and Tefillin, he asked what they were (he had never seen Tefillin before!); R' Aharon gave an explanation, and helped the innkeeper put them on (for the first and only time in his life). That night he safely crossed the border, and he forgot the incident... Many years later the innkeeper appeared to R' Aharon in a dream. 'I recently died', he explained, 'and was sentenced to Gehinnom with no chance of ever getting out - until one angel told the Heavenly Court about the one Mitzva I had done in my life, the one time I put on Tefillin! Thanks to you, Rabbi, I will enter Gan Eden after finishing my penance...'" R' Shneur concluded: "I didn't spend the time for the donation; I spent it to help a Jew merit some reward for performing a Mitzva!"

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:16	6:15/6:56	9:46	7:00/8:50	7:25	7:10	7:07

*SHACHARIS* Sun 7:45, Mon-Fri 7:00; *MAARIV* Mon-Th 9:30; *MINCHA/MAARIV* Sun-Thur 7:14, next Fri 7:17 (candles 7:14)

### KNESSES KNEWS

*PESACH SHIUR* for women, at Rabbi Schabes's house, next 2 Mondays, April 7 & 14, 8:30PM

### KOMMUNITY KORNER

*PIRCHEI* for boys will resume after Pesach

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

*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* Mon-Th 8:15PM; *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* Mon-Thu, 4PM, at Tefilla L'Moshe

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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 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: Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlian, at Levy, 29 Fessler (will resume after Pesach)

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

Who received the *nega tzara'as*? What was the intended purpose of sending such discolorations? Rambam in Hilchos Tum'as Tzara'as (16:10) teaches us that the blemishes which afflicted garments and houses were intended to be “a sign and wonder for Yisrael” in order to keep us far away from the horrible sin of Lashon Hara. The changes that the garment or house underwent is in no way connected to anything natural, in the natural order of the world. These are Heavenly signs, *not* something that happens through the laws of physics or biology. S'forno (13: 47,48) takes this idea further, building on the foundation of Rambam (though not quoting him). He learns that the *nega'im* that afflict the clothing of a Yisrael (and Yisrael only, according to him) are brought to “awaken” the specific, individual Jew who receives them. It is these people *only*, says S'forno, who are privileged to be under the direct *hashgacha*, the singular guidance, of the Almighty. All other people, including the majority of the Jewish people not receiving *nega'im*, are not subject to personal *hashgacha*; rather only to the general guidance of Hashem, which He displays to the [human] species, as a whole (his words: **אשר לא תפול השגחה באישיהם אבל במיניהם לבד**). This outbreak of discoloration (the *nega*) on the garment or house occurs to *yechiday segula* only. It is they, S'forno says, who succeed in fulfilling the intention of the Creator's master plan, **כי בהם תשלם כוונת המצויא יתברך**. Then S'forno adds another caveat, which ratchets up the bar of qualification even higher. Even these very worthy people will not receive their Heavenly wake-up call (the *tzara'as*) to adhere to Hashem's *ratzon*, unless their generation is worthy as a whole, come what may of the personal *zechuyos* of the *yechiday segula*. In fact, S'forno explains an enigmatic Gemara (Sanhedrin 71a) using this line of thinking. There is an opinion in the Gemara that *nega'im* on homes never happened, nor will they ever happen. S'forno learns that the reason for this pessimistic opinion is rooted in a historical reality. For so many generations the Jewish people did not have enough merit, as we ought to. Hence, according to this opinion, there was not even a **זכרון לראשונים** (a glimmer of a memory) in the collective memory of Am Yisrael of such a *nega tzara'as* ever happening. The larger portion of the nation simply did not live up to the standard required. Therefore, a *nega* on a garment or home was viewed, according to this *man d'amar*, as inconceivable; something merely falling into the realm of **וש וקבל שחר** וך.

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