

HALACHA V'HALICHA... By Rav Chaim Schabes

Let us imagine that we see Yaakov Avinu plowing a piece of land; he proceeds to dig holes, place cedar trees in them, and then to cover the holes and water them. To all appearances, the sight is of just another farmer involved in planting a field with commonplace trees. In reality, though, what he is he doing? He is building the *Mishkan*! Yaakov Avinu is planting trees in Mitzrayim, and essentially he is creating a place for the Shechinah to rest upon, a קודש קדשים. That is how we must view every action of the Avos, and that is what we should all strive for.

[Borer Part III] One is not allowed to use even water as a "utensil" that will help in the process of separation. For example, if there is a mixture of straw, dirt and fruits, it is prohibited to dump it into a bucket of water so that the straw will float to the top, the dirt will stay at the bottom, and the fruits will be free from the mixture with the unwanted parts (OC 319:8). The same is true with washing in a sink fruit that has dirt or sand on it. If a fruit fell on sand or dirt, the proper thing to do is to wipe it clean with a cloth or napkin, and once the fruits are basically clean, they may be rinsed as a hygienic measure. The prohibition of *borer* is not restricted to food items, but rather, applies also to cutlery, clothing, books and the like (MB 15). If there is a mixture of spoons, forks, knives, big and small, it is only permitted to separate them under the same conditions in which it is permitted to separate food - meaning, only for immediate use, and separating the ones we want from the ones we don't. Therefore, one is not allowed to set the table before going to Shul if the cutlery is all mixed together, since it is not for immediate use. Similarly, we are not allowed to separate the forks from the spoons and knives that were washed and drip dried together and put them in their respective places in the drawer. However, if we randomly pick up each one and dry it, since now it has been properly separated (for immediate use - drying), it is then permitted to be returned to its place on the drawer, or put in a pile of like pieces. In doing this, there is no prohibited act of separating any more, since it was already separate after the drying. Likewise, we can spread a mixture of cutlery on the table in a way that the items will no longer be considered mixed, if done in a way that each one is separate from the other, and then either put them away in separate piles or set on the table for the next *se'udah*. The same is true with *s'forim* (books) that are piled on top of each other and are not easily recognizable. One would not be allowed to separate one of them for later use. If identification of the *siddurim* and *chumashim* in Shul are rubbed off, and one can't clearly tell between the two types, the prohibition of *borer* applies to them also. Therefore, if someone wants to take out a *siddur*, and instead he ended up with a *chumash*, one is not allowed just to return it to the shelf, because he has just separated the unwanted item (פסולת); rather, one should read some words in the *chumash*, thereby making some use of it, and then replace it in the shelf. It is permitted, though, to take a *siddur* and a *chumash* before *davening*, although the *chumash* will only be used for *k'rias haTorah*, because just like we are allowed to separate the food before the meal, and we don't have to do it during the meal, so too we may take the *sefarim* that we will need for the period of *davening* or the *sefer limud* that we are about to start. If we have a mix of clothing, like socks in a drawer, or shirts that are alike and hanging on a closet rod, we are not allowed to separate from them for not-immediate use. This situation is very common when preparing clothing at night for children to get dressed with on Shabbos morning; even if the clothing is clearly different (one suit hanging between shirts), but because of the lack of lighting one cannot tell what it is, it is also considered a mixture, and therefore the prohibition of *borer* will apply.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (**Melachim I 5:26-6:13**)

Our haftara relates how Shlomo Hamelech began construction of the first Bais HaMikdash. As with many key events in Jewish history, the Navi carefully records exactly when it happened: in the 480th year from *yetzias Mitzrayim*, in the second month (*Ziv*) of the fourth year of Shlomo's reign. But why did the Navi mark the years from *yetzias Mitzrayim*; he could just as easily have used other events as a starting point, such as the creation of the world? Furthermore, why are there two points of reference used, *yetzias Mitzrayim* and the beginning of Shlomo's reign? And finally, 480 years is a conveniently round number. Is there any significance to the number? Abarbanel and Malbim point out that the 480 years from erection of the Mishkan (in the year 2448) until construction of the first Bais Hamikdash (2928) are exactly the same number as the years from the first Bais Hamikdash until construction of the Second (in 3408)! (The first Bais Hamikdash stood 410 years and B'nei Yisrael were in Galus for 70.) This symmetry accentuates the obvious decline in *kedusha* between these 3 edifices (i.e., the Mishkan was built by Moshe Rabbeinu himself and the *shechina* resided there on a regular basis, while Abarbanel compares the second Bais Hamikdash to an incredibly old man whose bones are just about dried up) and the third Bais Hamikdash which will be built at the time of the *geulah* and will never be destroyed. It is because of the significance of the 480 years that the Navi mentions the four years that Shlomo waited before building the Bais HaMikdash even though David Hamelech left an exact blueprint and all necessary materials. The haftara ends with a powerful message to Shlomo delivered by Achiya HaShiloni: the magnificent and sturdy building into which he is putting so much effort will only endure if he and subsequent generations follow faithfully in the ways of Hashem. In doing so, he essentially hints that it would not last. What was Shlomo's reaction? **ויבן את הבית ויכלהו**. Shlomo could have given up and built a less splendid structure and easily have justified it. But he knew that he had a job to do and that the only way to serve Hashem is to do it the right way, so he continued to build the Bais Hamikdash as if it would stand forever! This is a lesson that should serve us all well as we go through life planning and building our various holy structures, whether they are brick & mortar or flesh & blood!

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

תרומה - This *paresha* deals with the construction of the Mishkan, the predecessor to the Bais Hamikdash. The *chatzer* of the Mishkan (50 x 100) was exactly 2% (2/100) of the size of Har Habayis (500 x 500). In Aramaic, **תרומה** sounds like **ממאה**, or 2/100, exactly this ratio!

ON LANGUAGE... By R' Moshe Orlan

ויצקת לו ארבע טבעות זהב ונתתה על ארבע פעמותיו ושתי טבעות על צלעו האחת ושתי טבעות על צלעו השנית (Sh'mos 25:12): Subject to debate are the meanings of **פעמותיו** and the conjunctive **ו** in the words **ושתי** at the end of the *pasuk*. At stake is the very construction of the *Aron*: the number of rings and their placement. The simple reading seems to imply there were 8 rings - the 4 mentioned at the beginning of the *pasuk*, and **ושתי**, "and two", twice, for 4 more. The Ibn Ezra indeed learns like this, saying that were the second half of the *pasuk* merely expounding on where the 4 rings were placed, there would be no need for the conjunctive **ו**. He further interprets **פעמותיו** as "feet", as in **מה יפו פעמך** (Shir HaShirim 7:2), indicating that the *Aron* actually rested upon feet, each of which had a ring for decorative purposes. The other 4 rings (in the second half of the *pasuk*) were located higher up and held the **בדים**. Rashi, however, explains the word **ושתי** as "and two [of them]", meaning that the end of the *pasuk* is simply elaborating on where the 4 rings were placed. The critical "of them" is not explicitly mentioned, only implied. As to the placement of the rings, Rashi learns that **פעמותיו** means "corners", and the rings were placed in the upper corners. The Ramban concurs with Rashi's interpretation of **ושתי** but, for logistical reasons, argues that the 4 rings were placed on the lower corners of the *Aron* (see Ramban for a different explanation of **פעמותיו**.)

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
6:27	5:07	9:27	6:50/8:30	5:35	5:20	5:17

TA'ANIS ESTHER Thursday, Shacharis 6:50, Mincha 5:13, Ma'ariv 6:13; Fast begins 5:25AM, ends 6:33PM
SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 5:25, next Fri. 5:29 (candles 5:26)

KNESSES NEWS

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/נ"ד; **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, Rabbi Eliyahu Kersch, at B. Adler, 1 Radford
 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 treats us this week to a very rich degree of symbolic meaning in the Torah. In several different pieces pertaining to the Aron and the Keruvim he points out their longer lasting meaning to Am Yisrael. Like other rishonim (Ramban, introduction to Vayikra and B'Midbar) he sees the Mishkan making possible the reawakening of the *shechina* experience for the Jewish people, as we were privileged to enjoy it on Har Sinai. What is interesting, Rav Kupperman points out, is that S'forno sees the Mishkan as the place where Hashem not only receives our **עבודה** (as Rambam has it, Sefer Hamitzvos *mitzvah* 20, and the Sefer haChinuch), but also where He receives our *tefillos*. Rav Kupperman suggests that S'forno finds his source for this novel *p'shat* in the *tefilla* of Shlomo HaMelech, who, when he inaugurated the first Bais HaMikdash (Melachim I:8), proclaimed it as the gateway of the entire world's *tefillos* to Hashem. S'forno then proceeds to explain why the Keruvim are represented in the Kodesh as well as in the more familiar Kodesh HaKodashim. As we know, the child-like Keruvim are seen before Hashem in pure gold atop the Aron. But we recall that they are also woven beautifully into the tapestries which covered the entire Kodesh. These tapestries need to be joined together, S'forno emphasizes, with **קרסים**, golden clasps that joined the two sets of curtains which were woven separately. What S'forno sees here is quite profound. The two sets of joined curtains containing the Keruvim design are representative of (1) the *chachamim* of the Jewish people in each generation, held together to (2) the masses of our nation. The masses are not learned in Torah. The most wise and sacred of our people in each generation have it as their duty to teach Torah and *mitzvos* to the masses. They must understand that they are linked (clasped) as one, to otherwise unlearned Jews; just as the clasps hold together the curtains, adorned by the Keruvim. Now the Keruvim are reminders to us of the "Serafim" on high which the Neviim saw (he quotes Yehayahu, 6:2) in their prophetic visions. Two, of solid gold, sit atop the Aron, with their wings spread heavenward. S'forno tells us that this is a timeless reminder to us that our attention and aspirations must be to heaven; to reach an ever deeper connection with, and knowledge of, Hashem. How do we do this? Through shared Torah knowledge. This is why, he says, the Keruvim face each other; to represent the sharing and receiving of Torah. At the same time, their faces are **אל הכפרת**, facing ever so meaningfully towards the *kapores*, even as they look at each other. Is it not obvious, then, that to reach Hashem we must assist each other in learning and deepening our understanding of Torah? There is much, much more in his rich *perush*, but we will end with an important *d'var mussar* that he shares. The Luchos (Torah) are placed in the Aron, which was gold inside and out. Quoting the Gemara (Yoma 72:), S'forno understands the Torah telling us that Hashem's wisdom can only reside in a *talmid chacham* who is **תוכו כבור**. All the knowledge in the world will not suffice to produce a true *talmid chacham* unless the receptacle is "gold" both inside and out.

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

ו-עשיה קערתי - The שולחן represents Jewish comfortable standards of living - fresh bread together with the feeling of comfort and ease associated with the **לבונה** (as opposed to **ריחני את ריחניו**). The loaves were shaped in a special way; a flat bottom surface with both ends turned upwards and then folded over at the top - **כמין חיבה פרוצה** - The length of the walls and top covering together equaled (ר' מאיר says almost equaled) the length of the base. This shape made each loaf offer as much for the purpose of bearing the loaf above it as for its own base. This expresses the idea of putting our selfishness aside and dedicating for our brother as much as we need for our own comfortable living standards. This concept of brotherliness is conveyed with many aspects of the **להם הפנים**. One **עשרון** is enough to sustain a single person for one day (from the **מן**). Each **להם** was made from **two עשרונים**, enough for oneself and for one's fellow man. The **להם** was baked only in pairs. There were 12 loaves, one for each **שבט**. The loaves were arranged on the **שולחן** in two equal stacks, side by side, in pairs. In material, in shape, in the preparation, and in the set-out, the character of brotherliness was distinctly emphasized. Finally, each **להם** had 4 **קרנות** that that were bent horizontally to serve as supporting points for the loaf above it. **קרנות** usual signify striving upwards to ה'. Says R' Hirsch, the **להם הפנים** signify that Jewish wealth is to be directed to ה', however this can only be achieved when the wealth is used to support our fellow Jew.

LESSONS FROM OUR GEDOLIM: **מקשה אחת זהב טהור** - R' Yitchak of Nischiz explained as follows: there is one difficult (**קשה**) achievement in this world; namely, to have only pure, untainted money (**זהב טהור**). One who successfully accomplishes this, however, is considered as "*menorah*" in the eyes of Hakadosh Baruch Hu...