

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 (**Yeshaya 66:1-24**)

The Gemara (Megillah 31a) tells us that when Rosh Chodesh falls on a Shabbos we read the *haftara* of **מדי חדש בחדשו** referring to the next-to-last *passuk* of the *haftara*. The navi chastises the people about their actions and attitude: of what value are Korbanos brought to the Bais HaMikdash while at the same time the owners are participating in all sorts of *avoda zara*? Is that what Hashem wants? The navi goes so far as to compare such actions to committing murder!!! The navi continues to warn of the terrible punishments awaiting the *reshaim* who continue their evil ways, and at the end of the *haftara*, tells how all the *goyim* will ultimately come to the Bais HaMikdash every Rosh Chodesh and Shabbos. Yechezkel (40:1-3) also mentions Rosh Chodesh and Shabbos as a time the *goyim* will come to praise Hashem at the Bais HaMikdash. Of all the *chagim*, the navi specifically mentions only Rosh Chodesh and Shabbos. Why? It appears that in the time of the neviim the *Yiden* would especially seek out Hashem by either going to the Bais HaMikdash or the navi on Rosh Chodesh and Shabbos. We see this also in the *haftara* of *parashas Vayeira* (Melachim II 4:23), where the husband of the Shunamis asks her why she has chosen to visit the navi on a regular weekday, saying “today is not Rosh Chodesh or Shabbos”. Of course Hashem is available to us at all times; but Rosh Chodesh and Shabbos have an **extra** something that helps those looking for an extra ‘push’. This is still true today; of course we must be satisfied with our Shuls and Batei Midrash, and on what better day to remind us of this great opportunity than on... Shabbos - Rosh Chodesh!

ON LANGUAGE... By R' Moshe Orlian

ויצקת לו ארבע טבעות זהב ונתתה על ארבע פעמותי נשתי טבעות על צלעו השנית (Sh'mos 25:12): Subject to debate are the meanings of **פעמותי** and the conjunctive **ו** in the words **נשתי** 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 **נשתי**, "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 **פעמותי** as "feet", as in **מה יפו פעמיוך** (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 **נשתי** 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 **פעמותי** means "corners", and the rings were placed in the upper corners. The Ramban concurs with Rashi's interpretation of **נשתי** 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 **פעמותי**.)

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ג
6:08	4:48	9:37	6:50/8:30	5:17	5:02	4:59

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:00; **MINCHA/MAARIV** Sun 5:06, next Fri. 5:102

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Levi and Karin Kluger on the Bar Mitzvah of their son Binyomin
SHIUR/MISHMAR and cholent for 7th-8th grade boys at the Shul, Wednesdays 8:45-9:30PM, by Rabbi Dovid Rubin

COMMUNITY CORNER

PIRCHEI in the Shul, Shabbos afternoon, 2:30-3:30; **AVOS U'BANIM** Motz'ei Shabbos 7:00-8:00, with special prizes
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"ג; **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. 12:40&1:40; **MAARIV** daily 7:30/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30;
MA'ARIV at KNH, Mon-Thurs 8:30PM
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael
NEW: Maseches Kesuvos (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM,
Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **הרומש**, 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: Shabbos 3PM, by Rabbi Eliyahu Kirsh, at Kosowsky, 39 Ivy Lane
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 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
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 *tefillos* (עבודתה) (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 ככרו**. All the knowledge in the world will not suffice to produce a true *talmid chacham* unless the receptacle is "gold" both inside and out.

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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 **תרי ממאה**, or 2/100, exactly this ratio!

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