

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

Aharon Hakohen carried the names of B'nai Yisrael on his heart, in front of Hashem "constantly". Not only did he wear the *choshen* (breastplate) with their names, but also, being that he loved every Jew, he carried each one's most internal essence (name) in his heart, each individual's needs and demands, and *davened* for them in front of Hashem constantly.

The prohibition of שעתנו applies only to sheep's wool mixed with linen; it does not apply to any other type of wool, like camel's hair or any other animal's hair, nor does it apply to cotton or jute. Nowadays, when everyone knows the difference between silk and linen, there is also no restriction of having silk mixed with wool (YD 298:1). A material in which the woof (horizontal threads) is made from silk or cotton and the warp (vertical threads) is linen, may not be sewn together with wool, even if the majority of the linen-blend piece is silk or cotton. So too, one may not tie woolen *tzitzis* onto such a garment (Rama YD 299:1). The Torah writes that we may not wear שעתנו - wool and linen together, and our Chachamim teach us to read the word שעתנו as if it said שׁוּעָרִי וְנוֹזֵה, which means smoothed, spun and twisted. There are four different opinions among the Rishonim as to how to understand these conditions. Rashi holds that *sha'atnez* according to the Torah is only if the wool and the linen were combed together (*שׂיעַ*), then spun together and then woven together, and if any of these conditions is missing, it would not qualify as שעתנו *mid'oraisa*. Binas Adam (Klal 106 §96) writes that even according to Rashi all three steps would be required only if they were woven together, but Rashi agrees that if they were first combed and spun separately, and then they were tied, twisted or sewn together, it would also be *sha'atnez* according to the Torah. We see this from the fact that *tchailas*, which is wool, would be שעתנו if tied to a linen garment, if not for the principle of עשה דוחה לא תעשה. Rabbeinu Tam's opinion is that the wool and the linen must each be combed, spun and twisted independently, and then if they are either woven, sewn, tied or braided together, they would be the שעתנו of the Torah. The Rash in his commentary on the *mishna* holds like Rabbeinu Tam concerning combing and spinning; however, concerning נוֹזֵה he holds like Rashi that it does not need to be twisted, as Rabainu Tam holds. Rather as long as they were combed and spun separately, it is שעתנו *mid'oraisa*. The Rambam's opinion is that any way that wool and linen are attached to each other, whether through שׁוּעָרִי, which according to him means that they were pressed together into felt, or whether they were spun together, or even if they were just woven without spinning, it would also be *sha'atnez*. It comes out, that according to all opinions, if wool and linen were combed, spun and twisted separately, and then sewn together, it is going to definitely be *sha'atnez*. If the fibers were just pressed together into felt as done in the making of hats, according to the Rambam it is *sha'atnez mid'oraisa*, and according to the other Rishonim it is going to be *assur mid'rabbanan*. Although the custom is to follow the view of the other Rishonim, all רראי should make their clothing in such a way that there is no suspicion of a prohibition according to any opinion (Chochmas Adam 106:11). Based on these principles we will be able to understand the details of these *halachos*. If one attaches a woolen material to a linen material, even if they were sewn with synthetic thread, or, if someone sews a woolen material with linen thread, or vice versa, or if he tied them together with a permanent knot, all these cases would be prohibited according to the Torah. The *minhag* is that people may stuff a linen pillowcase with wool, even if they close up the pillowcase by sewing its opening, because one would be able to take out the wool through a small hole that would inevitably remain without undoing the sewing. This is permitted even if the pillowcase is sewn with linen thread, which might it pierce through some of the wool (Rama YD 300:3); acc. to the Rambam, however, this would be שעתנו *mid'oraisa* (ibid 5). To put worn out woolen pieces of material would be *assur* according to all opinions, since they can't be pulled out without undoing the sewing.

**THOUGHTS ON THE HAFTARA ...** By Rabbi Yaakov Shapiro (Yechezkel 43:10-27)

The final nine chapters of Sefer Yechezkel (40-48) consist of one long prophecy dealing with the future *geulah*, including many descriptions of life during that time. Our haftara, which is part of that prophesy, begins הגד את בית ישראל את הבית ייכלמו מעונוחיהם, show the Jews in Bavel the plans of the **בית המקדש** that will be rebuilt (as described in the prior 3½ *perakim*) but only after they had expressed embarrassment for their sins that had caused the destruction of the first **מקדש**. Which **בית המקדש** did he show them, the second or third? At the time of this nevu'ah, the Jews were in Bavel, 14 years into their exile, so logically Yechezkel should be referring to the building of the second **בית המקדש**; yet the Radak says that this nevu'ah refers to the third! If Yechezkel's intention was to comfort the people, why not focus on the building of the second **בית**, which many of the people he was addressing would have a chance to witness, instead of the third, which would not be built until some distant future time? The Radak explains, based on the famous quote "Whoever believes in Moshiach's coming will merit to see the *geulah*": Yechezkel's message was that Hashem gives the Jewish people, even while still in *galus*, the opportunity to build the third **בית** but on one condition: they have to believe in it and in their participation! If they truly repent and contemplate the final *geulah* they can be involved in all of its aspects. But, unfortunately, the people of his time did not fully repent and therefore had to be satisfied with another temporary structure: the second **בית**. His message is for all generations: the ultimate *binyan*, i.e., will be a permanent structure, and can be built only when the people have done complete *teshuva*. If our *emunah* is strong and we are willing to do complete *teshuva* for the destructions of the past, then the *geulah* can come at any time, and we can personally experience all its grandeur!

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

**כתית למאור** - The special oil for the Menora was used in both **בית המקדש** in *gematria* are 410, which is how long the first two letters lasted, while the first two letters total 420, the duration of the second **בית המקדש**.

# SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	טוק"ש	שחרית	שקיעה	מנחה	הדלקין
6:17	4:57	9:33	6:50/8:30	5:25	5:10	4:07

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:00; **MINCHA/MAARIV** Sun 5:15, next Fri. 5:19

## KNESSES NEWS

**MAZEL TOV!** to Mr. and Mrs. Barry and D'vorah Adler on the forthcoming marriage of their daughter Esther Bracha to Eli Lang  
**PARLOR MEETING** on behalf of Telshe Yeshiva of Riverdale, Wed., Feb 16, 8:30PM, at the home of Rabbi and Rebbetzin Schabes,

7 Barrie Dr., *divrei chizuk* from HaRav Avraham Ausband

**SHIUR/MISHMAR** and cholent for 7<sup>th</sup>-8<sup>th</sup> 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 7:15-8:15, 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 הדלקין** 1:30: **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

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**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlan 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

**NEW: Maseches Kesuvos** (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chessed** (by Rabbi Schabes) Tues. 9:10PM,  
**Hilchos Shabbos chabura**, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> minyan; **חומר שומש**, 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' Bronspiegel 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 Ohai Shalom, 18 Bridle

Ladies Shiurim: Shabbos, will resume after Pesach

Mondays new time 8:15PM, **Sefer Shoftim**, by Mrs. Aviva Orlan, 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)

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

S'forno revisits a theme in this week's *paresha* that he took up in *parashas Terumah* (25:7,8). The mishkan and the Bais HaMikdash are not only places of *avodah*, for *korbonos*; they are also the center of all *tefillos* of the Jewish people. S'forno adds an explanation for the "secret" of Jewish eternity; he sees an allusion in this week's *paresha* to the special status of Am Yisrael as an *Am Olam* (eternal people). **וַיֹּאמֶר לְהָם לְאֱלֹקִים יִשְׂרָאֵל וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי** is followed by **יִשְׂרָאֵל לְאֱלֹקִים** (willingly). Hashem immediately follows up with His promise to be our Lord (Elokim). This means, according to S'forno, that no force acts as an intermediary between Hashem and the Jewish people. Rav Kupperman refers us to the Gemara (Shabbos 156a) and elsewhere, where we read **אֵין מָזֵל לְיִשְׂרָאֵל**. B'nai Yisrael are more distinguished before Hashem than the heavens themselves, S'forno says, **יוֹתֵר מִן הַשְׁמִימִים**. How so? The heavens' conduct is influenced / directed by other forces that "move" them. (Rav Kupperman explains this as a reference to *mazalos* that direct the workings of heaven before their effects reach earth.) Not so, B'nai Yisrael. **וְהִיא תַּיִת לְהָם לְאֱלֹקִים** tells us that there is a direct, uninterrupted connection between Hashem and His people. Therefore, that which is attached to Hashem, His people, must be as eternal as He.

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

**וַיֹּצַקְתָּ לוּ אַרְבָּע טֻבּוֹת וְהַבָּנוֹת עַל אַרְבָּע פָּעֻמוֹתִינוּ וְשַׁתִּי טֻבּוֹת עַל צְלָעוֹ הַשְׁנִית** (Sh'mos 25:12): Subject to debate are the meanings of **פָעֻמוֹתִינוּ** and the conjunctive **וְ** in the words **וְשַׁתִּי** 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 **וְשַׁתִּי**, "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 **וְ**. He further interprets **פָעֻמוֹתִינוּ** as "feet", as in **מָה יִפְרַע פָעֻמוֹתִינוּ** (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 **בְּדִים**. Rashi, however, explains the word **וְשַׁתִּי** 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 **פָעֻמוֹתִינוּ** means "corners", and the rings were placed in the upper corners. The Ramban concurs with Rashi's interpretation of **וְשַׁתִּי** 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 **פָעֻמוֹתִינוּ**).