

Nov. 10 / 29 Cheshvan, 2007

לשבת

Molad: Shabb. 5:54AM 2 *chalakim*A Publication of Congregation Knesses Yisrael / www.CKYNH.org**HALACHA V'HALICHA...** By Rav Chaim Schabes

ויתן לך האלוקים - the Midrash learns this to mean, “He should give you, and give you again”. The Kli Yakar explains that the basis for this is the extra *vav* at the beginning of the word **ויתן**. With all the *mitzvos* that one performs, there is not enough to pay back Hashem for all the kindness that He has showered upon us since the day we were born, and everything we do, is really a payment for what we owe, so that Hashem is constantly giving us credit. When a merchant gets paid for the credit that he extended, he will normally give even more credit at that time, but as long as he doesn't get reimbursed, he will not extend more credit. So too, The Merchant, when we pay with our *mitzvos*, will give, and give again, his *b'rachos*.

Even when two foods have two different *b'rachos*, when one of them is the main food and the second is secondary to it, the *mishna* (B'rachos 44a) teaches us, that one makes only a *b'racha* over the *ikar* (primary) and it exempts the *taffel* (secondary). If the two foods are not eaten together, for example, one is eating a very salty food, and to take away the strong salty taste one eats a radish after it, then one must eat the main food first, and only after that should he the second food without any *b'racha* (OC 212:1). There is no difference whether those foods are commonly eaten in that specific place in this way, or if it was just his personal intention to eat them for that purpose; as long as he had intention to afterwards eat the second food, he would nevertheless be exempt from making a *b'racha* over the *taffel*, even if it was not in front of him at the time he made the *b'racha* over the *ikar*. Examples would be if someone ate something sweet after drinking a sharp liqueur, or if one ate a fatty food and drank some liqueur to take wash away the taste from his mouth. If one eats bread to take away the saltiness of fish, not only does he not make *hamotzi*, but he doesn't even need to wash his hands before eating the bread, if the amount of bread that he will eat is less than a *kezayis* (1 Oz.); if he eats more than a *kezayis* he should wash without a *b'racha* (MB 158:10). If one eats the *ikar* and *taffel* together, regardless if they are mixed or not, it would be necessary that the *ikar* should be the majority and the *taffel* be there only to enhance the taste, aroma or color, even if one desires the *taffel* (Aruch Hashulchan 212:1,2). If one eats a mixture of sesame seeds, honey and some nuts, the *b'racha* will be *ha'adama* as long as the seeds are the majority. If the *ikar* is the minority, but the *taffel* is there just to fix the *ikar*, for example, what he is eating is for a health reason but it is not tasty, then the majority becomes secondary to the minority. If the *ikar* and *taffel* are eaten together, but the *taffel* is from one of the five grains (wheat, oats, barley, rye or spelt), if the grain is there to give taste, the *b'racha* will be *mezonos*, but if it is there only to give consistency (flour in a potato latke mix) or thickness (starch in soup), or if it is there just to make it easier to handle the other food (unsweetened ice cream cone), then the *b'racha* would be said over the *ikar* only, and not over the *mezonos*, because it would be an unnecessary *b'racha* (OC 208:2). If at the time that he made a *b'racha* over the *ikar*, the *taffel* was not in front of him and he didn't have in mind for it, or he normally doesn't eat them together, then he does make a *b'racha* over the *taffel* (MB 212:4). The same is true if one eats the *taffel* before the *ikar*, he must say a *b'racha* over the *taffel*, for ex. if one eats something just so that he should not take a drink on an empty stomach, he does make the *b'racha* over the *taffel* food (MB 212:10); however, in this case that he does not desire the *taffel* at all, the *b'racha* said over the *taffel* would go down in level, and one would not say the more specific *b'racha*, rather *shehakol* (Ramo 212:1); since there are many discussions over this *b'racha*, it is preferable to avoid eating the *taffel* first unless it is itself a *shehakol* (Bi'ur Halacha 212:1 **ד"ה ואינו**).

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

Avraham, Yitzchak and Ya'akov. A familiar refrain to us all. But could it just as easily have been Avraham, Yitzchak and **Eisav**? This is the main theme of this week's *parasha*. Beginning with the story of Ya'akov 'stealing' the *b'chorah* through the story of Ya'akov 'stealing' the *bracha*, the commentators struggle to explain the many strange goings on. Some say that Ya'akov was always supposed to be the one to continue the *mesorah* of Avraham and Yitzchak. Others say that Yitzchak really intended to give the *bracha* to Eisav, only realizing his 'mistake' after it was too late. How ever one might understand the events, when all was said and done, Yitzchak summed it up by saying **גם ברוך יהיה**. In the Haftara (Malachi 1:1-2:7) for this *parasha*, the *navi* addresses the lingering question: were we, the children of Ya'akov really the ones Hashem intended to choose as his nation? Or, are we just riding the coattails of the love Hashem had for Avraham and Yitzchak, in which case we're really no better than Eisav? Hashem's answer is clear and unequivocal: I love **you**, and that love has nothing to do with your fathers; otherwise, how could I despise you brother Eisav so much? But, the *navi* continues, with that special love come responsibilities. We can never forget that *mesorah* and must always fulfill it.

ON LANGUAGE... By R' Moshe Orlian

When Eisav finally comes before Yitzchak to collect his *bracha*, Yitzchak expresses his confusion by saying (B'reishis 27:33), **מי איפוא הוא הנדד**, and then again 4 *pesukim* later, **ולכה איפוא מה אעשה בני**. The word **איפוא**, with an א at the end, requires explanation, in contrast to the more common **איפה** (with a ה at the end). Rashi on the first *pasuk* says that **איפוא** is a *lashon l'atzmo*, a unique word that can have different meanings depending on context, and here it is a contraction of **איפה** and **פה**, which essentially means “where”, while on the second *pasuk* he simply says it means **איפה**. Ibn Ezra appears to hold like Rashi in the first *pasuk*, but on the second, he brings the opinion of some who learn that **איפוא** means **עתה** - “now”. This is consistent with Onkelos, who translates it as **כען** (but **כען** does not actually appear in all *girsas* of Onkelos!) Rashbam implies that **איפוא** means - **אם כן** “if so”, which fits well in both *pesukim*. A fascinating *p'shat* brought down by the Karnei Or is that **איפה** is used when the speaker has a relatively well-defined question that he's seeking to clarify. However, when the speaker is confused and expressing multiple, simultaneous questions (how, who, what, where) – such as we might imagine was Yitzchak's state of mind at this moment – then **איפוא** is used.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזוק"ש	שחרית	שקעה	מנחה	הדלק"ג
5:32	4:42	9:09	7:00/8:50	4:43	4:28	4:25
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun 4:28, next Fri 4:22 (candles 4:19)						

KNESSES KNEWS

MAZEL TOV! to Mr. and Mrs. Lenny Rosenfield on the birth of twin grandchildren

MELAVE MALKA to benefit the Mikvah, Motz'ei Shabbos Nov. 17, 7:45PM at Olympia shul. Special guest speaker. Couvert: \$50 pp. Please contact Uzi Hartman for details.

SPECIAL LECTURE by Dr. Moshe Katz, author of NINE OUT OF TEN, Tuesday, Nov. 13, 8:00PM at Knesses Yisrael, for men and women

AVOS UBANIM begins this MO"SHK, 6:30-7:30PM, sponsored by the Lewis family, LZ" N Mrs. Sonia Bloxenheim

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30

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** daily 40 min. after shkiya; **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

TEHILLIM FOR LADIES 8:30PM Tuesday at Willner (19 Bedford Ct)

TORAH TAPE LIBRARY – popular English speakers. Call 426-3790x143 or e-mail to wieders@cch.com for catalog.

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

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 Kiddushin (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

Minchas Chinuch Sun. 8:30PM; Nefesh Hachayim Thurs. 8:45PM; by R' Bronspiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: New Series: Mondays 8:40 PM, Megillas Rus, by Mrs. Aviva Orlian, at Levy, 29 Fessler

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

It is curious. Only by Yitzchak Avinu do we find that Hashem's promise of Eretz Yisrael, and many descendants, is on account of *z'chus avos*, someone else's merit (chapter 26: 4-6, and verse 24). The promise of Hashem is given to all the *avos*. But by Avraham and Yaakov it is in *their own* merit that they earn the land, and a great nation. That Avraham earns the *havtacha* on his own is obvious because, as Rav Kupperman points out, it could be no other way. There was no "*z'chus avos*" for Avraham; Terach was not worthy of the *bracha* altogether. But S'forno learns that the same is true of Ya'akov (as we shall see). Why, by Yitzchak, must it specifically be in Avraham's merit that *bracha* takes place? S'forno suggests that Yitzchak Avinu had not yet earned the *bracha* for himself. Hashem tells Yitzchak of his father, Avraham: וישמור משמרתו.

This, says S'forno, is a reference to Avraham's constant association with *chessed*, what S'forno calls *משמרת המיוחדת* לי. The charge which is unique to Hashem Himself is *chessed*. S'forno adds that Avraham constantly showed the world around him the ways of Hashem; he taught them about the Almighty. The verse says that Avraham also kept *מצוותי חקותי ותרורתי*. S'forno says this is a reference to Avraham's keeping the seven *mitzvos* of B'nai Noach. This made Avraham someone who "practiced what he preached." How fitting it was for Avraham to be teaching the path to Hashem! He himself traveled, with integrity, on that same road. But Yitzchok, S'forno says, was not yet in the *kiruv* business. S'forno understands (says Rav Kupperman) that Yitzchak Avinu's intense worship of Hashem was a more private one, a personal one: וזה היה קודם

ה' שהתעורר יצחק לקרא בשם ה'. On account of this, S'forno learns, Yitzchak had to suffer all his aggravation with Avimelech, in the incident with the wells. At a later point, when Yitzchak is awakened to his greater calling, we find he no longer found business disputes with the Pelishtim. The wells and water supplies were re-dug. Peace was had, because, as Avimelech says, ראה ראינו כי היה ה' עמך. The Pelishtim saw and experienced in Yitzchak the same great moral teacher as they saw in Avraham. What about Ya'akov? S'forno says that Hashem's *bracha* to Ya'akov was never dependent on someone else's *zchuyos*. Yaakov was the *יושב אהלים* from the time he was a lad. He learned *and taught* the Torah's ideas from the time of his youth. S'forno does not quote the Rambam in the context of our discussion, but it is clear that he agrees with him that *teaching Torah* is part and parcel of the *mitzvah* of "learning Torah" (see Sefer Hamitzvos, *mitzvah* 11). The *bracha* given to our great *avos* was, therefore, a direct consequence of their calling in the name of Hashem to those around them. They taught others besides themselves.

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

תולדת, referring to the children of Yitzchak, is written with the first syllable *מלא* (with a ו), but the last syllable *חסר*, without a ו. This is to indicate that one of his offspring would be a *tzaddik*, while the other, unfortunately, a *rasha*.

LESSONS FROM OUR GEDOLIM: יום מותי לא ידעתי - After the Chozeh of Lublin's well-known fall on Simchas Torah, he grew gravely ill, to the delight of his many detractors. The *misnagdim* celebrated the prospect of his demise with wine and happiness. When told of this, the Chozeh remarked, "upon my death, even water they will not be able to drink". This was puzzling, until the Chozeh was *niftar* – on Tish'a B'av!
