

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 וראינו).



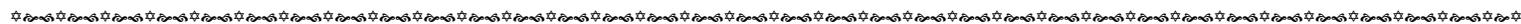
THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (Shmuel I 20:18-42)

When Dovid first ran away from Shaul, Yehonasan was not convinced that his father meant Dovid harm. Our haftara begins with Yehonasan summarizing Dovid's plan to test Shaul's true intentions towards him. Dovid would absent himself from Shaul's table during Rosh Chodesh for two consecutive days, rightfully assuming that if he were to be absent only for one day Shaul would consider it merely a coincidence. Yehonasan echoes Dovid's words to him (הנה חדש מחר) and declares 'מחר חדש', which presumably means, "tomorrow is Rosh Chodesh". The Rambam (Hilchos Kiddush Hachodesh) clearly states that up until the dissolution of the Sanhedrin, the determination of the months of the Jewish calendar was based on witnesses coming to Bais Din and testifying that they saw the new moon. Today, we have a calendar based on astronomic calculations and we always know exactly when Rosh Chodesh will occur. But Dovid could not know when witnesses would come before the Sanhedrin, so how could he be sure that the next day would be Rosh Chodesh? One potential answer is that the conversation took place on the 30th day of the month and Dovid somehow knew that witnesses had not yet arrived to Bais Din. When this happens, the 31st day must be Rosh Chodesh since a month can never be more than 30 days. Indeed, this approach is supported by Rashi's explanation later in the haftara of the phrase ויהי ממחרת החדש השני as meaning 'the second day of the month'. But if Dovid's intention was to test Shaul's reaction to his absence from his table for two consecutive days, they would have to be days that Dovid normally ate with Shaul, i.e. Rosh Chodesh. So for Dovid to refer to the next day as the first of two days of Rosh Chodesh, our haftara had to have taken place on the 29th day of the month - before it was known that the current month would have a 30th day!! Perhaps we can offer the following answer. While it is true that the Sanhedrin waited for witnesses to declare Rosh Chodesh, they were aware of the intricate astronomical calculations of the new moon called 'Sod Ha'ibur'. They used this knowledge on a regular basis to verify witnesses' testimony against their calculations to make sure they really saw the new moon. It is reasonable to assume that Dovid and Shaul, who were amongst the Gedolim of that generation, were well acquainted with the Sod Ha'ibur and knew that there would be a 30th day that month and therefore two days of Rosh Chodesh. Presumably Dovid also knew that Shaul celebrated both days of Rosh Chodesh, as we do today, and thus was able to devise the plan that proved unequivocally Shaul's true intent.



ON LANGUAGE ... By R' Moshe Orlan

When Eisav finally comes before Yitzchak to collect his bracha, Yitzchak expresses his confusion by saying (B'reishis 27:33), ויד איפוא הוא הוצד ציד, 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 איה (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 איה and פה, which essentially means "where", while on the second pasuk he simply says it means איה. 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 girsasos 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 איה 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	סווק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:20	4:00	9:20	6:50/8:30	4:31	4:16	4:13

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MINCHA/MAARIV** Sun 4:17, next Fri. 4:13

KNESSES NEWS

MAZEL TOV! to Rabbi and Mrs. Shmuel and Dina Burstein on the Bar Mitzvah of their son Moshe
MAZEL TOV! to Rabbi and Mrs. Shlomo and Shaindy Eisenberger on the engagement of their daughter Hadassah to Chaim Reidel
MAZEL TOV! to Laibel Schantz on his engagement to Tovah Pacht

COMMUNITY CORNER

NO PIRCHEI this week; **AVOS U'BANIM** Motz'ei Shabbos 6:30-7:30, with pizza and 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/י"ג; **MAARIV** M-Th 40m>shki'a/8:15/9:45 **NEW: 11PM**
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. 12:30/1:40/30<shki'a; **MAARIV** daily 7:30/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30; **Yom Kippur Katan Mincha**, Thanksgiving, 3:30PM; **MA'ARIV** at KNH, Mon-Thurs 8:30PM

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler) at Knesses Yisrael / 10:00PM (R' Becher) at Tefilla L'Moshe
Maseches Yoma (by R' Apter) daily 1 hour before Shacharis
Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **הומש**, Shabbos 8AM
Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe
Mishna Berura, at KNH, Rabbi Kerner, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM
Chumash B'iyun 24/6, 1 aliyah per day, by Rabbi Schwab, Kol Haloshon (718) 395-2440, upon pick-up press 11101; Kolhaloshon.com
Maseches Sukkah, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle
 Ladies Shiurim: Shabbos, 3PM, by Rabbi Laibel Lam, at Mytelka, 115 South Gate
 Mondays **new time** 8:15PM, **Sefer Shmuel II**, 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)

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 ותורותי**. 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 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 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*.

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

... **ויגדלו הנערים** - The differences between **עשו** and **יעקב** were attributed to mistakes made in the way they were schooled. (See our notes on Parshas **לך לך**). R' Hirsch points out that as long as the boys were young, no attention was paid to the underlying differences of their natures. This is in contrast to **יעקב אבינו** who, when he blessed his sons before his death, saw not only his own children but the individuality of each member of the future nation. A nation comprised of individuals, each with their own distinct characteristics and diverse way of life. **יעקב אבינו** blessed each of them - **איש כברכתו ברכך אותם** - according to his own specialty and his way of life. Each distinct personality- be it academic intelligence or physical strength - has its own way of serving **ה'**. Therefore, each child should be educated according to his presumed path of life to which his tendencies lead - **חנוך לנער על פי דרכו**. To bring up **עשו** in the same 'school' as **יעקב** is the surest way to court disaster. While a **יעקב** will thrive in a studious and meditative classroom setting, an **עשו**, in that same classroom, can hardly wait to throw away the books and a way of life that was forced down his throat in a manner that finds no harmony in his whole nature. Had **יצחק** and **רבקה** channeled **עשו's** nature and characteristics in the service of **ה'**, he would have become a **גבור לפני ה'**. Then the two brothers, **יעקב** with his 'spirit' and **עשו** with his 'sword' could have worked together hand in hand. How different our history would have unfolded. Let us all keep this important lesson in mind as we approach the **חנוך** of our children.