

Mar. 13 / 27 Adar, 2010

Molad: Mon. 3:11PM 13 chalakim

*A Publication of Congregation Knesses Yisrael / www.CKYNH.org***HALACHA V'HALICHA...** By Rav Chaim Schabes

“**כל נדיב לב יביאה את תרומת ה**” - all generous people should bring *it*” - Rav Shmuel Rozovsky ZT”L explained that “it” actually refers to their generosity, which they should bring together with their donations, because it is that very kindness which is actually the main ingredient that builds a place for the *Sh’chinah*.

As we start cleaning our houses from *chametz* to be ready for *b’dikas chametz* and Pesach, we should note that a good portion of our actions tends to be really a spring cleaning, which may leave us exhausted, and then unable to properly relate to the *seder* and its *mitzvos*. We must maintain a balance between the amount of cleaning that is truly necessary, and maybe not be *machmir* more than needed, so that we can come to *yom tov* with happiness, and fulfill the mitzvah of *בָּחֲגָה וְשְׂמָחָה*, rather than dreading it. There are places in the house that do not require cleaning because *chametz* just doesn’t enter into them. Or, if a person will be selling and locking a part of the house, it doesn’t need to be cleaned, and one can put into such a place anything that he wants to avoid cleaning, like *bentchers*, toys that will not be used, kitchen appliances and utensils, etc. (Note: it is preferable to sell these places and the *chametz* therein on the 13th of Nissan, before the time of the *b’dikah*; most Rabbanim will accommodate to expedite the sale in these terms). If one will not be home for Pesach at all he may be able to rent (through the services of a Rav) his entire house to a *goy* for the duration of Pesach, and avoid unnecessary work to clean it. If this is the case, he will have to fulfill his obligation of *b’dikas chametz* in the place where he will be staying; if he will be at a relative for the first days of Pesach, and he is going to be there already the night of *b’dikas chametz*, then he should request from the relative to be *makneh* (to give over legal possession) one of the rooms to him, and do his *b’dikah* there. If one will be at a hotel, or elsewhere, where he will not arrive until morning, he must do *b’dikas chametz* at his home, and cannot sell his home the night before. Any crumbs of *chametz* that will come in contact with a detergent solution will be rendered unfit for consumption, and therefore not considered *chametz*; thus, clothing that is either washed or dry cleaned, does not require checking (its pockets) for *chametz*. Clothing that is not cleaned, and will not be used during Pesach, may be locked up in closet and sold with the *chametz* to avoid having to clean those pockets. The pockets of clothing that was used and not washed before Pesach, and which will not be sold, must be checked for, and brushed clean of, *chametz* crumbs; it is more practical to wet the seams of the pockets with a soapy solution. Floors do not need to be scrubbed; it is enough to broom or vacuum them, and then wash them with a soapy solution. It is also not an obligation to shampoo the carpets, but only vacuum them, and if one wants to be *machmir*, then he should not eat food that falls on the carpet on Pesach. Regarding the kitchen, let us start discussing the **kitchen cabinets**. Those that are not going to be used should be sealed and sold with the *chametz*. Those that will be used during Pesach must be emptied of all food and washed thoroughly with detergent water. Be sure that the solution gets into all cracks, so that any crumb that may be there should get soaked. The general custom is to cover all of the surfaces. The same basic procedure is used for the **refrigerator**; if the racks are covered, make sure to allow the airflow by cutting holes in the covers. The **freezer** need only be washed, and covered, because normally things are stored in bags or foil. **Tables** should also be washed with a soapy solution and then covered. **Countertops**, if they are made from metal, or polished marble or granite, could be koshered by cleaning them thoroughly, not using them for 24 hrs. with anything hot, and then pouring boiling water on them. It is preferable to pass a hot iron (make sure to unplug it first) over the area over which the hot water was poured. If the countertops are Formica, grooved marble or granite, Corian, or if the stone is covered with a silicone sealer, then they should be washed with soapy water, and covered.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (*Yechezkel 45:16-46:15*)

This week we read the final of the Four Parshiyos, Parshas Hachodesh. Like the other three, it has its own special haftara, but unlike the others, its connection to the *maftir* is not so apparent. All four parshiyos speak of particular *mitzvos*, and Parshas Hachodesh, which speaks of the *mitzvah* of Kiddush Hachodesh, is no different. But where the other haftaras blatantly mention the *mitzvah*, our haftara has no reference to this *mitzvah* at all! Furthermore, the haftara itself is shrouded in mystery, as the navi describes *korban* after *korban* that are so different than what we know and contradicts directly what is described in the Torah! Malbim (45:18), in answering this second question, gives us the key to the connection. In our haftara the navi is talking about the future **מליאות** for the 3rd Bais HaMikdash. So the ‘new’ korbanos mentioned by the navi to be brought up on the Yomim Tovim throughout history, are really part of the **מליאות** which always feature different and new *korbanos*. In fact, if you look at the 3 other times in Tanach that we find **מליאות** (at the times of Moshe, Shlomo, and Ezra) the *korbanos* were also very distinct. This future **מליאות**, Malbim explains, will extend from Erev Pesach all the way to the following Shemini Atzeres, for a total of 190 days corresponding to the word **צָרָעָה!** Our *maftir*, always read as we usher in the month of Nisan, describes the first Nisan and its *geula*; our haftara describes the splendor of the Nisan (and beyond!) we all await, the one that will bring us the final, permanent redemption.

ON LANGUAGE... By R’ Moshe Orlan

In this week’s *parasha* we have two similar phrases, each with its own pronunciation and (slightly) different meaning. In *perek 35 passuk 25* we find **כל אשה חכמת-לב**. Here, **הכמת-לב** serves as an adjective modifying **אשה**. **אשה** has a *patach* under the **ה** and is pronounced “*chachmas*”. In this instance, **הכמת** is the form of the word **חָכְמָה** (*chachama*) – “wise woman”. The phrase **אשה חכמת-לב** would be loosely translated as “a woman wise of heart”. In contrast, 10 *pesukim* later we find **מלא אותם חכמת-לב**. In this latter *passuk*, **הכמת** is a noun. **הכמת** has a *kamatz katan* under the **ה** and is pronounced “*chochmas*”. Here it is the **סמיכות** form of the word **חָכְמָה** (*chochma*) – “wisdom”. The meaning of the phrase, therefore, is “wisdom of the heart”, different than the meaning in the first *passuk* described above.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלקין
6:51	5:31	9:09	6:50/8:30	6:00	5:45	5:42

ROSH CHODESH Tuesday, Shacharis 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Th 6:49, next Fri. 6:52 (candles 6:49)

KNESSES NEWS

MAZEL TOV! to Rabbi and Mrs. Carl and Pearl Steinhart on the birth of twin boys to their children Yaakov and Michelle Steinhart.

COMMUNITY CORNER

PIRCHEI in the Shul 2:30-3:30

MAZEL TOV! To Mr. and Mrs. Elchanan and Aliza Pressman on the Bar Mitzvah of their son Yehuda Shalom

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; **הדלקין שבת 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. 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 Orlan 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; **ארחות 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**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Shabbos – will resume after Pesach

Mondays 8:40 PM, **Sefer Shoftim (new series)**, by Mrs. Aviva Orlan, 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

Ever wonder about the difference in fate of the three **בתי מקדש** constructed by Am Yisrael to serve as the focal point of the Shechina? S'forno explains these differences by tying the **מקומות הקדושים** to the identity and makeup of the builders. In our *paresha* we find **אללה פקדוי המשכן...על בצלאל בן אוריה בן חור...עשה פי משה** and **בצלאל בן אוריה בן חור...עשה פי משה**. The Torah spells out Betzalel's "yichus," indicating his spiritual greatness as well as that of his illustrious forbears. Betzalel is a righteous man who was the son and grandson of other very great men imbued with the spirit of Hashem. Betzalel is also the right arm of none other than Moshe. Betzalel's Mishkan did not see destruction, or for that matter confiscation, by the enemies of our people. It is **נצח**, eternal. Those vessels that did not enter Shlomo's Bais HaMikdash were intact until the end, in Jewish hands. Shlomo HaMelech, one of history's greatest giants, built the first Bais HaMikdash. He saw to the construction of the Mekom HaShechina (dwelling place of Hashem's glory). But it was ultimately destroyed, and some of its vessels carried away by non-Jews. Why? Shlomo's builders, though talented geniuses with ability gifted directly from Hashem, were outsiders to the Jewish people. These were the craftsmen of Tzor, sent by Chiram Melech Tzor, Shlomo's good friend and ally. Their work did not inspire the same level of durability as Betzalel's Mishkan. Even while present, the Shechina was different in degree. In the Mishkan, the Shechina dwelt within each and every one of the parts, says S'forno. Not so in Shlomo's Bais HaMikdash, where individual sections deteriorated. In the later years of the Bayis Rishon we find a call to be **מחזק בדק הבית** (Melachim 2: 22), to repair the breaches of the house. Next we come to the second Bais HaMikdash. Here, we do not find the Shechina at all. The second Bayis fell all too easily to the enemy. It lacked the very qualities that the Torah calls to our attention about the Mishkan. Bayis Sheni was not a **משכן העדות**. The Aron was missing. It was not the repository of the **לוחות**. Furthermore, the very call to action to rebuild the Second Temple was initiated by Koresh, King of Persia; an outsider, albeit one called forth by Hashem. Also, S'forno reminds us that when Ezra arrived in Eretz Yisrael he discovered that there were no *levi'im* at all with him (*cf.* 8:15) It was necessary to send messengers to Bavel to request the presence of *levi'im*. Hence, the Second Bais HaMikdash was far more vulnerable to the enemy's arrows of fire. But S'forno does not leave the issue here (38:21). What does the future hold? At the very end of Sefer Shmos (40:36) he adds his own unique understanding to the grandest vision of all: the Bayis Shlishi. This futuristic House of Hashem is described by the navi Zecharya (2:9) as being encircled, *outside* (!), by Hashem, by a wall of fire. This outer Presence of Shechina is something even the Mishkan did not have. The final construction will outpace even the building of Moshe and Betzalel about whose great genius and accomplishment we read this week.

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

תכלת - It is well known that the blue dye of the *t'cheiles* was from the *chilazon*, a non-kosher sea creature. To explain how something of non-kosher origin may be used for a *mitzvah* purpose, the Noda B'Yehuda writes that since the dye, once absorbed into the fabric, cannot be reconstituted, it loses its identity and no longer retains its status as a separate, non-kosher entity.
