

HALACHA V'HALICHA... By Rav Chaim Schabes

Why did Ya'akov *avinu* choose Ephrayim and Menashe to be the paradigm of *b'racha*; were they greater than the *avos* or the *shevatim* who were not selected for this *b'racha*? Rav Shlomo Bloch answers that Ya'akov testified about Yosef's children that they were like Reuven and Shimon, which means, that although the nature of the world is that there is *yeridas hadoros*, that every generation decreases in level relative to the previous ones, and is weaker, nevertheless, Ephrayim and Menashe maintained the level of the past generation. There is no better *b'racha* than this: **ישימך אלוקים כאפרים וכמנשה**

Our sages determined that one should give preference and say a *b'racha* over the food that is more important, as a *hiddur mitzvah* (MB 168:1), as long as that food is in front of him, and he wants to eat it (MB 211:10). There is a set order of priorities for saying the *b'rachos*, which is based primarily in the importance of the *b'racha*, the more specific the *b'racha* is, the better it is; if the foods have the same *b'racha*, then we will follow the importance of the food. This is the basic hierarchy: A) the five types of grain, either bread (R"MA 211:5), and then a food made from one of these grains 1) wheat that one says *mezonos* over; 2) barley; 3) rye; 4) oats; 5) rice that one says *mezonos* over. B) *borei p'ri hagafen* (OC 211:6); Rav Chayim Kanievsky *shli"ta* writes (Shoneh Halachos 211:1) that rice, although one will say *mezonos* over it, it does not have precedence over *hagafen*, being that *hagafen* is more specific, and rice is not one of the five types of grain. C) fruits from the seven *minim*: 1) olives, 2) dates, 3) grapes, 4) figs, 5) pomegranate, (211:1). D) other *borei p'ri ha'etz*. E) *borei p'ri ha'adama*. F) *shehakol* over food or drink. The Aruch Hashulchan (211:17) holds that food has preference over drink; however many *poskim* hold that there is no preference. G) *b'rachos* over smelling. By all the *b'rachos* we give preference to the one that is a more specific *b'racha*, even if one likes one type of food more than the other, with the exception of *borei p'ri ha'etz* and *ha'adama*, in that, if one of them is more *chaviv* (preferred), he will say the *b'racha ha'adama* if it's *chaviv* even if the other food is *ha'etz*, and even if it is from the seven *minim* (MB 211:18, 35; *bi'ur halacha yesh omrim*, at the end). If there are different fruits in front of him, he should say the *b'racha* over A) *chaviv*, B) 7 *minim*, C) whole, and according to the Derech Hachayim (quoted by Shoneh Halachos 211:5), a whole fruit has precedence over everything, but the MB is in doubt (it may be better to cut it, so that he will get out of *machlokes*). One doesn't have to eat the whole food that he made a *b'racha*-over first, rather he should eat some of it, and then he can continue with any other *b'racha* and food. The *halachos of k'dima* (precedence) of *b'rachos*, apply only if we want to eat two foods right now; however, there is no obligation to change the normal order of the meal because of the *b'rachos*, whether the reason is because of health, or even if the normal order is merely based on etiquette or protocol. Therefore, if one has vegetables as an entrée, and then he will have pasta, and afterwards fruits for desert, he mustn't change the order just to say the preferential *b'rachos* first. Even if he is thirsty and wants to drink before eating, he may do so, and say *shehakol* before everything. It is also permitted to say a less specific *b'racha* to get out of a *safeik b'racha* (ex. chocolate and fruits).

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

In this week's Haftara (Melachim I 2:1-2:12) we find David's final words to his son Shlomo before his death. This is, of course, an ancient custom begun by the *Avos*, but we find that David's words have an added dimension not found in the other instances. Whereas Ya'akov Avinu and Moshe Rabbeinu focused on words of *chizuk* and *nevuah*, the focal point of David's conversation is defined by the phrase **ויצו את שלמה**. David had the need to do more than just give his son a *b'racha*; he needed to give over specific commands and tasks for Shlomo to accomplish. It is therefore puzzling why David tells Shlomo **הארץ כל הדרך ברך** after apparently starting to give over the message, rather than as part of his introduction. Furthermore, the words themselves are difficult to understand, since the word **הולך** is used to describe a person who is still among the living and not one who is either dead or on his deathbed. Why did David choose this seemingly out of place phrase? The Chasam Sofer explains that this apparent preamble is actually an integral part of David's message. Normally, when one leaves this world, he loses his connection with doing *mitzvos* as well as the ability to continue growing spiritually. But if one leaves over a son who continues in his righteous ways he actually continues to go forward (**הולך**) and grow in this world. The same is true when a Rebbi leaves over a student who takes his place and continues on with his teachings. David tells Shlomo, "When it is time for me to leave this world, I want to continue going forward. This can only happen if you do your share, which is to do as I did and scrupulously listen to Hashem and follow His Torah." With this explanation we can understand the final *pasuk* of the Haftara of Chayei Sara found in the chapter immediately preceding our Haftara. In it, after receiving David's assurance that Shlomo would indeed be king, Bas Sheva declares **ידחי אדני המלך דוד לעולם**. How is it possible for David to "live forever"? What she meant is precisely what we've just explained: by leaving over a son such as Shlomo to continue in David's ways, his legacy will continue and he will essentially live forever by growing through his heir's righteous actions.

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

ויצו יוסף...את הרופאים להנוט את אבי - Yosef specifically asked the doctors, and not the professional embalmers, to "embalm" Ya'akov; he did so because they would fake it on his request, in order to not violate the prohibition of disgracing a corpse.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

מעריב	מנחה	סוק"ש	שחרית
5:21	4:01	9:37	7:00/8:50

ערב שבת

שקעה	מנחה	הדלק"נ
4:31	4:16	4:13

LEGAL HOLIDAY Tuesday, Shacharis 7:45, Mincha 4:20

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:19, next Fri 4:20 (candles 4:17)

KNESSES KNEWS

MAZEL TOV! to Mr. and Mrs. Josh and Sandy Eller on the forthcoming marriage of their daughter Esti to Aaron Wolfson
KIDDUSH in shul after davening, given by Dr. and Mrs. Dovid and Esther Schneeweiss in honor of the birth of their daughter Meira
MASMIDEI YISRAEL boys Fri. night learning program, grades 6-8, 7:50-8:30PM by Rabbi Shloimie Eisenberger, at Eisenberger, 4 Patricia

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 6:30PM
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** Mon-Th 7:00PM, 8:15PM; **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 **WEEKDAY MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe
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; *shiur klali* on maseches Kesubos Mon-Thurs. 8:15-9:15PM; 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: Fri. night, 8:15PM, by Rabbi Avraham Ohayon, at Ohayon, 10 Brockton
Mondays 8:40 PM, Megillas Rus, by Mrs. Aviva Orlian, at Levy, 29 Fessler

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

A very familiar Torah concept, the twinning of Yissachar and Zevulun, finds its first expression in this week's *paresha*, as Ya'akov Avinu blesses these two sons of Leah. S'forno calls our attention to the fact that Zevulun is blessed before Yissachar, despite having been born later. Similarly, Moshe Rabbenu found it fit to follow the example of Ya'akov, and likewise give his *bracha* to Zevulun before Yissachar. S'forno says this is because a person cannot adequately pursue the study of Torah until his needs are met, **די מחסורו קודם די משיג האדם קודם די מחסורו**. He quotes the famous saying of Chazal in Pirkei Avos, **אם אין קבוצה אין תורה**. When a person *does* assist another in his study of Torah, both receive the reward for the learning of that Torah. He then goes on to introduce a *chiddush* by expounding another area of *mitzvos* in the Torah. A direct outgrowth of S'forno's *perush* appears to be an understanding of the guidelines, just how far a person must go in supporting *lomdei* Torah, the extent to which a Zevulun is required to support a Yissachar. S'forno learns this from that which the Torah requires us to give Shevet Levi. He teaches us that this intention of Hashem, to provide for the *talmidei chachamim* of each generation, is the source and intent behind the *mitzvos* in which we give **מתנות כהונה ולויה**. The Kohanim and Levi'im were the **תופסי תורה**. But it was incumbent upon the entire Jewish people to be partners in their *avodas hakodesh*. They may have been the teachers, but by supporting them, with the gifts that the Torah placed upon us as an obligation, all of Am Yisrael made possible the *kiyyum* of Torah. It helps explain why S'forno here uses the words **די מחסורו** (that which he lacks) when describing what the Zevuluns of the world must provide for the Yissachars of the world, their material "needs". This, he says, makes it possible for us to understand something else. There is a promise held out to us by the Mishna: **כל ישראל יש להם חלק לעולם הבא**. S'forno learns that this means to include all those who are involved in enabling the learning of Torah. By doing so they vouchsafe for themselves eternity. The promise of eternal reward is held out to all those who learn Torah and teach it to others. By extension, it is held out as well to those who finance / enable its sacred teaching.

ON LANGUAGE... By R' Moshe Orlian

Yaakov, after blessing his children, says (B'reishis 49:29) **אני נאסף אל עמי**. The word **נאסף** comes from the root **אסף**, "to gather". In this context, it is a euphemism for dying. The word **נאסף** itself is in *binyan* Nif'al, which is reflexive, i.e., Yaakov is "being gathered". In this *passuk*, it is in present tense, and the phrase would be translated as "I am dying". Note that there is a *kamatz* under the **ס**. Interestingly, the masculine singular past tense of this particular root in Nif'al is the similar **נאסף**, with the important distinction that there is a *patach* under the **ס**. An example of the past tense usage is B'midbar (27:13), regarding Aharon: **כאשר נאסף אהרן אחיך**. Because of this difference in meaning, *ba'alei kri'ah* must be careful in their pronunciation.

LESSONS FROM OUR GEDOLIM: R' Yisroel Salant was always careful to begin Shabbos & Yom Tov as early as Halachically possible. He explained: "The housemaids are not obligated to say Shema, but they are required to wait for Kiddush before eating. It is wrong to make them wait for Kiddush when they are tired & worn out from their preparations, just so that we may be pious and recite Shema at the proper time..."