

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: **שימך אלקים 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 Kanievisky *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 (**Melachim I 2:1-12**)

In this week's Haftara 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 **הולך בדרך כל הארץ** 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 **יחי 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.

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 of these 2 words.

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

ויצו יוסף... את הרופאים להנוט את אביו - 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				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:29	4:09	9:41	6:50/8:30	4:38	4:23	4:20

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:27, next Fri. 4: 30 (candles 4:27)

KNESSES NEWS

COMMUNITY CORNER

PIRCHEI in the Shul 2:30-3:30 **AVOS UBANIM** on Motz'ei Shabbos, 6:45-7:45
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/הדלק"ן; **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. 12:30/1:40; **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 7:30PM
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian 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**, Wed. 8:45PM, by Rabbi Saperstein, at Cong. Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 3PM, Rabbi Yossi Weinberger, at Miller, 108 South Gate
 Mondays 8:40 PM, **Sefer Shoftim (new series)**, by Mrs. Aviva Orlian, 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

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 שישג האדם**. He quotes the famous saying of Chazal in Pirkei Avos, **אם אין קמה 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.

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

עמים - Yaakov was promised by ה' that his children would be many. However, the act of expanding the number of tribes through **אפרים** and **מנשה** is not much of a quantitative growth. The **קהל עמים** Yaakov was referring to was a nation united in its task of serving ה' through the **diversity** of each tribe. A nation representing agriculture as well as commerce, military as well as culture, learning as well as teaching. **עם ישראל** was divided into separate tribes. **ארץ ישראל** was divided as well, into different provinces for each of the different tribes. This was done in order to **retain** these differences. Without **חלוקת הארץ** the specialties and particular tendencies of each tribe would be absorbed and lost in the general national mass. Now it is clear, points out R' Hirsch, that the creation of new tribes through **אפרים** and **מנשה** was essential for the qualitative growth of **עם ישראל**. Our service of ה' is not dependent on a particular trait or trade. Each one of us, in our own specific way, can equally find a calling in the common spiritual and moral mission of **עם ישראל**.