

Oct. 23 / 15 Cheshvan, 2010

כלשנת

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

Avraham Avinu asked Sarah Immeinu to bake for the guests, and while she was doing so, he offered them milk and butter and the meat that he had prepared for them. We know that there was a *b'racha* on Sarah Immeinu's dough and it stayed fresh and lasted for a whole week. One could assume that there would have been enough for the guests as well, so why did she have to bake now at all, and why did Avraham need to entertain his guests with other foods, when he presumably could have given them from the bread already made? The lesson to be learned is that the main part of a *mitzvah* is not the outcome of the act, but rather the physical involvement in doing Hashem's will and the effort that one expends. That is what make an impression on our character and allows us to emulate Hashem's *middos* to be closer to Him and achieve true *d'veikus*.

Not only are we not allowed to eat meat and milk together, we must also make sure that they do not get mixed up; therefore, besides the need to store the two sets of dishes and foods on different shelves, we must also pay attention to the sink, the drain board and the cooking range to prevent mix-ins and splashes. Separate dish towels should also be used, and it has become customary to use red towels for meat and blue ones for milk. The Rama writes that the *minhag* is to make a sign (hole) in the milk knives, so that they don't come to get mixed up. Although Rav Moshe Feinstein ZT"ל writes that it is permitted to use the same sink for milk and meat (which is to be considered *traif*) as long as separate racks are used (YD 42), nevertheless, the preferred practice is to wash the sink with soap every time we change from one to the other so that no real leftovers will remain. When changing from washing meat to milk (or vice versa), one should wash their hands with soap as well. Separate drain boards are a must. Since milk and meat may not be eaten together, there is a need to separate between the meals of each type, which is accomplished by cleaning the mouth after eating milk, and by waiting the proper period of time after eating meat before consuming any milk. After eating milk, waiting is not necessary, except if one ate hard cheese; otherwise, cleaning one's hands and mouth is enough. The mouth is cleaned by rinsing it or by drinking a liquid *and* by eating or chewing solid food. After eating meat one must wait the amount of time according to one's *minhag* (6, 3, or 1 hrs.). The time is counted from when one finished eating meat, even if the meal continued afterwards. However, one must end the meat meal before eating milk by saying a *b'racha acharona*, since the mere passing of time is not enough.

If two people are eating at the same table, and one person is eating milk and the other meat, a reminder (*heker*) is required. Also, they may not eat from the same loaf of bread. The most common reminder is different tablecloths, but simply using different place mats is not sufficient. Placing an object that would normally not belong on the table between them is also acceptable. If they are sitting far enough from each other that one couldn't stretch his arm and take from the other's plate, no separation is necessary. A tablecloth or a plastic that was used for milk may not be used for meat (or vice versa) unless it was laundered. Separate saltshakers and sugar dishes must be designated. Bread or *challah* that was used for a meat meal may not be used with milk foods unless one is certain that it was not touched with unclean hands (a presumption is not sufficient), and it was in a place on the table where there is no suspicion that food was splashed on it, and it must have been cut with a Pareve knife. If the bread was within reach of young children, it should not be used for milk (and vice versa).

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (*Melachim II 4:1-37*)

I'd like to present a unique explanation to the opening story of this week's Haftara. A widow, identified as the wife of the Navi Ovadia, begs Elisha Hanavi to help save her sons who are about to be taken as slaves by her husband's creditor. She reminds Elisha that her husband was a *tzaddik* who, despite danger to himself, saved 100 N'veim from the clutches of Ach'av and his evil wife Jezebel, and fed them during the years of famine. To pay for the food, Ovadia was forced to borrow money, which is why she was in her present predicament. What does Elisha reply? "*מה עשה לך*", seemingly indicating that his hands are tied and he can't help; yet he promptly proceeds to tell her exactly what to do! The Abarbanel explains as follows: The Navi reminds the widow that the loan her husband took was with interest, a clear violation of the Torah. Chazal tell us that one who lends money with *ribis* will never see any blessings from any of his property, and this also applies to the one who pays the interest! So despite his good intentions, Ovadia sinned, and as a result his property will never be able to produce the money you need to save your children. Hence the Navi's request "*הגיד לי מה יש לך בבית*"¹, tell me what you have in the house. There *is* conceivably a way to help you, if you have something that you yourself earned through your own labors through which it *is* possible for Hashem's blessings to come. She replies, yes; I have a small amount of oil that fits the description. The Navi replies, fine; but now you must borrow pots and pitchers from your neighbors, for even the *pots* in your house cannot be used. And furthermore, even the borrowed utensils cannot rest on the ground of the house. What should you do? The Mishnah (Gittin 77a) explains that a woman's lap or basket is Halachically considered her domain (Reshus) no matter where she sits. So, while you pour oil into the borrowed pots, make sure to keep those utensils in your hands and off the ground, ensuring that they are not affected by your husband's house. That is why the Navi tells her *והמלא חסיא*², as soon as the pot you are holding is filled, carry it away so as not to put it on the floor of the house! It's amazing to see how the Halacha must be preserved even when performing a miracle!

ON LANGUAGE ... By R' Moshe Orlan

We very frequently find the phrase *ויקראו אל לוט ויאמרו לו* (B'reishis 19:5). Typically, the association with an accented syllable (*לו*) causes the accent of *ויאמרו* to move back from the *ו* to the *ו*-*א*; thus, the phrase is normally pronounced "va-YO-me-ru LO" (accents capitalized). However, 3 *pesukim* earlier we find *כִי בָרְחוּ נָלֵן* *ויאמרו לא*. Even though *לו* is pronounced the same as *לא*, the *ויאמרו* preceding the *לא* is pronounced differently. Here, *ויאמרו* keeps its "normal" accent on the *ו*-*א*, and the phrase is properly pronounced as "va-yo-me-RU LO". While *לא* and *לו* sound the same, then, we nevertheless can maintain the distinction in meaning between the 2 phrases, "they said to him (*לו*)" [pasuk 5] vs. "they said, 'no!' (*לא*)" [pasuk 3], by proper pronunciation of the accompanying *ויאמר*.

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

וישב בini קדש ובין שור ויגר בגור - The Torah tells us that *Avraham* settled in the desert in the *Negev*, yet at the same time, he 'lives' in *Gerar*, the capital city of *P'lishtim*. What is the Torah's message in this apparent conflicting report of *Avraham*'s residence? *Avraham* moved to the *Negev* in anticipation of the birth of *Yitzchak*. Isolation in the desert would shield the growing child from the pernicious influences of the residents of *Canaan*. However, total isolation of *Yitzchak*, where he will never come in contact with the outside world, is as equally dangerous as full exposure. R' Hirsch notes that a person who has always been protected from the external world, and has never seen other ways of life, will surely fall under the newly exposed negative influences. Thus, *Avraham* will take *Yitzchak* from time to time to see the city of *Gerar*. In this way he will be able to show and instruct *Yitzchak* how to reject the unacceptable way of life that is the product of non-Torah observance.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
ערב	מנחה	טוק"ש	שחרית	שקיעה	מנחה	הדלקין
7:54	5:34	9:59	6:50/8:30	6:05	5:50	5:47

Monday: SHACHARIS at 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 5:49, next Fri 5:41

KNESSES NEWS

MAZEL TOV! To Mr. and Mrs. Shaya and Aliza Weinberg on the Bar Mitzvah of their son Aryeh

AVOS U'BANIM begins this Motz'ei Shabbos 7:45-8:45, with special prizes

NEW SHIUR/MISHMAR and cholent for 7th-8th grade boys at the Shul, Thursdays 8:45-9:30PM, by Rabbi Dovid Rubin

MAZEL TOV! To Rabbi and Mrs. Dovid Jacobs on the Bar Mitzvah of their son Binyamin, davening 8:30 Ohr Sameach, followed by Kiddush

COMMUNITY CORNER

PIRCHEI in the Shul, Shabbos afternoon, 2:30-3:30

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** 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 7:30/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM

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 Orlan at: 364-0572, or morian@verizon.net

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

NEW: Maseches Kesuvos (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM,

Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **חומר שבועות**, Shabbos 8AM

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

Mishna Berura, at KNH, Rabbi Kerner, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

Maseches Sukkah, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohai Shalom, 18 Bridle

Ladies Shiurim: Mondays new time 8:15PM, **Sefer Shoftim**, by Mrs. Aviva Orlan, 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

S'forno has an original understanding of the story of the daughters of Lot. At the naming of their children (19:37-38), S'forno insists (unlike Rashi and Chazal) that both daughters are to be commended. In his words: **מפני שהיתה כונת הנשים רצiosa היה ועם לשני גוים יורשי אברהם בקצת**: since both daughters of Lot were involved in their act **וזכה** to nations who at least a partially inherited the House of Avraham. Rav Kupperman points out that this is a reference to Ruth of Moav and Na'amah of Amon (Shlomo HaMelech's wife). Each of these women in their own time entered into, and made a contribution to, the Am Hashem. They were privileged to share in some way in the inheritance of Avraham Avinu. S'forno closes this comment by quoting Chazal on the *pasuk* (Mishlei 3:6) (**בכל דרכיה דעתו - אפילו לדבר עבירה**) (In all of a person's ways should one know / love Hashem): this teaches us that one should love Hashem even in a matter that involves sin (Berachos 63a). This enigmatic idea of sinning for the sake of Hashem finds an echo in Nazir (23b), where the Gemara contrasts an **עבירה לשמה** with a mitzvah done **שלא לשמה**. Rav Kupperman explains this concept as "not having any pleasure whatsoever" from the sin. This involves the (extraordinary) *absolute control* of the human mind over the body during the sin. This is a mighty difficult task. But S'forno understands the daughters of Lot to have accomplished exactly this. Rav Moshe Feinstein, zt"l, writes about an incident that happened in 1922, in the Russian town of Luban. One of the local *ba'alei batim* came down with a "strange" (*muzar*) illness that caused his tongue to greatly swell. When Rav Moshe came to visit him, the sick man requested to be with Rav Moshe alone, to explain the reason he was so afflicted. The man told Rav Moshe that a week earlier, on Shabbos parashas VaYera, he had asked: How, of all people, did the daughters of Lot have the merit of having the Moshiach be a descendant? After all, they did not flinch from living together with their father and later let everyone know who exactly fathered Moav. The man had then proceeded to speak of them with derision. That very night, two old ladies appeared to him in a dream. With their heads and faces covered they told this elderly Jew that they were the daughters of Lot. They explained that they had come from Olam HaEmmes (the world of truth) to answer why the Moshiach will descend from them. They could easily have told the world that, as they were from the family of Avraham, they, too, had a miracle happen to them, becoming pregnant without a man. They could have invented an entire religion with a claim similar to that of the Christian claim, that a miraculous baby came into the world, their "becoming pregnant through the Shechinah, *kivayachol*." (Rav Moshe's words). Instead, they told him, they purposely chose the names of their children to teach all mankind that it is impossible for a baby to be born *without* a biological father! In the *zechus* of teaching the *emmes*, they were rewarded by having Moshiach come from Moav (the "child from daddy"). Finally, they told the man that his mocking them was a grave *aveirah* and that Hashem had punished him with this strange illness. As soon as the man finished telling R' Moshe the dream he turned towards the wall and died. (I am grateful to Rav Schabes for sharing with me the source and correct version of this story.) **מצדק רשות ומראשיע צדיק - תועבה ה' גם שניהם**; Hashem despises making a *tzaddik* appear wicked every bit as much as He despises making the wicked look righteous. Sobering thoughts when reviewing this *paresha* and teaching it to our children.

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

S'dom did not receive a warning prior to its destruction, unlike Nineveh. S'dom should have learned from Avraham, who resided in the vicinity, whereas Nineveh had no such role model. Similarly, Noach spent 120 years building the *teva* so people should learn a lesson.

POINT OF INTEREST ... By R' Gerry Stoller

אברהם builds the altar, binds **יצחק**, and places him on the altar. Then he takes the knife and is about to sacrifice **יצחק** when he is interrupted by an angel and is told not to harm **יצחק**. He then finds a ram and sacrifices it in place of **יצחק**, after which an angel speaks to **אברהם** and he and **יצחק** leave. Notice that they left the altar there and did not disassemble it. An idol worshipper could have come along later and sacrificed to his idol using **אברהם**'s altar. Halacha says that a *bamah* (to Hashem) does not retain holiness after the sacrifice is done, so after sacrificing to Hashem on a *bamah*, one need not make sure it cannot be used for idol worship. On the other hand, once a *mizbei'ach* has been consecrated to Hashem, it may not be used for idol worship. The Torah says that **אברהם** built a *mizbei'ach* (not a *bamah*), so why does it appear as if the laws of a *bamah* are applied? Because Hashem told **אברהם** to offer up **יצחק** as a sacrifice, but He did not tell him which type of altar to build. Moreover, the Torah says that **אברהם** built a *mizbei'ach* because Hashem wanted that *mizbei'ach* to be the *mizbei'ach* of Solomon's temple and He (not humans) therefore kept it from being used for idol worship or anything else unbecoming to its *avodah*.