

HALACHA V'HALICHA... By Rav Chaim Schabes

Rashi explains that every time Hashem spoke to Moshe, he would precede it by calling his name, as a sign of affection. The mere act of calling someone by his name is an expression of love, as we find by the *mal'achim*, who call each other, ויקרא זה אל זה, because of their nearness to each other. Rav Yechezkel Avramsky ZT"l writes that it is an obligation for us to treat our friends in the same way, and call them by their names, thereby fulfilling the *mitzvah* of ואהבת לרעך כמוך.

We will continue with our discussion of *koshering* the kitchen for Pesach. The **sink**, if it is either stainless steel or stone, could be *koshered* like the countertops, by first cleaning it thoroughly, not using it for 24 hrs. with anything hot and then pouring boiling water on it. (It is very common for people to forget that it should not be used with hot water, thereby causing the *koshering* to be delayed; it is therefore a good idea to cover the handle of the hot water, and if you only have one handle, it is proper to close the hot water valve under the sink. The latter may be good advice for year round Shabbosos when there are younger children in the house). It is preferable to pass a hot stone or iron (make sure to unplug it first) over the area that you just poured hot water over. The strainer should just be removed or replaced. If the sink is ceramic, we don't kosher it, rather we could cover it with contact paper or aluminum foil after washing it thoroughly, but it would be preferable to use an insert that covers the whole sink. Boiling water should be poured over the spout, and a mix of boiling water and bleach should be poured down the drain; the aerator on the faucet's tip should be removed or replaced. To *kosher* the **stove**, after washing it with a detergent solution, let the burners light on their highest flame for 5 min. then the best thing to do is to let it continue for another 5 min. with a *blech* on top of it (the *blech* could be *chametz*, as long as it is clean), making sure that the fire doesn't spread out and burn the countertop or backsplash next to it; it is not necessary to cover the grates or trays under them. The space between the burners could be covered with aluminum foil. If you have a self cleaning **oven**, just run it for a full cycle, and that is enough. If it is not self-cleaning, the best thing is to clean the oven properly and use an insert that would enclose anything you would bake in it. The next best thing is to easy-off the oven and let it burn on its highest temperature for one hour; if you can kosher the racks in someone's self-cleaning oven, or replace them with Pesach'dik racks, that would be better; otherwise, the racks should be left in the oven while it burns, and it would still be better to cover them with foil. We may not *kosher* the **microwave** oven, since its walls are normally made out of plastic. However, it may be used after washing it with soap and water, removing the glass tray, and then heating any food in a sealed container. It is advisable to use two coverings, in case one of them pops open. Stoves that have a **hood** over it, generally have a grate with a filter in it; the grate should be cleaned properly, and the filter should be removed, and then it should be covered with foil. The *blech* used all year cannot be *koshered*, and a Pesach *blech* is required. One should not try to clean and *kasher draining racks*; rather, they should be replaced with new ones. In general, all *koshering* must be done before the end of the fifth hour of the morning of *erev Pesach* (Wednesday, April 8, till 11:41 AM). On *erev Pesach* we should remember to throw away the **vacuum cleaner** bag. To prevent the need to spend so much time on the night of *b'dikas chametz* itself, one can start doing *b'dika* a few nights before, according to the *halachos* of *b'dikas chametz*, and make sure that no *chametz* is brought in those rooms any more. No *b'racha* is made on any early *b'dika*. The *b'dika* could be done with a flashlight. However, on the night before Pesach, when we do *b'dika* with a *b'racha*, the *minhag* is to start with a candle. We are checking to find a piece of *chametz* of the size of an olive, or crumbs that are edible and might come to be eaten. The *b'dika* must be done in all the places that *chametz* might have been brought into. In a house with small children, many more places have to be taken into consideration (clothing drawers, inside shoes, etc.).



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

In this week's *paresha* we find details of many of the *korbanos* that were brought in the time of the Bais Hamikdash. Similarly, in the beginning of our haftara (Yeshayahu 43:21- 44:23) we find the navi speaking about various *korbanos*, but in unflattering terms: **כי לא הבאת לי שם עולותיך**. While Yeshayahu is clearly chastising the people regarding *korbanos*, what he is referring to is a bit vague. Rashi and Radak explain that the navi is speaking to the Jews of his era and specifically of Achaz who, while he was king, prevented the *korbanos* from being brought in the Bais Hamikdash and instead erected many altars for *avoda zara* throughout the city. The Ibn Ezra, on the other hand, says that Yeshayahu was chastising the Jews of the Babylonian exile for not bringing *korbanos* at all! While Abarbanel dismisses this approach since it was impossible for the Jews in exile to have brought *korbanos* when there was no Bais Hamikdash to bring them to, perhaps we can explain the Ibn Ezra as follows: there are *mefarshim* that say that this nevu'ah of Yeshayahu was in general directed to the Jews who were in Bavel. During that *galus* they would beg Hashem for mercy and ask Him to return them to Eretz Yisroel so that they could once again bring the *korbanos* as they did when the Bais Hamikdash existed. But Yeshayahu points out their hypocrisy and, as he did in an earlier prophesy (see 1:11), reminds them that the *korbanos* they brought lacked the true sincerity necessary and therefore was as if they had not been brought at all! The haftara concludes with words of comfort **מחיתי כעב פשעריך וכו'**. The Malbim explains that the *geulah* for which we yearn is, from Hashem's perspective, already here but hidden by the 'clouds' of our sins! All that remains is for us to repent with all our hearts, and as easily as the wind blows away the clouds and the brightness of the sun is once again revealed, so too will the *geulah* be revealed to us.



LESSONS FROM OUR GEDOLIM: R' Benzion Zisling once had the fortune of spending Shabbos with R' Nachum of Horodna. He went straight to the Rav's house after Friday night Ma'ariv, expecting him to arrive shortly; but several hours elapsed before R' Nachum returned! To his baffled guest he explained: "There are Jewish Russian soldiers stationed in the town. I never sit down to the Shabbos meal until I've made arrangements for each one to have a place to eat, and a bed to sleep in, for Shabbos



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

Why may bird offerings be only pigeons or turtledoves? These two species are unique in that they can find their way home and that they remain true to one specific mate. So, too, Klal Yisrael; they always find their way back to **ה'יקב"ה**, and remain faithful to Him.



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:07	6:47	9:54	7:00/8:50	7:16	7:01	6:58
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun –Th 7:05; next Fri. 7:09 (candles 7:06)						

KNESSES NEWS

HAMAKOM YENACHEM Mr. Lenny Rosenfield on the *petirah* of his father.

MAZEL TOV! to Mr. and Mrs. Boruch and Layie Weinreb on the birth of a grandson, to Mr. and Mrs. Menachem and Gitty Gongola **SPECIAL SHIUR** in conjunction with Kehillat New Hempstead and Ohaiv Shalom, by Rabbi Chaim Schabes, A Review of the Halachos and Minhagim of the Seder, Mon. Mar. 30, 8:30PM at Knesses Yisrael, Ma'ariv at 9:30

SHIUR FOR WOMEN by Rabbi Doni Frank, 5:15PM Shabbos afternoon in the Shul

COMMUNITY CORNER

PIRCHEI for boys will resume after Pesach

CHOL HAMOED PESACH TRIP – Waterbury, CT indoor water park will be rented out Sunday (Apr. 12th) from 8:30–11:00PM for girls/women and Monday (Apr. 13th) 8:30–11:00PM for boys/men. (More information is available at waterparkinfo@gmail.com.)

Tickets @ \$15 per person can be purchased from Pressman at 10 Bedford Court. Each night will be limited to 200 people only!

MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

MINCHA at Tefilla L'Moshe, M-Th 4PM; Sun. 1:30/15m<shki'a; **שבת** 1:30/3:00/י"ה; **הדלק"ן**; **MAARIV** Sun. 40m>shki'a; M-Th 8:15/9:45

DAILY SHACHARIS at Kehillat New Hempstead 6:00; **SHACHARIS** at Tefilla L'Moshe Sun. 7:30/8:30

MINCHA at Zichron Yehuda (2 Kakiat Ln) Sun. 1:40/6:30; **שבת** 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30

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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 5:40AM at Zichron Yehuda (*chabura*)

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

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

Maseches Brachos, Shabbos morning, half hour before Shacharis, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Mondays 8:40 PM, **Sefer Yehoshua**, 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)

אדם כי יקריב מכם קרבן לה'...מן הבהמה. From the time some 150 years ago when scientists “discovered” that man was descended from apes, society has seemingly commenced a collective regression to return humanity to its animal state. Many commentators educe from this verse that for one to come closer to God - יקריב - he must first extirpate the ‘animal’ from within him, מן הבהמה; yet all around we find barriers falling that would have horrified our forebears, drawing “civilization” ever closer to animalism and farther from God. This country was founded by God-fearing men who did not hesitate to invoke His providence in doing so; the Declaration of Independence, the Constitution, the Federalist Papers all make reference to the Supreme Deity by whose natural laws we all survive. How shocked they would be to hear that the Supreme Court of this nation has heard arguments to remove the words “under God” from the Pledge of Allegiance! As science and technology have advanced, they have achieved primacy in the beliefs of people world-wide, replacing religion as the fundamental set of laws by which we exist. Barriers have fallen across all segments of society that would have been unimaginable a century or two ago – and often not for the better. The headlong rush to eradicate any influences of religion from “ethics” is a misguided oxymoron, for without religion we truly are no different than animals. What right to we have to slaughter animals for our needs? What right to survival do we have that animals do not? Is it because we are further “evolved” than they are? How would we react to an attempt by an alien race, one more advanced than we are, to colonize earth and eradicate its inhabitants – would we grant them that right, because they’re more “evolved”? Would we recognize their superiority, or would we fight them? When one recognizes no Divine Law, all constraints are man-made and artificial, subject to modification at every whim. Infanticide is acceptable; euthanasia is allowed; terrorism is tolerated (at least, when Jews are the targets). מן הבהמה – indeed, such individuals are descended from animals! But as Torah observant Jews, our מן הבהמה is entirely different. We separate ourselves from the animal within, striving to achieve closeness to Hashem. Perhaps this is what the Gemara means by **אתם קרואים אדם ואין אמות העולם קרואים אדם** it takes a true אדם to seek this closeness, and to elevate himself from his animal nature. **בצלם אלוקים ברא את האדם**: unlike the beasts of the earth, we, mankind, were created in Hashem’s form. We are superior because we were created superior; because Hashem so decreed. Let us not forget that it is the way in which we are different from the animals, rather than the way in which we are similar, that is paramount

ON LANGUAGE... By R' Moshe Orlian

There is an interesting construct that appears for the first time in this week’s *paresha*. Regarding one who is **מועל בהקדש** (‘illegally’ partakes of something that has been sanctified), the Torah writes (*perek 5 passuk 15*) **כסף בְּעֶרְפָּךָ לֵה' אֲשַׁמוּ לֵה' בְּעֶרְפָּךָ**. The word **בְּעֶרְפָּךָ** (“with a value of”) is unusual in that the ending **ך** with a *kamatz* does not indicate a second-person masculine point of view, as is usually the case (e.g., **לך**, (ממקומך); rather, the word’s meaning is the same as if it had been written **בְּעֶרְךָ**, without the final **ך**. Rashi says this explicitly in *Pareshas Bechukosai* (27:4): **כְּעֶרְךָ – like בערך, and I do not know a source for the double כ**.” There are other instances where a letter is appended to a word without affecting its meaning, just for aesthetic purposes. For example, in the first paragraph of Hallel we find **... להושיבני עם נדיבים** ... **מושיבני עקרת הבית**. The ending **י** with a *chirik* in the words **להושיבני**, **מקימי**, and **מושיבני** does not indicate first-person (e.g., לי); rather, these words are identical to **מקים**, **להושיב**, and **מושיב**, respectively.