

HALACHA V'HALICHA... By Rav Chaim Schabes

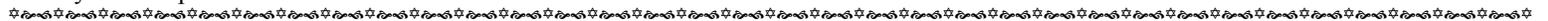
A person may think that after he worked a whole week, Shabbos comes so that he can rest his weary bones to work the following week. The Torah therefore specifically says **כי ששת ימים עשה ה'** - שבת לה' אלוֹקֵיךְ - Shabbos is in honor of Hashem, and not just for our pleasure. Why? and just as He did not get tired, but nevertheless **וינת ביום השביעי** in order to give it *kedusha*; we, too, must “rest” in the same way, to absorb the *kedusha* of Shabbos (Nachalas Tzvi).

One of the *melachos* that one is most prone to transgress on Shabbos if one is not careful and knowledgeable is Borer; simply and innocently setting the table (at night for the morning *se'uda*, from a mix of cutlery), using a saltshaker (at Bobbe's house, which has rice in it), taking out a *sefer* from the shelf (when the writing on the outside is faded) or even just preparing clothing for children to wear to Shul next morning - all these actions may violate a Torah prohibition, unless one is aware when, what and how to do it properly. Borer means selecting and separating from a mixture. There must first of all be a mixture (*ta'arovess*) of two or more types of things, and the separation process must involve an act of Borer. If a mixture contains only one type or species, there is no prohibition of Borer, even if they vary in size (Ram" a 319:3), as long as they are all the same in quality and prepared the same; but if some are cooked and some fried, or some are sweet and others sour, or if some are overdone or burned, they are considered two types, and the prohibition of Borer applies (MB 15). The yoke of an egg and its white are two types (MB 58). There must be a mixture; if two items are clearly separate, there is no Borer. If one has a large solid in a clear liquid (e.g., an egg in water), we can separate them in any manner (Bris Olam 26), but if the solid is small, like a fly in a liquid, it is considered a mixture, and Borer will apply. The action of Borer is to separate; even if one separates part and a part remains mixed, the part that was separated is improved and it is considered Borer. However, if after the partial selection there will still be a mix in both the original mixture and in the separated part, one did not accomplish a separation, and it is permitted (MB 62, Aruch Hashulchan 4). Only a separation done in the form of the *melacha* (*tzoooras hamelacha*) is prohibited; therefore, if we perform a partial separation in a way that didn't involve an *act* of separation, it is permitted. For example, if we have a piece of meat that has a mixture of fat and good meat, and we cut through the meat, leaving on one side just meat and on the other side a mixture of both, it is not considered an act of Borer at all even though we separated meat from the mixture, since normal cutting is not a typical act of separation, and it is permitted. This *hetter* applies also to removing a fly from a drink, by taking it out with a spoon together with some of the liquid; or to taking off some rotten grapes from a cluster by removing it through the place where there are good grapes (Chazon Ish, based on S'if 14).



THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

In this week's Haftara (Yeshayahu 6:1-7:6,9:5-6) we read what many *mefarshim* consider to be the Navi's first *nevuah*. While Yeshayahu is witnessing the awe-inspiring sight of the *mal'achim* praising Hashem, he suddenly sees the walls shaking and the entire room filled with smoke. He immediately exclaims, **איש טמא שפתים אנכי ובתוך עם טמא שפתים אנכי יושב**, which in turn causes a Mal'ach to take a hot coal and touch Yeshayahu's lips as a punishment for the negative words spoken about Klal Yisrael. First of all, Hashem had not yet spoken to Yeshayahu; what caused him to suddenly make such a strange declaration? Furthermore, how is it that a *tzaddik* such as Yeshayahu could have spoken Lashon Hara about the Jewish people? The Targum explains that when Yeshayahu said **איש טמא שפתים אנכי** he was reacting to the inconsistency of the splendor of the *avoda* of the Mal'achim and the trembling walls and smoke spoiling the event. He concludes that he must have done something wrong, and realizes that he is being chastised for not having given proper *musar* to the people. He tries to justify his sin of omission by explaining that if he had tried to rebuke the people it would have fallen on deaf ears, either way. People accept *musar* for one of two reasons: either the person delivering the *musar* is so great and charismatic that people naturally listen, but I, Yeshayahu, am not on that level; or, they are so thirsty for the words of Hashem that no matter who says it and how it is said they will readily accept the *musar*, but the people are an **עם טמא שפתים** and are not on that level. But instead of presenting a valid case for his laxity, Yeshayahu instead ends up speaking unintended Lashon Hara. Another possibility is that the Navi never really spoke Lashon Hara. The Chofetz Chayim (Hilchos Lashon Hara 3:6) paskens that if the listener is already aware of the facts you tell him then technically you do not transgress the prohibition of Lashon Hara. Yeshayahu felt that since his words were directed to Hashem, who of course was already aware of what he was going to say, there would be no problem. But despite the lack of a formal prohibition there are still harmful effects when someone's sins are spoken about; especially when that speaker is of the caliber of a Yeshayahu Hanavi! It is because of that harm that he caused up in Heaven for the Jewish people that Yeshayahu was punished.



LESSONS FROM OUR GEDOLIM: The doctor of R' Yaakov Kamenecki once recommended that he lose some weight, and put him on a diet. At his next checkup, the doctor was shocked to see that R' Yaakov was losing weight too rapidly. When R' Yaakov protested that he had followed the prescribed diet precisely, his doctor confessed that he had never heard of anyone who didn't cheat on a diet, and had taken this fact into account when designing the diet...



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

לֶךְ רַד וְעִלִּית - Before one can be **עוֹלָה**, i.e., become a proper *gadol*, one must first be **יָרַד**, and exhibit appropriate humility...



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

מעריב	מנחה	סוּזק"ש	שחרית	שקעה	מנחה	הדלק"ן
5:55	4:35	9:41	7:00/8:50	5:04	4:49	4:46

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:53, next Fri 4:57 (candles 4:54)

KNESSES NEWS

MASMIDEI YISRAEL cancelled this week

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 7:00PM

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)

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

Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe

Minchas Chinuch Sun. 8:30PM; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronsiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Mondays 8:40 PM, **Megillas Rus**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

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ON LANGUAGE... By R' Moshe Orlian

With regard to Moshe's appointment of the supplemental judges there are 2 very similar *pesukim*. In Shemos 18:22 we find **ישפטו את העם**... **ישפטו** while in *pasuk* 26 we find **ישפטו את העם...ישפטו** הם. Rashi, based on Targum, explains the difference between the 2 cases of **ישפטו**: the first is *tzivui*, or command, form, while the second is in past tense. In the first case, Yisro is talking and telling Moshe what the appointees should do, hence the *tzivui* form. The second *pasuk*, though, describes what they actually did, after Moshe selected them. Similarly, this distinction is carried through to **ישפטו** and **ישפוטו** as well, with the former being in *tzivui* and the latter being, according to one grammarian, a frequentative perfect consecutive; i.e., **ישפוטו** would be translated as "they would judge [continually]" rather than "they should judge". Ibn Ezra argues on Rashi, at least with respect to **ישפטו** / **ישפוטו**. He claims that their meanings are identical, and the difference in vocalization is due to the fact that **ישפטו** is at an *esnachta* while **ישפוטו** is at a *sof pasuk*. He brings several examples demonstrating how the *sof pasuk*, as a harder stop, takes a longer vowel, hence the shift to **ישפוטו**.

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MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

It is often times possible for two people to appreciate the same event and yet be far apart in their appreciation or understanding of that event. It is like two dissimilar lines converging at the same point on the graph. In this week's encounter between Yisro and Am Yisrael (18: 9) we read that Yisro rejoiced after hearing all the good that Hashem performed on behalf of the Jewish people; saving us from Mitzrayim and Par'oh's evil hand. Rashi recounts the Midrash that Yisro felt sharp pain, **נעשה בשרו חידודין**, after hearing of the great Egyptian suffering. He sees Yisro experiencing conflicted emotions. As a former highly placed Egyptian official he is pained after hearing of the suffering of people he knew so intimately. Even so, he is thrilled to hear of the miraculous wonders of Hashem on behalf of Yisrael. S'forno sees a different lesson here, a nuance of significant proportion. He learns (as Rav Kupperman explains it) that Yisro's joy was seeing the "victory of the **נרדף**, the underdog;" a more "humanistic" experience. It did his heart good to hear how the soon-to-be nation was saved at a moment of near catastrophe. Rav Kupperman sees S'forno's point of departure in the words **על כל הטובה יתרו**, he rejoiced hearing of the *good* fortune of men. But, S'forno says, he was not yet able to rejoice over the destruction of *evil* [men]! It did Yisro's heart no good to hear that the Egyptians were put through extreme suffering. Aside from his personal association with Egypt, Yisro was a man who felt there is no cause for rejoicing over the death, or destruction, of *anyone* (we are familiar with this secular humanist attitude in our time). Hence, he can be happy only for the Jewish people because we were the underdog, **המרחם על דמעת העשוקים** (having compassion for the tears of the oppressed). S'forno makes us wonder, how quickly would Yisro have made the trek to the *midbar* had Yisrael been seen as Golyas rather than as David? This concept of "rooting for the Jew" only when he is down and out, has modern-day echoes of gigantic proportions. S'forno teaches us that one who is zealous for the honor of Hashem is thrilled to hear of the downfall of evil men. It is a cause worthy of rejoicing! David HaMelech says: **ישמח צדיק כי חזה נקם** (Tehillim: 58:11), a righteous man rejoices when he sees revenge [brought by Hashem]. Why? Does the Torah condone vicarious pleasure as we watch others suffer? No; something profound even as it is subtle is at work. The next verse says **אך יש אלוקים שופטים בארץ** (there are yet, for Hashem, judges on earth). Herein lies the difference between a "humanist" guided by Torah and one guided by the *Zeitgeist*, the spirit of the time. It does genuine good for a righteous man's heart to see some justice executed on earth. It is painful to see horrible people enjoy their lives even as they torture the innocent. It pains many who otherwise are **בשמחה** **עובד ה'** **בשמחה**. Upon seeing an evil person punished for his evil, it reassures the righteous that there *is* justice, **שופטים בארץ**; that his cause is just. He feels worthy in his worship of Hashem and believes more strongly that Hashem is destined to reward him, even as He brought punishment to the evil. **גדול נקמה**, says the Gemara in Sanhedrin.) The Rishonim who brought to us the Av HaRachmim *tefilla* after the horrors of the First Crusade ended the *piyyut* with reassuring verses of God's *nekamma*. **ישׁיב לצריו ונקם**. (Hashem) will return revenge to his enemies. May we soon see the *kiyyum* of these *pesukim* and all other promises of *Avinu Shebeshamayim*.

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