

**HALACHA V’HALICHA...** By Rav Chaim Schabes

A person might think that after he worked a whole week, Shabbos comes so that he could rest his weary bones so that he may continue to labor the following week. To counteract this notion, the Torah says *לה' אלוֹקֶיךָ שבת* in honor of Hashem - and not strictly for your pleasure. Just like *כי ששת ימים עשה ה'* and Hashem did not get tired from working but still *וינה ביום השביעי* in order to give it *kedusha*, so too we 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*- selecting. For example, 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 the children to put on to go to Shul next morning - all these may violate a Torah prohibition (from the Ten Commandments), unless one is aware of when, what and how to perform these actions. *Borer* means selecting and separating things from amongst a mixture of two (or more) types. In order for an act to be considered *borer*, there must first of all be a mixture (*ta'arovess*) of at least two types of things, and the process of separating must itself meet the qualifications of *borer*, as we will soon explain. The first condition is to have two types of things, but if the mixture is all from the same type or species, there will not be a prohibition of *borer*, even if we have small and large pieces, and one would be allowed to separate them in any which way (Ram”a 319:3). All this is only true if they are all of the same quality and equal in type preparation. However, if there is a difference between the pieces, such as if some are cooked and some are fried, or some are sweet and others are 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 the white are two *minnim* (MB 58). The second condition is that there has to be a true mixture, but if the two types are clearly separate, there *borer* is not applicable. For example, if one has a large solid in a clear liquid (egg in water), we can separate the two in any manner (Bris Olam 26). However, if the solid is small, like a fly in a cup of drink, it is considered as blended into a mixture, and *borer* will apply. The action of *borer* is to separate from a mixture, even if one separates just a part of it and another part remains mixed. The part that was separated is improved and it is considered *borer*. However, if even after the partial selection both the separated part as well as the remainder of the original mixture are each still “mixed”, then, one did not accomplish a separation, and the act is permitted (MB 62, Aruch Hashulchan 4). Another requirement of *borer* is that there should be a clear act of separation, just as in many other *melachos* it is not considered a violation unless one does it in the form of the *melacha* (צורת המלאכה). Therefore, even if a separation occurred, but it wasn’t accomplished through an act of separation, it is permitted. Accordingly, if we have a piece of meat that is a mixture of fat and good meat, and we cut through the meat part, leaving on one side just meat, and on the other side a mixture of both meat and fat, even though good meat was separated, since we just cut through meat no act of separation was done, and it is not considered an action of *borer* at all, and therefore permitted. This *heter* applies also to removing a fly from a drink, if it is taken out with a spoon together with some of that liquid, or taking off some rotten grapes from a cluster by removing them through a place where there are good grapes (Chazon Ish, based on S’if 14).

**THOUGHTS ON THE HAFTARA ...** By Rabbi Yaakov Shapiro (**Yeshaya 6:1-7:6, 9:5-6**)

In this week’s Haftara 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.

**ON LANGUAGE...** By R’ Moshe Orlan

With regard to Moshe’s appointment of the supplemental judges there are 2 very similar *pesukim*. In Shemos 18:22 we find *ושפטו את העם* and *ושפטוהו*, while in *pasuk* 26 we find *ושפטוהו את העם...ישפטוהו*. Rashi, based on Targum, explains the difference between the 2 cases of *ושפטוהו*: 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 *ושפטו* and *ישפטו* as well, with the former being in *tzivui* and the latter being, according to one grammarian, a frequentative perfect consecutive; i.e., *ישפטו* would be translated as “they would judge [continually]” rather than “they should judge”. Ibn Ezra argues on Rashi, at least with respect to *ישפטו* / *ישפטו*. He claims that their meanings are identical, and the difference in vocalization is due to the fact that *ישפטו* is at an *esnachta* while *ישפטו* 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 *ישפטו*.

**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

The Aseres Hadibros has 172 words, equal to the years of Avraham, the first Jew, who lived 172 years after he discovered Hashem. There are 620 letters, corresponding to 613 *mitzvos* + 7 *mitzvos derabanan*. It starts with an alef and ends with a chaf, spelling אך, “only”, implying that it is only for Bnai Yisrael. The 1st *pasuk* has 7 words, the same as the 1st *pasuk* of the Torah, to teach us that the Aseres Hadibros is the essence of the entire Torah.

**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:50	4:30	9:42	6:50/8:30	4:59	4:44	4:41

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:00; **MINCHA/MAARIV** Sun 4:49, next Fri. 4:53

**KNESSES NEWS**

**SHIUR/MISHMAR** and cholent for 7<sup>th</sup>-8<sup>th</sup> grade boys at the Shul, Wednesdays 8:45-9:30PM, by Rabbi Dovid Rubin

**COMMUNITY CORNER**

**PIRCHEI** in the Shul, Shabbos afternoon, 2:30-3:30; **AVOS U'BANIM** Motz'ei Shabbos 6:45-7:45, with special prizes  
**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. 12:40&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](mailto:knesses_yisrael@yahoo.com)  
**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@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 2<sup>nd</sup> minyan; **חומש**, 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, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM  
**Maseches Sukkah**, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle  
**Ladies Shiurim:** Shabbos 3PM, by Rabbi Zezi Abish, at Lehmann, 76 South Gate  
 Mondays **new time** 8:15PM, **Sefer Shoftim**, by Mrs. Aviva Orlian, 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](mailto: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

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 **ועיד יתרו על כל הטובה**, 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, **המרחה 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 הזה 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 **עובדי 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*. **ישיב לצריו ונקם**, He (Hashem) will return revenge to his enemies. May we soon see the *kiyyum* of these *pesukim* and all other promises of *Avinu Shebeshamayim*.

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

**באר** and the **מן** and the **אלקים** - During the time בני ישראל traveled in the desert, their primary needs were supplied by the **מן** and the **באר**, and their clothing did not tear and their shoes did not wear out. With all their basic requirements satisfied, this **פסוק** sheds light on the question: What did they do all day? **לדרש אלקים** - to seek teaching and help from G-d. This is the relationship we must strive for in every phase of *our* lives – to earn the title of "דרשי ה'". This mission begins with our first breath and continuous until our last one. By seeking ה' we will be able to find Him and bring Him into the smallest detail of our life as well as into the most material part of our life. Only then does our whole existence become G-dly, **ועשו לי מקדש ושכנתי בתוכם**. We see, says R' Hirsch, that the wandering in the wilderness was the "High School of Jewish Education", to spread the **תורה** and teachings of ה' through each generation for the coming centuries. Thus our purpose is declared in general - **לדרש אלקים!**