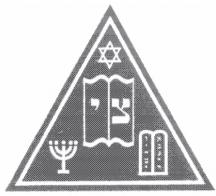


THE SHALIACH

News and Views from the Young Israel of Plainview



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FROM THE RABBI'S STUDY

My Cup Runneth Over

At a recent dinner, I witnessed a guest ask to lead the benching with a *minyan*. He was handed an average sized cup of wine to hold for the process. The devout man checked the contents of the cup, and seeing that the drink's surface ended a scant millimeter below the rim, added wine so that the liquid now broke the top of the cup and held its place only by the surface tension that shattered once he lifted the cup. The wine dribbled across his fingers as, eyes shut, he recited the blessings.

The Shulchan Aruch (OC 271:10-11) maintains that the cup used for a traditional blessing such as Kiddush, Havdalah, or benching hold at least a *revi'it* of wine (anywhere between 3.4 and 5 oz. depending on the source) and that it be *maleh* (full). It is Rabbi Moshe Issurles, the Ashkenazic gloss on the Shulchan Aruch (OC 183:2), who records the practice to fill a cup until *gedotav* (its rim) which was no doubt the motivation for the committed leader of benching.

In the mind of our blessing maker, adding wine to the already full cup was, I assume, an act of devotion, a concrete commitment to the more rigorous Halachik tradition of R. Issurles that has the cup overflowing. Is this so?

A majority of Halachik authorities - among them Turei Zahav, Eliah Raba, Rabeinu Asher, and Rabeinu Tam - consider the cup halachically full even if it does not overflow. The Mishna Beruah (Ibid. 183:9) adds that as long as there is a *revi'it* of wine and it rises almost to the top of the cup, one has fulfilled the mitzvah according to all opinions.

This issue was taken up by one of the greatest Halachik decisors of the 20th century, Rabbi Shlomo Zalman Auerbach zt"l, who points to a Talmudic discussion in Berachot (52b) where the houses of Shamai and Hillel debate the propriety of using a cup whose outer part has become pure as a cup for a blessing.

ובית הילל סביר מותר להשתמש בכל שנטמאו אחריו במשקין אמרי ניצוצות לא שכיח ואיך למחיש טמאו משקין שבידים מחמת הכוון

And Beit Hillel hold: One is permitted to use a vessel the outer side

(Continued on page 5)



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Welcome Wagon	Chavi Kersch
Mishloach Manot	Suri Gotowner
Passover Wine	Atara Marzouk
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Mail addressed to the **Rabbi, president, treasurer, or MALI** is received and read within a reasonable amount of time. All other mail should be mailed directly to the recipient to insure it is read in a timely fashion. For example, all Sisterhood mail **must** be mailed to the **home address** of the person in charge of the activity that you desire (Calendar, Mishloach Manot, Wine, Siddurim & Chumashim, etc.). Information about where to direct your mail is usually included in the flyers.

Thank you for your cooperation.

President's Pen: Halachot of Coffee

As I do on many mornings on my way to my office, I stopped in at the Starbucks at my exit on the Long Island Expressway. On this particular morning, after I picked up my coffee and headed back to my car, I started to ponder the *mitzvah* of drinking coffee in the morning. Upon arriving at my office, I decided to do some research into this very topic, and *b'reshut ha'Rav*, I want to share my findings with you in this issue's column.

In his treatise, *HaKafe v'haMitzvot*, R. Aaron Eleksehtay Schuman writes: It was revealed at Mount Sinai that Hashem ordained that heat shall flow from hotter regions to colder. This revelation was preserved as a secret teaching until R. Josiah Feingreind (z"l) inscribed it as Hashem's 2nd Commandment of Thermodynamics. There is a little-known *mitzvah*, "Thou shalt never stir the cream into thine morning coffee; thereby shall you observe convection currents and remember My second commandment of thermodynamics." (Since this is a time-bound *mitzvah*, women are exempt.) The parenthetical remark seemed incorrect; a little further research uncovers a rich tradition of Jewish law brewing around this allegedly "secret teaching."

Even if we understand that this *mitzvah* only applies to coffee drunk in the morning, women are only exempt from *mitzvot aseh shehazman grama* [time-bound commandments phrased as "thou shalt"], whereas this is a *mitzvah lo taaseh* [phrased as "thou shalt not"]. Therefore, we conclude that women are equally bound to contemplate convection currents. R. Chama bar Keurig argues that this *mitzvah* is not really time-bound at all.

What if one only drinks coffee after supper? The *mitzvah* applies to *kos rishon* (the first cup of coffee in each day), whether drunk in the morning, afternoon or evening. Some delay drinking *kos rishon* until later in the day, when they have more time to observe the swirling patterns at greater length. Do we not pray in the Amida: "v'tovotecha shebehol eyt, erev vavoker vatzohoraim" [(we thank you ...) for your goodness at all times; evening, morning and afternoon]? And is not coffee with cream one of Hashem's goodnesses? Therefore our sages maintain that this *mitzvah* applies to coffee drunk at any time, not only *kos rishon*. (*Halacha* follows this opinion.) Once again, women and men are both obligated in this *mitzvah*. Are Jews, then, commanded to drink coffee? No, but those who do are considered praiseworthy. What of those who do not drink coffee? They are obligated to contemplate the coffee of a friend, and to refrain from stirring it (*masechet Shotah, perek Shtayim Shotim B'kos, mishnah kaf-he*).

May one contemplate the coffee of a non-Jew? Rambam notes that coffee has never been used in *avodah zarah* [idol worship], so one may contemplate it. The RiTzPa notes that one may not drink it unless it was prepared and served in kosher vessels, but one may contemplate it even in unkosher vessels. Later commentators note that Ashkenazim do not do this, and Sephardim only do it when it will annoy Ashkenazim.

May one prepare the coffee, refrain from stirring, yet not drink? Bet Hillel say that such a person is *yotze*, as long as one observes the convection currents and remembers the Second Commandment of Thermodynamics. Bet Shammai say that one must drink as well. (As usual, we follow Bet Hillel.) Rashi comments that although one need not drink the coffee, the coffee must not be wasted, lest we transgress *bal tashchit* [do not destroy].

What of coffee drunk following a meat meal? Since real cream is forbidden in this circumstance, may one observe the *mitzvah* with pareve ersatz cream? Rambam says no, since the principle of *hiddur mitzvah* [beautifying a commandment] demands that we use the tastiest ingredients we can afford, and



It's been a busy winter, and the Mikveh Association was grateful to host several events. Despite the surprise snowstorm, we had a wonderful concert at YIP and express our deepest appreciation to the Chaitovsky family for sponsoring the entertainment and sushi, and to the Zweigbaum's for the rest of the food. Our Manicures and Makeup event at a local salon was enjoyable, and we appreciate Sagit Samuch's makeup demonstrations and her donation of raffle prizes. Diane Rabin headed up the project for new tzedakah containers for MALI, and we thank the Barzideh, Berokhim, Meir, and Sclair children for their colorful drawings. Please send an e-mail to maliplainview@gmail.com if you'd like to receive a tzedakah box. Our heartfelt thanks go to the committee members who helped plan all of these events.

We gratefully appreciate the support of those who have already joined the MALI 365 Club, our initiative to help sustain our Mikveh every single day. A poster at the Mikveh lists the names of families who are current members. We are already in the third month of 2017, but it's never too late to join. For a just a dollar a day, you have the tremendous chesed of helping to support one of our community's most important institutions.

Our 18th breakfast will be held (most likely) in May, and a committee is forming now to plan the event. The committee will be responsible for selecting the honorees, securing the venue, and planning the program. Please consider helping out and contact us now to volunteer.

Please remember to check our web site at www.limikveh.org, where you will find everything you need to know about our Mikveh including the latest news, donation opportunities & upcoming events.

Ruth Lorbert and Janet Akhavan
MALI Co-Presidents

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In the past two years, over 40 leaves were added to the Tree of Life in the lobby, celebrating bar and bat mitzvahs, weddings, the birth of children and grandchildren, and other celebrations. Thank G-d, many of us have had simchas this past year, so why not take this time to donate a leaf (\$72) and add to the growing Tree of Life !

If you are interested, please contact me.

Marty Taub

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Rabbi's Study

(Continued from page 1)

of which has been rendered ritually impure by liquid, as they say: Drips are uncommon, and decrees are not issued on the basis of an uncommon case.

Drips would only be uncommon in a cup that was filled below its rim. Thus, R. Auerbach concludes that the overflowing cup was not the accepted practice in Talmudic times.

Further, overfilling a cup might actually be an Halachik detriment. The Mishna Berurah (*Ibid.*) records that those who follow R. Issurles fill their cups until they run over, do so knowing full well that the wine may drip onto “*the floor*.” Notably, he does not mention that the wine that drips upon the fingers or hand. Indeed, even when speaking of *Havdalah* (*Ibid.* 296:1), the Shulchan Aruch refers to dripping wine on “*the floor*” to extinguish the candle and only *after* one has drunk the wine. There is a clear avoidance of any mention of sullying the hands. In fact, the *Kaf Hachaim* (OC 158:53) cites a declaration of the Zohar that one who recites a blessing with filthy hands “deserves death.” Avoiding such extreme formulation, a number of Halachik decisors hold that one should not recite any blessing (let alone benching) with scraps of food or drink on hands (see *Shaar Hatziyun* 181:32). The wine that dribbles out of the cup and onto the hands may represent more problem than stringency.

The image of the cup that “runneth” over is no doubt an appealing one; it presents a strong complement to the gratitude and expresses praise of a blessing. Still the Halachik issues stand. For our blessings - kiddush, havdalah, benching, and the four cups of wine - it is best if it is our words and not our cups that runneth over.

Sisterhood Spotlight

The Sisterhood has been busy organizing many events and programs for the community. The Annual Sisterhood Dinner, which honored Sandra Katz and Deborah Plutzer, took place on Dec. 11 and was a huge success. The Sisterhood Dinner Committee, with Michelle Meir at the helm, did a wonderful job organizing the dinner.

On Jan. 16, women of the community spent a fun evening painting ceramic platters. Thank you to Perri Wallowitz and Wendy Ofer for organizing the event!

As always, the Sisterhood Green Kiddush was a delicious way to celebrate Tu Be'Shvat. Tina Abraham and her team did a fantastic job preparing and setting up the Kiddush. Thank you also to Daniel Sultan, Atara Marzouk, and the children of the community for the beautiful decorations.

As part of our Yoetzet program, Avital Weissman has been running several events and programs. On Nov. 20, Avital spoke to the women of the community about her "Top Ten" questions as a Yoetzet. In addition, she has just completed a series of refresher classes on the halachot of niddah and mikveh for a small group of women. On Feb. 18, Avital ran a forum for the women of the community to discuss their love-hate relationship with niddah and mikveh, providing both a means for women to voice their frustrations, as well as words of chizuk to remind us about both the importance and beauty of the mitzvah.

Thank you to Suri Gotowner and the Mishloach Manot Committee for the beautiful Sisterhood mishloach manot that the members of our community received on Purim. A huge yasher ko'ach for their efforts on behalf of our community.

The Sisterhood Pesach wine sale is under way. Please make sure to get your orders in on time. Thank you to Atara Marzouk and Suhag Wines for coordinating the sale. Contact Atara if you have any questions and/or special orders.

Please join us for the pre-Pesach min-boutique, which will hopefully take place on March 22 in the evening at the shul. The boutique will feature spring hats, Lularoe clothing, and a jewelry vendor. This will be a fun opportunity to take a break from pesach preparations and get stocked up on clothes and accessories for the chag.

As always, thank you to the many women (and men) who volunteer their time and energy to our Sisterhood. It is because of the collective effort of board members, committee members, and lay volunteers that we have been able to and will hopefully continue to run excellent and exciting events for members of the community.

Immediately after pesach we will be forming a Nominating Committee to select a slate of board members for the upcoming year. Please contact Sarah Gross or another member of the Sisterhood Board if you are interested in serving on the Nominating Committee or serving on the Sisterhood Board.

Thank you,
Sarah Gross
Sisterhood President



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(Continued from page 3)

President's Pen

mocha mix is inferior to authentic cream. Hence we do not serve coffee after meat. (Black coffee does not fulfill the *mitzvah*.) Mishnah Brewrah notes that those who are especially pious refrain from eating meat at any time so that they will always be ready to observe this *mitzvah* with real cream. So important is real cream that even skim milk or almond milk is unacceptable (except for those with certain medical conditions). Concerning *hiddur mitzvah*, the Kos Tam (R. Yuban Chockfullanussen) argues that in addition to fine-quality coffee and cream, one must also use fine implements. Not only must the coffee be served in a delicate cup (with a saucer!), but when one refrains from stirring, one must refrain from stirring with a silver spoon. To refrain with a wooden or plastic stick, when a fine spoon was available, shows disrespect for the Torah and brings disgrace on one's family.

One should take care to avoid spilling any coffee on the unused stirring implement, so that nobody will see it and conclude (erroneously) that stirring is permissible. Likewise, although one may first stir sugar into coffee and then refrain from stirring after adding cream, those who are strict do not do this, to avoid wetting the stirrer. Neither may one stir the coffee first, and then pour in cream while the coffee is still in motion relying on turbulence to mix the cream. The Torah is explicit that the purpose is to observe convection currents (which must be generated by temperature differential, and not any other motion or current). In recent years it has become common to use special coffee cups made of glass, so that one may observe the currents not only from the top, but from the sides and bottom as well. *Harei zeh mishubach*, although we do not invalidate cups made of fine china.

Of course, any specific questions you might have about the *mitzvah* of coffee should be addressed to the Rabbi. But don't tell him I sent you.

Wishing you all a *freilechen* Purim.

Alan

**Thank you to all of our friends for your
love and support during our difficult time.**

We have a wonderful community.

Steve Krawitz & family



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LIFE CYCLE ANNOUNCEMENTS

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Lev and Irina Neymotin on the engagement of granddaughter Eden Farber, daughter of Channie and Zev Farber, to Zachy Hennessey

Malki and Gershon Allweiss on the birth of grandson, Uriel, to Shani and Yaakov Gelb

Aileen and Ben Kirschenbaum on the birth of a granddaughter to Rebecca and Adam Abergel

Ronnie and Jeffrey Eisman on the wedding of Shelley to Leor, son of Shmuel and Pesi Friedman of Staten Island

Gila Roschwalb on her Aliyah to Eretz Yisrael

Grandparents, Sheila and Barry Glanzman, and parents, Rachel and Michael Lavi on the birth of a boy

Karen and Marc Leiberstein, and Marlene and Stu Horowitz on being chosen as honorees at the YIP dinner

Grandparents, Marlene and Stu Horowitz, and Harriet and Seymour Cooper, and parents, Sara and Daniel Cooper, on the birth of Reuven ben Donniel Elysha

Sandi and Howie Nayberg on the engagement of Ariella to Eli Shulman, son of Sharon and Sandy Shulman of East Brunswick, NJ

Judy and Abe Alper on the engagement of their daughter, Ariella to Rafi Motechin, son of Roz and Bentzion Motechin

Sandra and Steven Katz on the engagement of their son, Nathan to Sara Bistritz, daughter of Nina and Jerome Bistritz of Miami Beach, Florida

Inbal and Elad Elkayan on the Bar Mitzvah of

their son, Nadav

Moshe and Barbara Cohen on the wedding of their daughter, Michele, to Jonathan Lustbader, son of Sharon and Eddie Lustbader

Rachel and Jeff Lichtman on the engagement of their daughter, Aliza, to Yehuda Brick, son of Rabbi Menachem and Leah Brick of West Hempstead

Grandparents, Aileen and Ben Kirschenbaum, and parents, Josh and Shanee, on the birth of a boy

Condolences

Robert Roschwalb on the loss of his mother, Regina Roschwalb

Sara Grun on the loss of her father, Ira Gross, Yitzchak Meir Ben Benjamin Zev

Bud Levy on the loss of his brother, Jordan Levy, Kalman Yaakov Ben Aharon Yechezkel

Sherri Malc on the loss of her mother, Esther Goodstein

Harold Kriegsman on the loss of his mother, Rose Kriegsman

Douglas Mund on the loss of his mother, Inge Mund, Chana bas Shimon

Joanne Mlotok on the loss of her father, Robert Kerschbaum

May the Omnipresent console you among the mourners of Zion and Jerusalem.

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JUNE 2017

6/10/2017 MOSKOWITZ (AUFRUF)

6/10/2017 OSSIP (AUFRUF)

SEPTEMBER 2017

9/2/2017 LIEBERSTEIN (AVA'S BAT MITZVAH)

9/9/2017 FRIEDMAN (ZIPORRA'S BAT MITZVAH)

9/23/2017 BRANDLER (AVI'S BAR MITZVAH)

NOVEMBER 2017

11/18/2017 BRUNNER (HALEY'S BAT MITZVAH)

MARCH 2018

3/17/2018 FLOUMANHAFT (ETHAN'S BAR MITZVAH)

OCTOBER 2018

10/1/2018 HELPRIN (YAHRZEIT)

NOVEMBER 2018

11/10/2018 KAUFMAN (YISHAI'S BAR MITZVAH)

FEBRUARY 2019

2/2/2019 GROVER (JOSHUA'S BAR MITZVAH))

To reserve, remove or correct a date on the Shul calendar, please contact Office Manager, Rivkah Itzhaky by e-mail at "officemanager@yiplainview.com," or at 516-433-4811 extension 100.

No food may be brought into the Shul by anyone for any purpose or event without the knowledge and approval of Abe Alper.

All kiddushes must be paid in full, one week in advance except for a bris or a baby naming.

If you are making a meat kiddush, you must be available to receive deliveries of food and equipment. Speak to Abe Alper for details.

The Board of Trustees and a vote of the Membership, in keeping with current law governing minors and drinking, adopted the following Shul policy:

It is the policy of the Shul that there be no consumption of alcohol by anyone under 21 years of age on synagogue premises or at synagogue events.

Your support in maintaining this policy is appreciated.

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