

A Publication of Congregation Knesses Yisrael

HALACHA V'HALICHA... By Rav Chaim Schabes

In the beautiful *b'racha* that Bil'am said over Bnai Yisrael, we are praised as a lone nation that does not subscribe to the matters that other nations consider as important. Rav Elchonon Wasserman HY"D explained this *pasuk* **לא יתחשב** וכן עם לבדד ישכון ובגרים לא יתחשב, that the difference between an **עם** and a **גוי** is that an **עם** is a reference to a group of people that become united through their spiritual heritage and principles, as opposed to a **גוי**, which is a nation that became conglomerated based on geographical proximity. Am Yisrael stands forever, only because we are an **עם**, and therefore we must stand alone, and that is the only special thing about us, but as a **גוי**, a nation founded around a piece of terrain, we have no merit to eternity, **לא יתחשב**, we have no importance at all. Eretz Yisrael for us is nothing other than the place where we can perform in the best way the will of HKB"H and fulfill the **מצוות התלויות בארץ**, but we must not consider that it is the land of Israel that turns us into a nation.

Although we know that over any of the five types of grain (wheat, barley, oats, rye and spelt) there is a special *b'racha* of *mezonos* when they are processed either by the method of baking or by means of cooking them, and turning them into what is called in *halacha*, a "*ma'aseh k'deira*" (cooked grain food), the proper *b'racha* over raw grain is *ha'adama* (OC 208:4); the only exception to this rule is raw barley grain, over which there is a large dispute if *shehakol* is said, or maybe no *b'racha* at all (Rama ibid). If the whole grains are cooked lightly in a way that they retain their form, the *b'racha* would still be *ha'adama*, unless they were cooked so long and end up turning into a paste, as if they were mashed, then it is considered a *ma'aseh k'deira* and then the *b'racha* would be *mezonos*. If the grain kernels were either chopped or milled (the bran was taken off from them), the cooking process would cause that they should stick to each other, and the *b'racha* would be *mezonos*. Some of the practical applications of these *halachos* are: for cooked barley like in cholent or soup, the *b'racha* is *mezonos*, because our barley is milled. Hot cereals are made from chopped grain, and therefore the *b'racha* again is *mezonos*. Whole kernel dry cereals, like puffed wheat (Sugar Crisp), since they do not stick to each other, the *b'racha* is *ha'adama*. Wheat germ is toasted, and the *b'racha* is *ha'adama*, regardless whether it is toasted with or without honey. Granola and granola bars, their *b'racha* is a dispute among the *poskim*. Some say that since the oats stick to each other, the *b'racha* is *mezonos*, while others believe that since the sticking to each other is not because of the process of cooking, but rather the result of the honey and sweeteners applied to it, it is therefore in essence just roasted oats "glued" with sticking agents, and therefore the correct *b'racha* would be *ha'adama*. The *b'racha acharona* after eating one of these grain products on which we say *ha'adama* is a big problem in *halacha*, because they belong to the seven species that Eretz Yisrael was praised with, so that **בורא נפשות** would not be correct, and saying **על המחיה** would also not be appropriate, for the same reason we don't say *mezonos*; **על העץ** is also obviously incorrect. What would theoretically sound like the right format would be **על האדמה ופרי האדמה**, except that there is no such *nusach* mentioned by our *chachamim*! Many *poskim* say that therefore one should preferably not eat an amount that would demand a *b'racha acharona*, other than during a meal in which one ate bread (in which case we would not have to make a *b'racha rishona* either). If one did eat from them enough to require a *b'racha acharona*, one should say *borei nefashos*.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

In this week's haftara (Michah 5:6-6:8) Hashem, through the navi Michah, calls the Jewish people to a 'trial' to accuse them of ingratitude. The navi relates some of the wonderful good that Hashem did for His people, such as sending them Moshe, Aharon and Miriam to save them from Mitzrayim, and saving them from Bil'am. And what do the people do in return? They rebel against Hashem by sinning! The Abarbanel asks, with all of the great and wondrous miracles that Hashem had done for the Jewish people, such as the plagues in Egypt and the splitting of Yam Suf, why was the story of Bil'am chosen as an example of the great kindness shown to the Jewish people? He answers that if you look closely at each phrase that the navi uses, each one is actually a hint of the many great things that were bestowed upon the people starting with their miraculous exodus from Mitzrayim. For example, mentioning Moshe hints at the Manna that they ate throughout the years in the desert in his merit. Through Aharon's merit, the clouds protected them. Miriam was responsible for the water they drank. These and other miracles continued all through their 40 years in the desert and beyond! In fact, when Bilaam wanted to curse them, Hashem made sure that not only would he not succeed, but he also would be forced to publicize the demise of all the other nations that wanted to destroy the Jewish nation, putting fear in their hearts even as the Jews entered Eretz Yisroel. And because all that is needed for wise people to remember things they forgot is just a reminder, the Navi used this technique to jog their memory of these miracles, and once reminded they will continue to reminisce on all the other great things Hashem did for them. Perhaps there is another explanation. Rav Shmuel bar Rav Nachman comments (Yalkut 554) that this is one of three times that Hashem came with strong complaints to the Jewish people. Each time, the Goyim saw what was happening and were happy because they were sure that Hashem would destroy them! But each time, when Hashem sees their joy, He turns His words of wrath into words of comfort and good. This of course is similar to what happened to Bilaam when Hashem turned his curses into enduring blessings for His people.

LESSONS FROM OUR GEDOLIM: An indigent man approached R' Mendel of Riminov, seeking a charitable contribution. After pouring out his tale of woe before the Rebbe, the Rebbe presented him with a sizable sum, and sent him on his way. A few minutes later, the Rebbe sent his aide to the pauper, and instructed him to give another sizable gift to the man! He then explained to his perplexed disciples: "I was so moved by the tale of woe, that I felt truly grieved, and gave the man a contribution to ease my pain. I later realized that while I may have alleviated my pain, I did not give Tzeddaka with the intent of giving it to fulfill a Mitzvah (but rather to satisfy my own need); I therefore sent another sum, to properly fulfill the Mitzvah..."

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

מערב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"נ
9:18	6:15/8:03	9:13	7:00/8:50	8:33	7:00/8:18	7:15/8:15

SHIV'A ASAR B'TAMMUZ Tuesday, Shacharis 6:50, Mincha 8:02, Ma'ariv 9:02; Fast begins 4:16AM, ends 9:17PM

JULY 4th, Wednesday, Shacharis 7:45

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Mo 8:19, We-Th 8:18, next Fri 7:00/8:17 (candles 7:15/8:14)

KNESSES KNEWS

MAZEL TOV! to Rabbi and Mrs. Ya'akov Shapiro on the marriage of their son Meir to Shaindy Jacobovitch
MAZEL TOV! to Mr. and Mrs. Yissocher Heinemann on the marriage of their son Shmuel to Chasida Friedman

KOMMUNITY KORNER

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

AVOS U'BANIM Shabbos 5-6PM at Tefilla L'Moshe, 35 Brockton

SHABBOS MINCHA at Tefilla L'Moshe, 1:40PM (also Sunday), **MAARIV** daily 40 min. after shkiya; **SUN SHACHARIS** 7:30 & 8:30

DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:45...

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM... **NEW MINCHA** 8:00PM Mon-Thurs at Zichron Yehuda

TEHILLIM FOR LADIES 8:30PM Tuesday at Willner (19 Bedford Ct)...

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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 (Chaburah).zz

Maseches Kiddushin (by R' Apter) daily 1 hour before Shacharis; Ahavas Chesed (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael

Minchas Chinuch Sun. 8:30PM; Nefesh Hachayim Thurs. 8:45PM; by R' Bronspiegel at Zichron Yehuda;

Ladies Shiur: Shabbos 5PM, Rabbi Eliezer Zabrowsky, at Zabrowsky, 1 Bedford

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

The words of Bil'am's nevu'a that appear in this week's *parasha* are some of the most beautiful in all the Torah. Chazal tell us that it is better for Am Yisrael to receive words of criticism from Moshe than the sweet, beautiful blessings of Bil'am; but it is certain we can learn quite a bit about the relationship between Hashem and His people from the words that came out of the mouth of this gifted and very spiritual *rasha*. In the second *b'racha* we find the Nation of God compared to a "re'em", sometimes translated as a buffalo, or unicorn, a beast whose horns are its prized asset. S'forno understands this metaphor as teaching us the way in which Am Yisrael deals with its enemies: the Jewish People "pushes" away other nations as does the mighty "re'em". Rather than devouring them, as would have been the case had the *pasuk* compared us to a lion, who tears its prey, the intent was that we succeed over our enemies by pushing them out of the way (he quotes Tehillim 80:9 as a proof to this intention). S'forno cites the three choices given by Yehoshua to the nations of Cana'an (brought by the Yerushalmi in Shevi'is). The intention, says the S'forno was to offer even these decadent, idolatrous and child-sacrificing nations the chance to leave peacefully, or do *teshuvah* and recognize Hashem. Ultimately, they were bent on warring with Am Yisrael. But it didn't have to be this way. This is yet another example of a common thread found throughout S'forno's *perush* on the Chumash. Hashem desperately wants the sinner to return to Him. He quotes Yechezkel's soaring language: **כי לא אהפץ במות המת**, I do not desire the death of the wicked, but their return. Am Yisrael came into Eretz Yisrael as a "re'em" to offer the *goyim* the choice to leave, or do *teshuvah* and accepting the 7 *mitzvos* of Bnei Noach. But the intent was not to march in killing, as a lion. Only after they refused the other options did the Jewish people need to resort to war. But even so, after the war, we did not use the 7 nations for our own purposes of labor, or servitude. That, too, would have been like a lion, who devours after he tears, and kills. No; Am Yisrael was forbidden to have any economic benefit from nations which chose not to make peace with us. We are meant to be a lofty nation, bringing other nations and people to a true understanding of what the Creator expects of, and desires for, man.

ON LANGUAGE... By R' Moshe Orlian

The "curse" of **טובו אהליך יעקב** continues in the very next *passuk* with **כְּאֵהָלִים נטע ה'** (BaMidbar 24:6). In this latter *pasuk*, **כְּאֵהָלִים** has a *chataf-patach* under the א rather than a *cholam* or *kamatz katan*. This is because, as Rashi points out, the word **אֵהָלִים** in this *pasuk* is the plural of the word **אֵהָל** ("a-HAL"), a kind of fragrant plant (translated as aloe), and is not from the word **אֵהָל** ("O-hel"), which means tent. The word **אֵהָלִךְ** in the earlier *pasuk*, however, does have a *cholam* under the א and refers to tents. Interestingly, one of the other references to aloe cited by Rashi is **מֵר וְאֵהָלוֹת** (Tehillim 45:9). Thus, we see that **אֵהָל** is one of those words the plural of which can be both masculine and feminine, **אֵהָלִים** or **אֵהָלוֹת**. Another example is the word **חצר**, courtyard, which can be either **חצרים** or **חצרות** in the plural form.

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

ויהיו המתים במגפה - The Torah tells us that 24,000 people died as a result of a *mageifah*. Rashi, on 25:5, brings down that Moshe commanded each *dayan* to execute 2 people. If we do the math, however, that would have resulted in close to 200,000 executions, or nearly 20% of Bnei Yisrael. Rambam explains, therefore, that Moshe's command to the *dayanim* was never fulfilled. When the plague began, killing Bnei Yisrael indiscriminately, Moshe commanded the *dayanim* to execute the sinners. However, Pinchas's act of *kana'us* halted the plague before the *dayanim* could act, and ultimately only the 24,000 sinners died, **בידי שמים**.

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