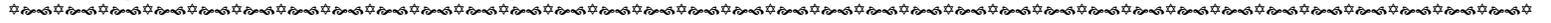


HALACHA V'HALICHA... By Rav Chaim Schabes

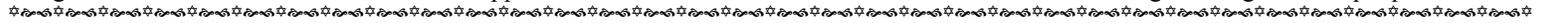
During the days of R' Yosef Dov Soloveitchik, when the Russian government wanted to carry out a decree against Jewish education, a meeting was held among Jewish leaders. One of the representatives of the "enlightenment" got up and said that his group has the ability to close down all the Talmud Torahs, but will not do it because of their esteem of the Rabbanim; many of the listeners were impressed. However, the Bais Haleivi got up and said: "you are just like the wicked Bil'am"...and he explained: Bil'am said to Balak's messengers "even if he will give me a house filled with gold, I will not go against Hashem's word". It sounds positive, but even here Bil'am's evil character is evident. This may be compared to a person who was challenged to slap the King on his face, and who responded, "even if you will give me lots of money, I won't do it". If they would ask someone to carry a mountain on his back, he will surely not answer, "even if you give me ... I will not do it" - he can't! But Bil'am was saying - I could act against Hashem's will but I will not, which is *k'firah*! Said the Bais Haleivi, you think you could bring such calamities over the Torah if you wanted to; you are just as mistaken as Bil'am was.

Rav Moshe writes (IG" M YD 1:173) that there is no prohibition to play Hashem's name on a recording, but one must be careful that when he plays it, it should be in a clean place, because the listener(s) will be thinking about what is being played. Be'er Moshe (4:91) disagrees and holds that anyone who plays Hashem's name is causing that the name should be heard in vain, and he writes that such a person is definitely not a *y'rai* Hashem, because he plays Hashem's name. One is not allowed to record *p'sukim* to listen to the tune for pleasure, as the Gemarah says that the Torah puts on sackcloth and complains to Hashem "your children have turned me into a musical instrument that jokers play with". Rav Moshe ZT" L writes (ibid) that he does not know what the basis is for the *hetter* that so many record and play words of Torah; he writes that many possibly hold that since it is not a person singing, rather a machine-recorded sound, it is permitted, but he really does not hold of this, and *ba'alei nefesh* should be *machmir*, since it is a clear *issur* in the Gemarah. It is possible that *b'rachos* fall into this prohibition also, as the Gemarah (Shabbos 115) says that *b'rachos* are like words of Torah, and so too words of Torah *sheb'al peh* (IG" M YD 2:142). When one hears a *b'racha* on a recording, he may not answer Amen (Be'er Moshe 4:91). If one makes the recording to make it easier for children to learn, it is permitted. The same is true if the recording was made to remember his wedding (ibid). Even though there is no prohibition known for erasing Hashem's name from a recording, nevertheless, it should possibly not be done, because it appears like erasing Hashem's name. Therefore, if necessary, one should erase through a *g'rama* (indirectly). If a woman is in the hospital, and she cannot hear *havdalah* from someone there, she should hear it through the telephone, and answer Amen. One should not be *yotze birchas hamazon* and *k'rias sh'ma* over the phone or microphone (IG" M OC 4:91,4). Be'er Moshe (6 Kuntres Elec. 17) holds that one cannot be *yotze* through a *b'racha* that is said either through the telephone or microphone. He writes that one may answer Amen only if he doesn't have intention to be *yotze*, but if one wants to be *yotze*, he may not answer Amen. Beer Moshe (Kuntres Elec. 15) brings from Rav Henkin in Edus L'Yisrael who holds that a person that hears *shofar, megillah* or *k'rias haTorah* through a hearing aid is not *yotze*, while Minchas Yitzchak (2:113) disagrees, and says that we only find that there may be a problem by *shofar*, because listening to a mixture of the *shofar's* sound together with an echo or a different sound may be a problem, but for *megillah* and *k'rias haTorah* it is not a problem.



THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (**Michah 5:6-6:8**)

In this week's haftara 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 Bil'am 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 Yisrael. 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 Bil'am 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 *tzedaka* 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		
מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"ן
9:19	6:15/7:59	9:18	7:00/8:50	8:29	7:00/8:14	7:15/8:11

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Thu 8:13, next Fri 7:00/8:10 (candles 7:15/8:07)

KNESSES KNEWS

RABBI SCHABES can be called and messages can be left at the following mobile phone number: **(845) 709-5949**. Messages will be listened to at least twice a day.

KOMMUNITY KORNER

NEW SUNDAY MORNING SEDER at Zichron Yehuda, Shacharis 7:30 & 8:30, breakfast, seder 9:30-11:30, chavrusa, chaburos, shiurim
MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861
SHABBOS MINCHA at Tefilla L'Moshe, 1:30/5:00PM (Sun. 1:30), **MAARIV** 40 mins. after *shki'a*/9:45PM; **SUN SHACHARIS** 7:30 & 8:30
DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM; **MINCHA** Mon-Th 8PM at Zich. Yehuda
SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Sun-Thu, 15 mins. before *shki'a*, at Tefilla L'Moshe
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com
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 Sanhedrin (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: Shabbos 5:00PM, by Mrs. Tammy Eckstein, at Eckstein, 3 Karen Gate
 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)

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

The words of Bil'am's nevu'a that appear in this week's *paresha* 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 Canaan (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 *teshuva* 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: **כִּי לֹא אֲחַפֵּץ בְּמוֹת הַמֵּת**, 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 *teshuva* 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 **בְּאֵהָלִים נָטַע ה'** (BaMidbar 24:6). In this latter *pasuk*, **בְּאֵהָלִים** 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 **אָהֶל** ("O-hel"), which means tent. The word **אֵהָלִים** in the earlier *pasuk*, however, does have a *cholam* on 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 **חֲצָר**, courtyard, which can be either **חֲצָרִים** or **חֲצָרוֹת** in the plural form.

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

וַיְהִי הַמָּוֶת בַּמִּגְפָּה - 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 Bnai Yisrael. Rambam explains, therefore, that Moshe's command to the *dayanim* was never fulfilled. When the plague began, killing Bnai 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, **בִּידֵי שָׁמַיִם**.