

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

Rashi brings from the Midrash that the nations make fun of us because of the *chukim* that we do, since these have no logical reason behind them. Rav Laib Gurvitz ZT"l asked that there is a seeming contradiction in the *pasuk* in Vaeschanan: **ישמעון את החוקים האלה כי היא חכמתכם ובינתכם לעיני העמים אשר**, that the nations attribute our wisdom and understanding precisely to the practice of *chukim* which do not follow any human logic! The answer is, that initially, they mock at us because of these practices, but after they see the result of those who follows those seemingly foolish practices, how B'nai Yisrael become elevated morally and spiritually, they must admit that there is wisdom behind them.

One is not allowed to follow the ways of the idol worshipers; some Rishonim learn this from the *pasuk* of **ולא תלכו בחקות הגוי** (Rambam SH"m Lo Sa'ase 30 and Chinuch 262), while others count it as two *lavin* because of **בחוקותיהם לא תלכו** (B'hag, Yeraim 313). Shulchan Aruch (YD 178) writes that one is not allowed to wear clothing that is specifically worn by the *goyim*, and Ram"i explains that that is referring to clothing that they use for the intention of *pritzus* (immorality), like wearing red clothing. The Shach says that it is not the way of *tzni'us* to wear red clothing, and brings from the Maharik that black is a color of humility. Wearing specific clothing that is just an arbitrary custom, without any special reason, may fall under the category of *darchai haEmori* and may have to do with their idol worshiping. However, if it has a benefit, for example, all doctors should wear white clothing for identification, it is fine (Ra"ma). One who finished eating and left over some pieces of bread on the table may not bring a loaf of bread to the table because that was the custom of the idol worshipers (YD 178:3). If a loaf was left on the table, though, some say that one does not need to remove it (Shach 5), while others hold that one should remove it (Magen Avraham 180:2), but on Shabbos everyone agrees that it is not necessary (MB 5). There were places that had a custom to set a table with food the night after a Bris Milah, and that falls into this prohibition, because idol worshipers also had this practice (Ra"ma ibid). Shach (6) says that to make a *se'uda* the night before the Bris Milah is permitted, as a *minhag*, but it is not considered a *se'udas mitzvah* (MB 551:62). There are many more practices that fall into this category. The Chinuch (262) holds that it is prohibited to go to circuses and theaters because of **בחוקותיהם לא תלכו**, and Rav Yaakov Kamenetzky ZT"l said that this refers also to our circuses (B'mchitzas Rabainu pg. 96). One is not allowed to slaughter and spill the blood into a pit, because this was done for *avadah zarah* (YD 12:1). Many who fast on *erev* Rosh Hashanah are careful to eat before *alos hashachar*, to avoid the practice of the *goyim* to fast on the eve of their holiday (Ram"i OC 581:2). One should not specifically request a white rooster for *kaparos*, but if he is given a white one, it is fine (MB 605:4). There are those who say that walking without one's head covered is **חקות הגוים** (Bach and Taz OC 8:3, and MB 2:11); even those who argue, agree that doing a *mitzvah* with the head uncovered is **חקות הגוים** (N'ta Sorek OC 2), and Chasam Sofer (CM 191) writes that to *daven* with the head uncovered is **חקות הגוים**. To play musical instruments in *shul* during *davening* is prohibited because of **בחוקותיהם** (Maharam Shik YD 165, Melamed L'hoel OC 16). The *bimah* must be in the middle of the *shul*, not in the front, bec. of **בחוקותיהם** (Divrai Malkiel 5:234, Lvushai Mordechai OC 2:86). A *sh'liach tzibur* should not wear a black robe (Mirkeves Hamishne, Hakdamah). Some prohibit making a *chupah* in *shul* bec. of this reason (Yehuda Yaale OC 38). Flowers in a *bais hakevaros* (Minchas Elazar 4:61, Minchas Yitzchak 1:31) and *availim* wearing black (Geshet Hachayim 1:161) are also considered **חקות הגוים**.

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**THOUGHTS ON THE HAFTARA ...** By Rabbi Yaakov Shapiro (**Yeshaya 66:1-24**)

The Gemara (Megillah 31a) tells us that when Rosh Chodesh falls on a Shabbos we read the *haftara* of **והיה מדי חדש בחדשו** referring to the next-to-last *passuk* of the *haftara*. The navi chastises the people about their actions and attitude: of what value are Korbanos brought to the Bais HaMikdash while at the same time the owners are participating in all sorts of *avoda zara*? Is that what Hashem wants? The navi goes so far as to compare such actions to committing murder!!! The navi continues to warn of the terrible punishments awaiting the *reshaim* who continue their evil ways, and at the end of the *haftara*, tells how all the *goyim* will ultimately come to the Bais HaMikdash every Rosh Chodesh and Shabbos. Yechezkel (40:1-3) also mentions Rosh Chodesh and Shabbos as a time the *goyim* will come to praise Hashem at the Bais HaMikdash. Of all the *chagim*, the navi specifically mentions only Rosh Chodesh and Shabbos. Why? It appears that in the time of the neviim the *Yiden* would especially seek out Hashem by either going to the Bais HaMikdash or the navi on Rosh Chodesh and Shabbos. We see this also in the *haftara* of *parashas* Vayeira (Melachim II 4:23), where the husband of the Shunamis asks her why she has chosen to visit the navi on a regular weekday, saying "today is not Rosh Chodesh or Shabbos". Of course Hashem is available to us at all times; but Rosh Chodesh and Shabbos have an **extra** something that helps those looking for an extra 'push'. This is still true today; of course we must be satisfied with our Shuls and Batei Midrash, and on what better day to remind us of this great opportunity than on.... Shabbos - Rosh Chodesh!

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

**על מן הסלע** - In a literal way, the middle letters of each letter in the word **סלע**, when fully spelled out, spell **מים**. Similarly, in the phrase **לויים ישראל**, the middle letters of the letters of **ישראל** spell **לויים**.

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**LESSONS FROM OUR GEDOLIM:** A man once came to R' Eliyahu Lopian and said, "I did something terrible to you and I've come to ask your forgiveness." R' Eliyahu replied: "I can say the standard **לך מחזור**", if you wish; but since you claim to have done something terrible, I'm afraid that wouldn't suffice. I suggest that you come back again in two weeks." The man returned at the appointed time; R' Eliyahu greeted him enthusiastically, saying, "I forgive you with my full heart and soul!" Perplexed, the man asked what had changed in the two weeks. R' Eliyahu explained: "During these weeks I increased my study of *Mussar* on the subject of forgiveness and the evil of bearing a grudge or harboring ill will. This enabled me to forgive you with total sincerity!"

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## SHABBOS SCHEDULE - KNESSES YISRAEL

### שבת

### ערב שבת

מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ג
9:23	6:15/8:03	9:14	6:50/8:30	8:33	6:45/7:00/8:18	7:03/7:15/8:15

**JULY 4<sup>th</sup>** Monday, Shacharis 7:45

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:15; **MINCHA/MAARIV** Sun-Thu 8:18, next Fri. 6:44/7:00/8:16

### KNESSES NEWS

**MAZEL TOV!** to Rav and Rebbetzin Chaim and Devorah Schabes on the birth of a granddaughter, to Tzvi and Esti Schabes

**MAZEL TOV!** to Mr. and Mrs. Shimon and Mindy Lipschitz on the birth of a granddaughter, to Eli and Shani Cohen

**MAZEL TOV!** to Mr. and Mrs. Avrohom and Esther Goldwasser on the forthcoming marriage of their daughter Leah to Mordy Mandel

**MAZEL TOV!** to Rabbi and Mrs. Moshe and Saura Schlusberg on the birth of a granddaughter, to Yehoshua and Shani Schlusberg

**JULY 4<sup>th</sup>** special breakfast and shiur following davening, Rabbi Yaakov Mashinsky, "Jewish Independence"

**PEREK IN THE PARK** shiur for women, Shabbos 4:15PM, at Frank (backyard) 691 Union Rd., children welcome (Brachos party)

### COMMUNITY CORNER

**TASTE of TANYA** in 25 Minutes, by Rabbi Weinstein, Shabbos, 75 minutes < candle-lighting time, followed by a *shiur* in Rambam by

Yehuda Eckstein, followed by Mincha and *seuda shlishis* – all are invited

**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"ג; **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. 1:40, daily 7:45; **MAARIV** daily 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30;

**MA'ARIV** at **KNH**, Mon-Thurs 8:30PM;

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@verizon.net)

**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)

### ONGOING SHIURIM

**Daf Yomi:** 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

**Maseches Kesuvos** (by R' Apter) daily 1 hour before Shacharis;

**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 5PM, by Rabbi Eliyahu Kirsh at Abramowitz, 479 Viola Rd.

Mondays new time 8:15PM, **Sefer Shmuel II**, 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)

PARSHA PEARLS: **לֹא הֵאֱמַנְתָּ בִּי**: The words used in condemnation of the 'sin' of Moshe and Aharon are harshly damning: "You didn't

believe in me!" We find similarly horrific descriptions elsewhere: **אֲשֶׁר מִרִּיתָם פִּי**, "You rebelled against my words"; **אֲשֶׁר מֵעַלְתָּם בִּי**, "You

committed a trespass against me" and others. And what was the great and terrible sin for which the greatest leaders in our nation's history

are so severely castigated? **לֹא הֵאֱמַנְתָּ בִּי לְהַקְדִּישׁ אֶת שֵׁם ה'**, "You failed to perform a *kiddush Hashem*". Not *chas v'shalom* that they caused a *chillul*

Hashem; Moshe and Aharon could never be responsible for desecrating His name. Rather, *they failed to perform a Kiddush Hashem!* How

often do we encounter situations where we can make a *kiddush Hashem*, and fail to do so? How often do we unfortunately even cause a

*chillul Hashem*? **מִה נִדְבַר מִה נִצְטָדֵק?** How careful we must all be in each of our actions!

ON LANGUAGE... By R' Moshe Orlian

The water-ashes mixture from the **פָּרָה אֲדוּמָה** is referred to as **מִי נִדְדָה** (B'midbar 19:9). Rashi explains that the root of **נִדְדָה** is **יָדָה**, meaning "to

throw", referencing the fact that the mixture is sprinkled. A similar usage is found in Eicha (3:53) – **וַיִּדְדֵן אֲבֹן בִּי**. According to this, the **נ** of **נִדְדָה**

is not a root-letter and furthermore, through the interchangeability of the **ד** with a **ז**, it appears to be related to the root **יָזָה**, which actually

means "to sprinkle". Others, Ibn Ezra included, claim that **נִדְדָה** is from the root **נָדַד**, "to distance". The association here is that the **מִי נִדְדָה** is

sprinkled on a **טִמְאָה**, who is distanced from the *kahal*.

MORE PARSHA PEARLS: **אֲזַן יִשְׂרָאֵל**: The well had been with them for nearly 40 years, and not once did the Jews sing its praise,

*until it was taken from them and then returned*. Rabbi S. Gold, a RA" M in Yeshivas RSRH, once commented how a multitude of people

would likely rise to witness the dawn if they were told that the sun would rise in the west that morning, yet few do so to witness the sun rise in

the east each day – though surely it is no less a miracle of Hashem! How unfortunate it is that we take the miracles which we encounter daily

for granted, and fail to adequately offer thanks for them. We must not wait until they are taken from us before we recognize their worth.

Proper gratitude should be expressed each and every day.