

HALACHA V'HALICHA... By Rav Chaim Schabes

The *gemarah* says that we can learn from Hashem's command not to oppress the nation of Mo'av that Hashem does not withhold a deserved reward, even if it is only for a more proper form of speech. Lot's older daughter called her son - Mo'av, which means "from father", thus making it obvious that this son was given birth by her father, and therefore Hashem just said not to oppress them, but they may otherwise start up with them. However, the younger daughter, who called her son Amon, which means "from my nation", used a more delicate language in referencing the source of her son, and therefore she was rewarded that her descendants should be fully protected, and B'nai Yisrael were not allowed to start up with them in any way.

An obvious question is how could the daughters of Lot stoop so low and exhibit pride over their immoral actions and publicize it by giving their sons names reminiscent of their story? Moreover, the older one, who called her son Mo'av, merited having the kingdom of David *hamelech* descend from her! Rav Moshe Feinstein ZT"l related that a person in his community in Luban, Russia got sick with a very strange sickness, and his tongue got swollen. When his sickness reached an advanced stage, and Rav Moshe came to visit him, he requested that everyone go out, and he told the Rav the reason for his sickness. He said that the week they had read about Lot's daughters he was bothered by this question and he spoke about them in a derogatory way. That night, Lot's daughters came to him in a dream, and they said, that since they were from Avraham's family, people would not have suspected them of immoral behavior, and they could have covered up the whole story by saying that their pregnancy was a miracle. They could have said that they got pregnant from Hashem's *sh'chinah* (divine presence), and could have started a new religion, as others did later. But they gave these names to establish for posterity that a woman gets pregnant only from a human being, and that is the reason they merited that the true *mashiach* should come from them.

Since Tish'a B'Av falls on Thursday this year, one may do **laundry** and take haircuts on **Thursday night**, *motz'ei* Tish'a B'Av. If there would be a problem in pushing off one's bathing *l'kovod* Shabbos until Friday (not enough hot water), then even bathing would be permitted on Thursday night. Eating meat, drinking wine and listening to music is only permitted after *chatzos* of Friday.

Erev Tish'a B'Av. There is a prohibition to learn Torah as on Tish'a B'Av itself, starting from *chatzos* of Wednesday. We eat a meal before the *se'uda hamafsekes*, then, at the meal immediately before the *ta'anis* we eat only bread, dipped in ashes, a hard-boiled egg(s), and water (raw fruits are permitted without a limit on their quantity), all while sitting on the floor. If there is a need, one may sit on a pillow for this *se'uda*. We make sure not to have a *zimmin* for *bircas hamazon*, and if we might want to eat or drink after *bentshing*, it is preferable that we explicitly state that we are not yet ready to accept the fast with the *bircas hamazon*. There is no need to remove one's shoes during the *se'uda*, nor is there a restriction on sitting on a chair until sunset.

On **Tish'a B'Av** itself there are limitations to what material of Torah one is allowed to learn; nevertheless, the obligation to learn Torah is in place, obviously restricted to the permitted Torah material. Regardless, one is not allowed to read things that will distract his mind from the *avails* like newspapers or magazines, science and general history books, and although after *chatzos* one is allowed to look at a book, etc. however, one would not be allowed to study even then, and even more so if one enjoys reading or studying them (Aruch Hashulchan YD 384:9). As opposed to other fast days, when one is allowed to rinse his mouth with water, if the bad taste makes him uncomfortable, on Tish'a B'Av one is not supposed to even rinse their mouth, unless it will cause great distress. Even then, only water is allowed, and not mouthwash, and one should be careful to bend down while rinsing, so that no water is swallowed. Medicines that have a bitter taste may be swallowed without water. Washing in the morning is permitted only until the end of the fingers, and the same applies when leaving the washroom. When cooking, if one has to wash the food under water, it is permitted. Although the use of perfumes and creams on Tish'a B'Av is not permitted, deodorant is OK. Sitting on a chair is permitted only after *chatzos*, and doing work also should be postponed till after *chatzos*. Even housework, as well as cooking for after the *ta'anis*, should preferably not be done till after *chatzos*, but what is needed to feed the children is permitted even before. There is a custom to clean up and straighten the house after *chatzos*, in order to strengthen our belief in the coming of Mashiach, because it is written that on the afternoon of Tish'a B'Av the Mashiach is born, may we see him soon in our days. One is not allowed to greet his friend on Tish'a B'Av, and if someone who is not aware of the prohibition does greet him, we answer in a low tone. One is allowed to give a blessing to his friend, and therefore it is permitted to wish Mazal Tov, and even shake someone's hand, because it is not considered a greeting. One may not bring a present to a *bris*, or even give his word that he is going to do so, because that is considered a greeting. **כל המתאבל על ירושלים זוכה ורואה בשמחתה.** One should limit his speech during this day, and also refrain from walking and joining groups of people, because this causes laughter and lightheadedness, and one should be careful from showing happiness, laughter and any type of mockery; an exception to this would be taking part in a *bris milah* after *chatzos*, when it is proper to be happy with the *mitzvah*.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (**Y'shayahu 1:1-27**)

This week's haftara, which is taken from the very beginning of *sefer* Y'shayahu, is always read the Shabbos before Tish'a B'Av. The scathing rebuke delivered by the navi contains some of the strongest *tochacha* in all of Tanach. The evil actions of the Jewish people are described in many ways, and ultimately the navi uses Sodom as the comparison. The navi first compares the punishment that the Jewish people deserved to that of the city of Sodom, i.e., total destruction: **כסדם היינו לעמורה דמינו**. It is only through Hashem's infinite mercy that the Jewish people are spared this utter destruction. What have the people done to deserve such a drastic punishment? The navi seems to answer the question in the very next *pasuk*: **שמעו דבר ה' קציני סדם**. Apparently, their actions were so similar to those of the people of Sodom did that the navi saw fit to call them **קציני סדם**! The navi chose the people of Sodom for comparison because they represent the epitome of evil. The S'forno comments in *parashas* Lech Lecha, for example, that despite the wickedness of the people of Canaan, as chronicled throughout Chumash, Avraham Avinu still preferred to live amongst them rather than in Sodom. The *mefarshim* enumerate the many sins of Sodom, including idolatry, immorality, robbery, and as we know well from the many Midrashim we heard as children, their horrible treatment of the indigent. The navi Y'chezkel (16:49-50) adds one more to the long list: haughtiness. The Malbim explains that this final sin can be seen as the source of all the others. The people of Sodom had no need to rob people; they had plenty of wealth. Nor did they have a pressing need to hoard for the future; their land was fertile as well as rich in natural resources, and they enjoyed a peaceful existence. But their system of justice and overall life philosophy, motivated by their haughtiness, caused them to commit their evil acts. Let us all use these days leading up to Tish'a B'Av to reflect on our daily lives and correct them so that we may merit the promise of the navi: **ציון במשפט תפדה ושביה בצדקה**.

LESSONS FROM OUR GEDOLIM: When the Chozeh of Lublin became ill with his final sickness, some of his detractors were joyous, and declared that they would celebrate his passing with festivities. When this was told to him, he laughed. "They'll 'celebrate' my passing with tears and mourning!" he predicted. He died on Tish'a B'Av...

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

מערב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ן
9:10	6:15/7:50	9:24	6:50/8:20	8:20	6:36/7:00/8:05	6:54/7:15/8:02

EREV TISH'A B'AV Wednesday, Mincha 7:26PM, Fast begins 8:16PM, Ma'ariv 8:51PM,
TISH'A B'AV Thursday, Shacharis 7:45AM, Chatzos 1:03PM, Mincha 1:38/7:45, Ma'ariv 8:45, Fast ends 9:05PM
SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Tue 8:04; next Fri 6:31/7:00/7:59 (candles 6:49/7:15/7:56)

KNESSES NEWS

YOM IYUN FOR WOMEN Tuesday, August 11, 10AM-1PM, "Preparing for Elul", featuring Rabbi Rietti, Rebbetzin Bechofer and Rabbi Hajioff. Program sponsors are needed – please contact Aviva Orlian or Leah Rath

COMMUNITY CORNER

MACHSOM L'FI shiur for women, Monday, July 27, 8:15PM at Becher, 4 Bedford Ct., לע"ן Aharon ben Yosef Dov Lazarus. Tehillim following the shiur, for a *refuah shleimah* for Avraham Yeshayahu ben Malka Rochel
KUPAS EZRA Asifa to be held in the Atrium, Sunday, July 26, 7:30PM, please contact Yossi Lichtenstein
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** 1:30/5:00/נ"ה; **MAARIV** M-Th 40m<shki'a/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; Su-Th 7:30; **שבת** 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40/7:45; Sun. 6:30/7:30/8:15
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net
TORAH TAPE LIBRARY – popular English speakers. Call 426-3790x143 or e-mail to wieders@cch.com for catalog.
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael
Maseches Chullin (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; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **פרקי אבות** 5:45PM
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
Maseches Brachos, Shabbos morning, half hour before Shacharis, by R' Yehoshua Kohl at Kehillat New Hempstead
Maseches Pesachim, Sun. 9:15AM; **Basar B'Chalav**, Wed. 8:45PM, by Rabbi Saperstein, at Cong. Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 5PM, Rebbetzin Devorah Schabes at Schabes, 7 Barrie Dr.
 Mondays 8:40 PM, **Sefer Shoftim (new series)**, 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

Basing himself on an earlier comment of Chazal, S'forno offers a chilling *p'shat* on verse 1:37. Moshe explained to Am Yisrael that Hashem became angry with him at the *chet hameraglim*, and decreed that he not enter Eretz Yisrael **בגללכם**, on your account. S'forno says that this is to guarantee a fulfillment of **לדורות בכיה** (eternal weeping on the night of Tisha B'Av). At first it is difficult to understand what S'forno has in mind. Rav Kupperman provides some additional information: he suggests that we look at what the Ohr HaChayyim has to say on this verse. The Ohr HaChayyim asks: Where do we ever find that Hashem was angry with Moshe over the *chet hameraglim*? Moshe seems to be introducing a portion of blame into the text about which we do not know, **גם בי התאנף ה' בגללכם** ... He answers using a very familiar statement of Chazal (Taanis 29a): "You (Bnai Yisrael) cried for no reason, on the night the spies returned with the report. I will make this night (*Lail* Tisha B'Av) a night of perpetual crying [over the Bais HaMikdash]." The Ohr HaChayyim also references another Gemara (Sotah 9a) but with an important and novel twist that changes the way it is often understood. We are told there that had Moshe entered Eretz Yisrael and helped to build the Bais HaMikdash, no human hands could possibly have touched it. We are familiar with the following line of thinking: Given that Moshe's Bayis could not have been destroyed, had the Jewish people reached the point of severe *chet*, Hashem would have had to [God forbid] destroy the Jewish people instead! In reality, it comes out that by taking His wrath out on the stones and wood of the Bais HaMikdash, we, Am Yisrael were spared (Midrash Tehillim, 79). This part is familiar to many of us. What the Or HaChayyim adds here, and which Rav Kupperman suggests is what S'forno was talking about centuries earlier, is the fact that it was the *chet hameraglim* that kicked all of this into a different realm of *chet* and consequence. Oh, Moshe could have gone in and built the Bais HaMikdash. And were it not for the *chet hameraglim* the Jewish people would not ever have sunken to the same level of *chet*! Moshe's Bayis would have stood the test of time and the Jewish people would still have endured. We were on an incomparably higher level of spirituality. Now that the Jewish people sinned so badly, it became necessary for Moshe to die in the midbar *with them!* Before the sin of the *meraglim* the element of evil could not have increased to the point that Am Yisrael's future would ever have been in the balance. However, now, after the *meraglim*, it really *is* **גם בי התאנף ה'**, Hashem was harsh with Moshe, too. Not because he had a hand in the *meraglim*. But because of **בגללכם**, for the sake of the eternity of Am Yisrael, Moshe, *nebech*, had to die in the desert. Had he entered with the next generation and built a Bais HaMikdash, at some point the increase in the evil quotient would have demanded "payback." That payback would have necessarily meant the end of the Am Hashem, *chas v'shalom*.

ON LANGUAGE ... By R' Moshe Orlian

Among the exhortations in this week's haftara **אשרו המוץ** (Yeshayahu 1:17); these words warrant discussion. The verb **אשר** primarily means "to validate" or "strengthen". Many *mefarshim* in our *pasuk* rely on the secondary meaning of "to guide", although Rashi cites both interpretations. Others say the root **אשר** is identical to **ישר**, "to straighten", which essentially means the same as "to guide" in our context. **המוץ** is almost universally understood to refer to the victim of robbery. Thus, possible meanings of the phrase are "strengthen the victim" or "guide the victim [to seek justice]". That **המוץ** refers to the victim is consistent with **יתום** and **אלמנה**, the others unjustly wronged who are mentioned in the same verse. One *perush*, however, suggests that **המוץ** actually refers to the robber, with the phrase then meaning "guide the robber [back to the proper path]".

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

אהיה לכם לאיש - As Moshe recounts the events leading to the punishment of that generation of B'nai Yisrael not entering the Holy Land, the last letters of these 3 words spell **משה**, hinting to the fact that he himself will also be denied entry.