

A Publication of Congregation Knesses Yisrael

HALACHA V'HALICHA... By Rav Chaim Schabes

ונתתי עשב בשדך ואכלת ושבעת... Humanity's blessing is that one should not need to eat much; rather, he can eat just a small amount, and it will be blessed in his system so that he will become satiated and nourished, as the pasuk says, ואכלתם להמכם לשובע, and Rashi explains, אכול מעט ומתברך במעך. However, for animals all this is not applicable, and therefore the blessing is that they should have plenty of grass to be able to consume for all of their needs.

The Gemarah learns from the word "ביתך" that the mezuzah must be affixed on the doorpost which is to the right of a person entering the room, because we read this word as "דרך ביאתך" which means the way that one enters a room, and a person uses the right foot to go forward into a room. If one affixed the mezuzah to the left doorpost, it is pasul, and one must remove it, repeat the b'racha, and attach it to the right one (YD 289:2. Although Chayai Adam 15:17 writes that one does not repeat the b'racha, most Poskim disagree). If there is only one entrance to a room then there is no question as to which is considered the right side. However, if there is a doorway between two rooms, there is a series of factors that will help us determine which is considered the right side; if there is a door between two rooms which both have doors to the outside, the mezuzah should be placed on the right doorpost as one goes from the room which is used most often and considered the main one (עיקר) (acc. to the Mordechai and Shach 6, not like Taz 289:4). If we cannot determine which is the main room based on their usage, then we follow היכר ציר, which means that the hinges of the door are the indication of the main traffic between the rooms, and the room where the hinges are placed is considered to be the main one, and therefore we must affix the mezuzah to the right post entering that room. The mezuzah should be placed in the first external tefach (3 1/2 in.) so that more of the house should be included in the protection of the mezuzah, and also so that one should immediately meet the mezuzah as he enters the room. It should be placed on the beginning of the top third, which means that one should measure the height of the door, and at the beginning of the top third one places the bottom of the mezuzah so that the complete mezuzah is on the top third; the exception to this rule would be if the opening of the door is too tall, and the mezuzah would then be above one's shoulder, then the mezuzah should be affixed at the height of most people's shoulder. One is permitted to have an agent (שליח) affix the mezuzos of one's home. However, we know the rule of מצוה בו יותר מבשלוהו, that it is preferable to personally do a mitzvah in which one is obligated rather than do it via an agent (Pischai T'shuvah EH 35:2), and this would seem to imply a preference of one's self even over a great tzaddik. If one affixes the mezuzah for someone else, the nusach of the b'racha is different, and instead of saying על קביעת מזוזה one would say על לקבוע מזוזה (Rambam Hil. B'rachos Ch. 11, quoted by R' Chaim Kanievsky shlita 289:4). One must affix the mezuzah with nails (YD 289:4), and Chochmas Adam adds that it should be affixed with nails on both the top and the bottom of the mezuzah, because otherwise it may be considered as if one just "hangs" the mezuzah, which is not valid; although the BaCH writes that if one is just putting it up for a short time he does not need to nail it in, it is not so clear that one could rely on this, since according to many ראשונים it is pasul because it is considered to be just hanging, which is not "קבוע".



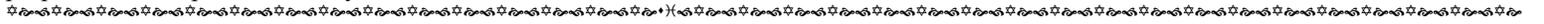
THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

Last week we explained the need for the special haftaras of comfort between Tish'a B'av and Rosh Hashana. This week we'll address (1) why these specific portions were chosen, and 2) the significance of the order in which we read them, because except for the 3rd week the rest are in the order in which they are found in sefer Y'shayahu. The Abudraham, based on a P'sikta (29), explains that the beginnings of each of these 7 haftaras represent a conversation between Hashem, the Nevi'im, and the Jewish people: (1) Hashem tells the Nevi'im to go comfort the Jews. They go but (2) the Jews reply, "Hashem has forsaken us; we refuse to be comforted!" (3) The Nevi'im bring their reply back to Hashem who then (4,5,6) directly brings words of comfort to His people. (7) Finally, the Jews are able to say to Hashem, "With this comforting we can now once again be happy!" It is in fact in this week's haftara (Y'shayahu 49:14-51:3) that we read: ותאמר ציון עזובני ה' וה' שכחני. Why is it that the Jewish people were not willing to accept the words of comfort from Y'shaya and the rest of the Nevi'im? R' Yonasan Eibshetz explains as follows: As physical beings, the words of comfort that the Nevi'im could offer could not extend beyond what they were capable of perceiving. As such, their prophesies of comfort focus on the times of Mashiach and those things associated with physical redemption, such as the gathering together of the Jews from all over the world, the rebuilding of Yerushalayim and the Bais Hamikdash, etc. The people were not willing to accept these as 'payment' for the extraordinary sufferings that they suffered! The only compensation they were willing to accept was a promise of the world to come. That could only come directly from Hashem!

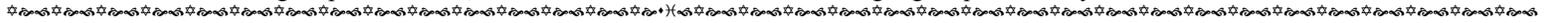


"A GIGANTIC LITTLE SECRET" ... By Rabbi Yosef Schwab

Hashem tells us that he will send the צרעה, "hornet", to assist us in eliminating our enemies. In contrast, R"L, in describing how our enemies chased us, the Torah uses the metaphor of דבורים, "bees" (Devarim 1:44). This is to comfort us with the fact that even though our enemies routed us, they will ultimately die, just as a bee dies upon stinging. Furthermore, the bee, in contrast to the hornet, also serves a positive purpose in that it produces honey.



LESSONS FROM OUR GEDOLIM: Before the butchers of Lelov would by a cow, they would ask R' Dovid Lelover to examine it and advise whether or not it was kosher. R' Dovid was once sitting with the Yehudi Hakadosh of P'shische, finalizing details of a marriage between their children, when a butcher came in and asked R' Dovid to accompany him to the market to examine a cow. R' Dovid immediately arose and left. When he returned, his wife asked, "You were arranging your son's marriage; how could you leave to look at a cow?" He answered: "I knew that the Yehudi wouldn't get upset if I went; but I was worried that the butcher might get upset if I stayed!"



## SHABBOS SCHEDULE - KNESSES YISRAEL

| שבת   |           |          |           | ערב שבת |           |           |
|-------|-----------|----------|-----------|---------|-----------|-----------|
| מעריב | מנחה      | סוּזוק"ש | שחרית     | שקעה    | מנחה      | הדלק"ן    |
| 8:55  | 6:15/7:40 | 9:28     | 7:00/8:50 | 8:11    | 7:00/7:56 | 7:15/7:53 |

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Th 7:50, next Fri 7:00/7:47 (candles 7:15/7:44)

### KNESSES KNEWS

**MAZEL TOV!** to Rav and Rebbetzin Schabes on the forthcoming marriage of their daughter Rochie to Meir Mikel

### KOMMUNITY KORNER

**HASHAVAS AVEIDAH** A trifle dish was not claimed after the Kaplan kiddush, 2 weeks after Pesach. Please call 425-4966 to claim.

**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) 6:40...

**SUNDAY MINCHA** 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM...**MINCHA** 7:30PM Mon-Thurs at Zichron Yehuda

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

**TORAH TAPE LIBRARY** – popular English speakers. Call 426-3790x143 or e-mail to [wieders@cch.com](mailto: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](mailto:knesses_yisrael@yahoo.com)

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

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;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Shabbos 5PM, by Rabbi Eliyahu Kirsch, at Grossman, 6 Manchester Dr.

### **MECHOCHMAS HAS'FORNO...** By Rabbi Shmuel Burstein

In the field of philosophy there is a concept called "Theodicy". This is the famous, and troubling, issue of the "suffering *tzaddik*" (צדיק ורע לו) juxtaposed with the content, "happy-go-lucky evil" (רשע וטוב לו) human being. Onkelos, Rashi and S'forno understand the final verses in last week's *paresha* as dealing with the issue of רשע וטוב לו. As an historical aside, S'forno lived during the time of upheaval brought about by the Spanish Expulsion in 1492. He met, firsthand, Jews who fled S'farad, and managed, *b'chessed*, to reach the Italian peninsula, where he lived. This, we might add, only after horrendous voyages at sea, buffeted by pirates, abuse of their children and families, and shipwrecks. The lives of many of those Jews who chose to leave by sea were cut short, or never the same. None of us met the Spanish Jews who lost fortunes, homes and families. But we do know of Jews (many of us have personally met them) who made *brachos*, put on *tefillin*, and persisted in remarkable acts of *chessed*, in the horrible world called Hitler's Europe (*y'mach sh'mo*). For every Jew who survived and built a family, there are at least twenty *kedoshim* who never even told their stories; many, after worshipping Hashem and loving Him, many without receiving *any* reward in this world. S'forno takes up the issue of the suffering *tzaddik* in Eikev, as well as in the last verse of Va'Eschanan. He says that our thoughts ought to be occupied with "ושמרת...היום" (different than Rashi who links "היום" to "לעשותם", see there). We ought to be intellectually occupied with fulfilling Hashem's will, not tormenting ourselves with "what am I getting" in return, and when. In this week's *paresha*, S'forno sees that Hashem is responding *midda k'negged midda* to these righteous individuals. Those whose *avodas Hashem* was out of great love, with no other motivation, are to be rewarded. S'forno understands the first verses of Eikev, which speak of Hashem's upholding his "*bris*", His covenant, as explaining *why* the reward of *tzaddikim* must be in a future, timeless existence. We, the children of Avraham, are linked directly to Hashem through His covenant with Avraham. Just as Hashem is eternal, we, His children, and our reward, must also be eternal. How else *could* an עובד ה' be rewarded? This world is only temporal; reward now would never do justice to the level of "payback" which comes from being an עובד ה'. Such a reward can only be in a future dimension, in a world without time, in Olam Haba. May we all merit Hashem's eternal reward.

### **ON LANGUAGE...** By R' Moshe Orlian

Regarding Hashem's fight against the native residents of Eretz Yisrael, the Torah says והקמם מהומה גדולה (Devarim 7:23). I would like to elucidate several points of Rashi. The word והקמם has a *kamatz* under both the ה and the first מ. Rashi notes that the final מ is not a root letter but rather is indicative of the third person masculine אותם. According to this the root is הוּם, which generally means to create noise, which here would be to confuse the enemy. Rashi distinguishes this from the root הַמם, which in second person past tense would be הַמַּם, with a *patach* under the first מ, as per the pattern of all roots with the same second and third letter. In terms of meaning, the roots הוּם and הַמם are very similar, with הַמם meaning to frighten or confuse. The הַמם (with a *patach* under the מ) from the root הַמם appears in Yeshaya 28:28. The construct of הַמַּם (*kamatz* under the מ) in our *pasuk*, meaning הם אותם, when applied to the root הַמם would be הַמַּמם, which appears in Divrei HaYamim II 15:6.