

HALACHA V'HALICHA... By Rav Chaim Schabes

The Gemarah learns that one must say a *b'racha* before eating from a *kal vachomer*: if when one is satisfied (after eating) he must say a *b'racha*, how much more so, when he is hungry, he must say a *b'racha*. This requires an explanation, because it is really more logical that one will be obligated to thank after receiving the food than before! The answer lies in understanding the special quality that Hashem demands from *klal* Yisrael; it is true that all the nations may “thank” Hashem for giving them their needs, but *b'nai* Yisrael are obligated not merely to give *hoda'a* after eating, but rather *וברכת*, which means to pay tribute to Hashem and praise Him for the constant kindness that he showers on us, including in the future. Thus, we can understand; if one is aware that he must praise Hashem even for the future after having finished his meal, how much more should he be conscious while he is still hungry, and hasn't yet eaten, that he must honor Hashem for the food that he is about to eat presently.

One of the two *b'rachos* that are commanded by the Torah is *bircas hamazon*, and although there is very little difference to us on a practical level whether a *mitzvah* has a Torah source or a Rabbinical one, there are times when it is important to know, because of potential *halachic* ramifications. We have a rule that whenever there is a doubt about a *b'racha*, *ספק ברכות להקל*, meaning we are lenient, and we do not say the *b'racha*; unlike other situations when one would be obligated to be *machmir* on himself and do a *mitzvah* over even though not required, in the case of *b'rachos*, since if one is not obligated we are not allowed to say a *b'racha*, because it would be a *b'racha levatalah*, saying the name of Hashem in vain. There would be a difference, however, when the question is about a *b'racha* from the Torah, because then we would follow the rule of *לחומרא ספק דאורייתא*, and we must repeat the *b'racha* because we must be strict in Torah laws and be sure to fulfill our obligation. The Torah states that one has to bless Hashem when he ate and is satisfied, *ואכלת ושבעת*. Therefore, if one ate enough of a bread meal to satisfy himself, and then has a doubt whether he said *bircas hamazon*, he is obligated to repeat *bircas hamazon*, including the fourth *b'racha* even though it is *mid'Rabbanan*, because once he has to repeat it, he says the complete *bircas hamazon* (OC 184:4 MB 13). If he only has a doubt whether he said the fourth *b'racha*, he doesn't have to say it over. If someone ate and was not satisfied, either because he was in a rush or because he is on a diet, and when he finished eating he still feels unsatisfied, and then is unsure whether he said *bircas hamazon*, he does not repeat it, because then the general rule of *ספק ברכות להקל* applies. If one has a *safek* if he was satisfied, and he also doesn't know if he said *bircas hamazon*, he doesn't have to say it over. It would be preferable, however, to wash again and eat enough bread to definitely have to say *bircas hamazon*, but it is not obligatory (MB 184:15). There is a dispute amongst the Poskim if the obligation of a woman to say *bircas hamazon* is from the Torah, and therefore if she is in doubt, she is not obligated to repeat *bircas hamazon*. Nevertheless, if she wants to repeat *bircas hamazon*, she is allowed, unlike most other *safek b'rachos* that one is not allowed to say over the *b'racha*. Here, since *bircas hamazon* is *דאורייתא*, and there are opinions that a woman is included in that obligation, that is enough to allow her to say it over (MB 186:3). If a person ate his fill of one of the foods that require a *b'racha me'en shalosh*, from the seven species (grapes, figs, pomegranates, olives or dates), and is unsure whether he said it, since there are opinions (Rosh) that this obligation is also *דאורייתא* because they are mentioned in the *parsha* of *bircas hamazon*, one should try to eat more of the same food and repeat the *b'racha acharona* (MB 209:10). He would also have to repeat the *b'racha rishona* because once he has a doubt if he said a *b'racha acharona*, he surely had a *hesech hada'as*. He is even allowed to eat a different food that has a *b'racha me'en shalosh* and include them both in the *b'racha*. For example, if he had originally eaten grapes, and now he eats cake, he can include both the *al hamichya* and the *al hapairos*. Since there are opinions that *me'en shalosh* is not from the Torah (Rambam), one is not allowed to just repeat *me'en shalosh*, but should try to eat again to be definitively obligated, as we mentioned above.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (*Y'shayahu 49:14-51:3*)

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 that we read: *ותאמר ציון עזבני 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!

LESSONS FROM OUR GEDOLIM: When R' Yisrael Salant was once in a hospital, he was in the same ward as a descendant of the Tosafos Yom Tov. When the latter's friend (who was still in Lithuania) heard from an acquaintance that his friend was with R' Yisrael in the hospital, he sent a letter from Lithuania urging that the friend observe the habits of R' Yisrael, and report back to him so that he might learn from his habits. The friend wrote back a reply: “Here's my first report - R' Yisrael's demeanor is with such modesty, such *צניעות*, that until I received your letter I wasn't even aware that the gentleman in my ward was R' Yisrael...”

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"ן
8:33	6:15/7:13	9:36	7:00/8:50	7:44	6:05/7:29	6:20/7:26

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Mon-Th 7:22, next Fri. 7:18 (candles 7:15)

KNESSES KNEWS

MAZEL TOV! to the Rav and Rebbetzin Schabes on the birth of a granddaughter, to their children Rabbi Aryeh and Aviva Erlanger
MAZEL TOV! to the Mr. and Mrs. Tevy and Raizy Mindick on the engagement of their daughter Gittel to Menachem Wachslar

KOMMUNITY KORNER

“PURPOSEFUL PARENTING” by Rachma Friedenberg, Mondays 10-11AM at Danesh (487 Viola), will resume Mon., Sept 8th
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 7:30PM 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
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
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. Chanie Juravel, at Flegman, 29 Brockton Rd.
 Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlian, at Levy, 29 Fessler (will resume after Labor Day)
 Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

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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.

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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 הַמַּמ, 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 הַמַּמ (with a *kamatz* under the מ) in our *pasuk*, meaning אותם הַמם, when applied to the root הַמם would be הַמַּמַּמ, which appears in Divrei HaYamim II 15:6.

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“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.

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