

HALACHA V'HALICHA... By Rav Chaim Schabes

The Rambam writes in Sefer Hamitzvos (*asei* 5) that it is a *mitzvah* from the Torah to *daven* every day, based on the *pasuk* of *לעבדו בכל* *לבבכם*; however, the Ramban disagrees and says that it is not an obligation. Aruch Hashulchan (89:5) wonders how the Ramban can not hold it to be an obligation, since “prayer” is one of the three pillars on which the world stands. He answers that it is definitely an obligation, but it is not counted as one of the 613 *mitzvos*, because it encompasses all the *mitzvos*, similar to the spine, which supports the whole body but yet is not counted as one of the 248 limbs, because of its general nature.

The Gemarah learns from the *pasuk* of *ישראל ירוקין* that when we *daven* we should view ourselves as if we are standing in front of The King, and that therefore we must be dressed during *davening* in a respectful manner. One must wear clothing that covers his whole body during *davening* or when saying a *b'racha* (Halichos Shlomo in name of RSZ Auerbach that one should not be a *shliach tzibur* while wearing short pants, as written in MB 53:13, and that even an individual should not *daven* while wearing short pants; see Igros Moshe YD 3:68-4 that also indicates this way). In case of great need, it is permitted to say *b'rachos* or *k'rias sh'ma* even if one is only wearing a bathing suit, but not *shmone esrei* (MB 74:21), which is preferable that one should not *daven* even if the *z'man* will go by unless he is properly dressed (OC 74:6 and MB 24). Nevertheless, if one said *sh'mone esrei* while dressed in a bathing suit, *b'dieved* he is *yotzei* (OC 91:1). It is proper that one should wear a jacket for *davening* (OC 91:6, Kaf Hachayim 26). Aruch Hashulchan (91:2) brings the *gemarah* in Shabbos 10a that Rav Kahana would wrap himself for *davening* during times of peace, and during times of *tza'ar* he would remove his upper clothing and would gather his fingers in his hands like a person that is in pain, and says based on this, that during times of *tza'ar* there are people that are careful not to wear a jacket for *mincha* and *maariv* on weekdays, but on Shabbos, when one is not allowed to show signs of *tza'ar*, they do wear a jacket. The *shliach tzibur* should wear a jacket at all times, and so, too when one gets an *aliyah* or does *hagbeh*, in honor of the *sefer Torah*. One should not be dressed in pajamas during *sh'mone esrei*, and in case of need one should wear a robe (MB 91:11,12). One should not *daven* barefooted, but if one does not have a way to cover his feet, he may *daven* that way (OC 91:5, MB 13). If one does not have his jacket and the *tzibur* is starting to *daven*, and if he waits, he will miss *t'fillah b'tzibur*, it is better to *daven* with the *tzibur* than wait to get his jacket (Ishai Yisrael 10 §15 in name of Rav Newirth Shli"ta). One should not wear gloves during *davening* unless it is very cold (MB 91:12, Be'er Moshe 4:39). It is permitted to wear a coat during *davening* (Aruch Hashulchan 91:6). In a place that one would not present himself in front of an important person in sandals without socks, one is not allowed to say *sh'mone esrei* that way (OC 91:5), and one should not wear slippers for *davening* except for Yom Kippur or Tish'a B'Av. During *sh'mone esrei*, one should wear a hat, as it is the way to stand in front of an important person, and a *yarmulka* is not enough (MB 91:12), and the *minhag* is that married men cover their heads with the *tallis*, because this practice brings humility and *yir'as shamayim* (MB 8:4). Tzitz Eliezer (13:13) writes that nowadays that many people don't cover themselves with a hat in front of important people, it is not an obligation to wear a hat, but one should have a special *yarmulka* for *davening*. Sefer Nekiyus V'Kavod B'Tfillah (pg. 182) writes in the name of Rav Chayim Kanievsky Shli"ta that even if one will miss *t'fillah b'tzibur*, it is preferable than *davening* without a hat.

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' שכתני*. 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 prophecies 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.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת			ערב שבת			
מזריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
9:04	6:15/7:44	9:27	6:50/8:30	8:15	6:32/7:00/8:00	6:55/7:15/7:57

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Thu 7:55, next Fri. 6:25/7:52

KNESSES NEWS

MAZEL TOV! to Rabbi and Mrs. Yosef Schwab on the recent marriage of their daughter Adina to Chaim Stein
PEREK IN THE PARK shiur for women, Shabbos 4:15-5PM, at Frank (backyard) 691 Union Rd., children welcome

COMMUNITY CORNER

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"ן; **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. 1:40/6:30; **MAARIV** daily 8:00/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30
MINCHA daily 7:30PM; **MA'ARIV** at KNH, Mon-Thurs 8:30PM

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

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael
NEW: Maseches Kesuvos (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; **הורמש**, 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, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

Maseches Sukkah, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Shabbos 5PM, Rabbi Yitzchak Kaplan, at Kaplan, 50 South Gate

Mondays 8:40PM, **Sefer Shoftim**, by Mrs. Aviva Orlian, at Levy, 29 Fessler – on hold for the summer

Wednesdays 9:45AM, Emunah and Bitachon, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to 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)

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 והקם מהרמה גדולה (Devarim 7:23). I would like to elucidate several points of Rashi. The word והקם has a *kamatz* under both the ה and the first ג. Rashi notes that the final ג is not a root letter but rather is indicative of the third person masculine אותם. According to this the root is והם, which generally means to create noise, which here would be to confuse the enemy. Rashi distinguishes this from the root והם, which in second person past tense would be והם, with a *patach* under the first ג, as per the pattern of all roots with the same second and third letter. In terms of meaning, the roots והם and והם are very similar, with והם meaning to frighten or confuse. The והם (with a *patach* under the ג) from the root והם appears in Yeshaya 28:28. The construct of והם (*kamatz* under the ג) in our *pasuk*, meaning והם אותם, when applied to the root והם would be והם, which appears in Divrei HaYamim II 15:6.
