

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

The sons of Korach were spared from being swallowed into the earth; however, they did not have the ability to save Korach based on the principle of ברא מזכה אבא, a son's merits can save a father. Rav Eliyahu Lopian explains that since Korach rejected his relationship with Hashem, which is compared to that of a father to son, as the *pasuk* states: ה'הנועדים על ה', they stood against Hashem, therefore, measure for measure, he did not deserve the merit of his sons' credits.

There are four circumstances for which one has an obligation to thank Hashem for saving him from danger. These are: traveling across the sea; traveling through a desert; recovering from an illness; and being released from jail. The Shulchan Aruch gives a *siman* to remember the 4 situations: וכל החיים יודוך סלה - *chayim* has the initials of *chavush* (prisoner), *yissurim* (sick), *yam* (ocean), and *midbar* (desert). Traveling across the sea means at the end of his journey, but if someone stops for a day or two in a port, that is not considered the end of the trip, and he wouldn't say the *bircas hagomel*. Some contemporary Poskim hold that the same is true if someone goes on a short trip even overseas, that one would not say *gomel*, because the trip is not completed until his return. The Biur Halacha (219) explains that the obligation to thank Hashem is even if no particular danger was encountered, since one has to bless Hashem for not having run into problems in a place that is commonly troublesome. Rav Moshe Feinstein ZT"L writes (L'Torah V'Horaa) that if a person was in a car, and an accident almost happened (e.g., the brakes failed near a toll plaza, and there was one empty lane during rush hour), but everyone came out without a scratch, even the car, then there is no obligation to recite *gomel*, but if there was even just a small dent, but nothing major occurred, then there would be an obligation to say *hagomel*. Getting out of jail does not include if someone was put in jail for a day or two for a minor infraction; rather, if someone was either apprehended and faced with a potential capital punishment, or if someone had to serve a longer term in jail, even if there was no danger, he would have to *bentsh gomel* when he gets out. The Mishna B'rura writes (219:3) that children don't say *gomel*, even for *chinuch*. He also writes that women are not accustomed to say *gomel*, and explains that the reason is because it must be said in front of ten men, and it is improper. Others say she should say it in the presence of women and one man. A husband doesn't say *gomel* for his wife, and neither does a father for his son (BH 4 V'ain). One should not delay saying *gomel*, and if possible, it should be said within 3 days of the event, even if it will be said without a *sefer Torah*. However, one may wait till 30 days to say it with a *minyan* of ten people, and if one didn't have a *minyan* by then, he may say it without 10 people. *Minhag ashkenaz* is not to say *gomel* over a sickness unless it was a dangerous one, for which one would be permitted to transgress Shabbos through a Non-Jew, or if someone had an internal wound. If a person was sick in bed for three days, he would also say *gomel*, and if it was dangerous, even if he recovered before three days, he would also say *gomel*. One must say *gomel* for any dangerous situation from which he was saved, such as from an attack by thieves, or a wild animal, or from a collapsing building.

**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (*Shmuel I 11:14 – 12:22*)

Shmuel Hanavi led the nation for most of his life and was loved by all. Yet towards the end of his days the people approached him and asked that a king be appointed: שימיה לנו מלך לשפטנו ככל הגוים (Shmuel I 8:5). Shmuel is not happy with the idea, but he says nothing to the people, and immediately heeds the word of Hashem and anoints Shaul as king. In this week's haftara, Shmuel, after having participated in the coronation of Shaul, finally breaks his silence and speaks to the people in the harshest of terms and severely chastises them for their asking for a king! All of the *mefarshim* ask: what was it that angered Shmuel? The fact that there would be a king is mentioned explicitly in the Torah, שום תשים עליך מלך (Devarim 17:14), so what they were asking for doesn't seem outlandish! Many *mefarshim* say Shmuel was upset that they added the phrase "ככל הגוים", seemingly asking to be like all the other nations. Yet, if you compare their words to those of the Torah they seem almost identical! And furthermore, what connection is there between their request for a king and Shmuel's challenge to them to bring even one instance where he took money from anyone inappropriately? One of the answers the Malbim offers is that the word that bothered Shmuel in their request was לשפטנו. He recognized that their request for a king was valid. But when they extended their request beyond that and asked also for a 'judge' he understood that it was a direct attack on his integrity! His response was directed at that hidden agenda and that is why he brought up his monetary relationship with the people. The Malbim contends that the people should have done one of two things to mitigate their request: either specify that the king should start his rule over them only after Shmuel could no longer lead them, or, at the very least, even if the king were appointed immediately, Shmuel should at least continue to act as judge until the end of his days.

**FROM THE PEN OF RAV S.R. HIRSCH...** By Rabbi Naftoly Katzenstein

ויצא פרח ויצץ ציץ ויגמל שקדים - The almond tree, in addition to being the first tree to blossom in the spring, has a peculiar characteristic that differentiates itself from all other fruit-bearing trees. While other trees first produce leaves followed by their blossoms, the blossoms of the almond tree burst forth first, only then followed by its leaves. The almond tree, the שקדיה, comes from the word שקד - to work with eager zeal, devoting all its energies to produce its goal. While the other trees are still "trying to make up their minds", the almond tree is already hard at work, producing the blossoms for the fruit it will ultimately bear. This truly represents the spirit of שבט לוי, the "Minute Men" of ישראל, always ready to spring forward for the work of ה' - as they did when they responded to the call of מי לה' אלי!

**POINT OF INTEREST...**R. Jerry Stoller

מרי - לאות לבני מרי - in *gematria* is 250, corresponding to the 250 members of Korach's *edah*, to whom the *pasuk* is referring.

**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
9:23	6:15/8:03	9:13	6:50/8:20	8:33	6:45/7:00/8:18	7:03/7:15/8:15

**FRIDAY** July 3, Shacharis 7:45AM, followed by breakfast and shiur, by Rabbi Gidon Lane, on the Halachos of Lifnei Iver  
**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun–Th 8:19; next Fri 6:45/7:00/ 8:17 (candles 7:03/7:15/8:14)

**KNESSES NEWS**

**MAZEL TOV!** to Mr. and Mrs. Chayim and Suzy Goldfeder on the engagement of their son Chanoch to Chani Burstein. **Vort** on Wednesday, July 1 at Agudas Yisrael of West Lawrence, 631 Lanett Ave. in Far Rockaway.  
**MAZEL TOV!** to Mr. and Mrs. Avrohom and Chava Katz on the forthcoming marriage of their son Eli to Yehudis Adler. **Aufruf** in shul this Shabbos, followed by a Kiddush.  
**MAZEL TOV!** to Rabbi and Mrs. Mutty and Rochel Leiser on the birth of a baby boy. **Shalom Zachar** at Leiser, 25 South Gate.

**COMMUNITY CORNER**

**WOMEN'S SUMMER LEARNING** please contact Mrs. Chana Juravel, or e-mail to [MachonLevVenfesh@yahoo.com](mailto:MachonLevVenfesh@yahoo.com) for more info  
**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'הדלק"ן; **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 only; **שבת** 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30  
**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)

**ONGOING SHIURIM**

**Daf Yomi:** 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 5:40AM at Zichron Yehuda (*chabura*)  
**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 2<sup>nd</sup> 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, Rabbi Avrohom Ohayon, at Ohayon, 10 Brockton

Mondays 8:40 PM, **Sefer Shoftim (new series)**, by Mrs. Aviva Orlian, at Levy, 29 Fessler, to resume July 13

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

One of the great *chasadim* that Hashem, potentially, extends to man is his ability to impact others far beyond himself; and on top of that, he is rewarded for it. In a related sense, we read of Daniel being told that **ומצדיקי הרבים**, those who cause *tzeddek* for the masses, are like **כוכבים**, the stars that shine forever (ch. 12). The Midrash Sifra provides us with a renowned example of this idea (Vayikra 5:17). The Midrash tells us even if I unintentionally become the cause of someone else's good fortune, HaKadosh Baruch Hu sets aside a *bracha* for me. The famous example in the Midrash is of a person, call him Yehuda, going about his business one day. Unbeknownst to Yehuda, a sum of money falls out of his pocket, a secured portion of his garment. The money is used by Shimon as an investment which provides food for his family. Yehuda wanted the coin. He put it there and secured it. But Yehuda now becomes the recipient of Hashem's *bracha*. The ramifications of this truth, of course, are tremendous. In effect, there is a hint of our potential eternity involved here. I am able to "live on" through my accomplishments, even my unintended accomplishments, thanks to Hashem's kindness. It is just such a gift of eternity that was robbed from the tragic figures involved with Korach's evil, says S'forno. In a short but poignant remark about the loss of Korach's **רכוש** he tells us that Hashem was so sufficiently disgusted with his plot against Moshe Rabbenu that He did not allow Korach or his allies any such privilege. In S'forno's words **זיכו שיהנו צדיקים בעולמם ולא**. Why was it necessary for even the wealth of Korach to be swallowed up at the miraculous earth-opening event of our *paresha*? So that Korach and his cohorts would not be allowed the **זכות** of having righteous people benefit from all their work. A further point that is brought home is worth pondering. According to the way S'forno learns this *paresha*, we need a special **זכות** to become a source of *bracha*, for *tzaddikim* to benefit from our actions. It is not something we should "expect" to happen. I once heard in the name of a great man that we must daven for *zechuyos*. This is what we do each time we recite Avinu Malkenu, **וזכרנו לזכויות**. May we all have many such *zechuyos*.

ON LANGUAGE... By R' Moshe Orlian

At the climax of the Korach incident, Moshe says **וְאָם בְּרִיאָה יִבְרָא ה'** (B'midbar 16:30). The common interpretation of the word **ברִיאָה** is that it means 'creation', i.e., that Moshe is saying there should be a new 'creation' from Hashem in that the earth should open up and swallow Korach. Ibn Ezra, however, offers a different explanation. He says that **ברִיאָה** means a 'cutting-off' – a **כְּרִיתָה**. In other words, according to Ibn Ezra, **ברִיאָה** is not referring to the novelty of the punishment but to the punishment itself: that Hashem should 'cut-off' Korach by having the earth open up etc. This alternate meaning of the root **ברא** is found in *binyan pi'el* in the verse **וַיִּבְרָא אֹתָהֶן בַּחֲרֻבוֹתָם** (Yechezkel 23:47), where **וַיִּבְרָא** is pronounced 'u-va-RAY', and means 'to cut off'.

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

קרחה - Interestingly, the last 3 letters of the words **צִדִּיק כְּתֹמֵר פֶּרֶחַ** spell out the name קרחה. This is a reference to *le'asid lavo*, the time of Eliyahu Hanavi, when Bnai Yisrael will not need a human king, hinting at a kernel of truth in Korach's argument against Moshe.