

HALACHA V'HALICHA... By Rav Chaim Schabes

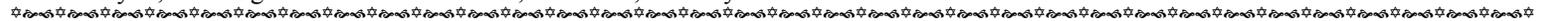
Important change in schedule: Next motz'ei Shabbos, ט' באב, Ma'ariv will be at 9:15 PM

Note concerning next Shabbos: We will IY"YH discuss the details of Tish'a B'Av falling on motz'ei Shabbos in next week's issue. Since we will be davening Ma'ariv after the z'man, we will change from our Shabbos clothing and from our leather shoes into weekday clothing (previously worn) and non-leather shoes before coming to Shul for Ma'ariv and Eicha.

When someone sees the wall or the Old City of Yerushalayim in a state of destruction, one is supposed to say TZIYON MIDBAR HAYASA, YERUSHALAYIM SH'MAMA; KILA HASHEM ES CHAMASO, SHAFACH CHARON APPO VAYATZES EISH B'TZIYON VATOCHAL YESODOSEHA and then tear k'riah (OC 561:2). MB writes that the first time one sees the destruction of Yerushalayim, he should not drink wine nor eat meat on that day. Although today Yerushalayim is in our hands, and has been partly rebuilt, it is still considered to be in a state of destruction, so long as we are not in power to carry out the eradication of avodah zarah and fulfill all the halachos of the place of the Bais Hamikdash (Rav SZ Auerbach ZT"Y in his comments on Sefer Har Hakodesh pg. 288). There are those who, in order to avoid tearing k'riah, give their shirt as a gift to a friend, and the friend allows him to wear it under condition that he does not tear it. However, most poskim disagree with this procedure, since it is not a full gift that would allow the recipient to sell the shirt, and therefore it is just deceitful and does not stand on solid halachic ground.

Upon seeing the place of the Bais Hamikdash and the mosque that is on it, one is supposed to say BAIS KODSHEINU VESIFARTAINU ASHER HIL'LUCHA AVOSAINU HAYA LISRAIFAS EISH, V'CHO MACHMADAINU HAYA L'CHORBO and tear k'riah again. One is supposed to cry and bemoan over the destruction of the Bais Hamikdash, and while tearing, say ברוך דיין האמת (without Hashem's name), and then recite the rest of the p'sukim printed in the Siddur to be said after the k'riah over the place of the mikdash. The accepted custom is not to tear k'riah on Erev Shabbos or Erev Yom Tov after midday, and not on chol hamo'ed or Purim, but on Rosh Chodesh, or other days we don't say tachanun, we do tear k'riah. The obligation to tear k'riah is on the whole day that one saw the makom hamikdash; however, after sunset one is not obligated anymore, and therefore one does not have to tear k'riah if one went on Shabbos or Yom Tov. Although the Shulchan Aruch writes that one should do k'riah on all the clothing he or she is wearing until they uncover their heart, the minhag is to tear one tefach (3 1/2 in.) of the shirt only, with a knife, when one sees the walls of Yerushalayim, and then, when one sees the place of the mikdash, he tears again a tefach, separating it from the first tear 3 inches. One may remove the shirt of k'riah right away, and women are also obligated to tear, but there is no mitzvah to educate children to do k'riah. (all the above is taken from Orchos Rabainu in name of The Steipler Rav ZT"Y).

THE NINE DAYS. From the beginning of the month of Av, we restrict ourselves from practices that produce happiness. Therefore, building that is not needed for living quarters is postponed, as well as painting and decorating our homes, and planting in our gardens. We don't eat meat nor drink wine unless it is at a se'udas mitzvah. We don't wear fresh clothing except for underwear, socks and pajamas, and we do not use fresh towels, linen and tablecloths. One should prepare before Rosh Chodesh all the clothing that he will need for the following week by wearing or using them so that they do not have the fresh feeling any longer. We don't launder during these days, except for young children (up to 4 yrs. old) when needed. We must refrain from purchasing clothing or from sewing or weaving. Bathing for pleasure is also prohibited, as well as swimming. Our custom is to change all our clothes into Shabbos clothing for Shabbos Chazon, and one could be lenient with showering for Shabbos, having in mind that we don't do it for pleasure, and therefore restricting it to what is necessary only. For havdalah, there are those that make it with beer on this motz'ei Shabbos, or else, if there is a child that reached the age of chinuch for havdalah, but not for aveilus of Yerushalayim, we can give the wine to the child, otherwise, one may drink it himself.

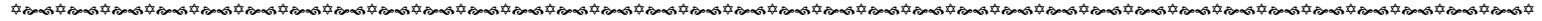


THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (Yirmiyahu 2:4-28, 3:4)

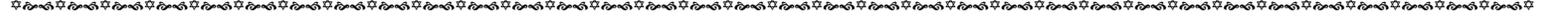
At the end of last week's haftara the Navi Yirmiyahu reminds the Jewish people of their early relationship with Hashem, how for forty years they traveled through the desert showing their complete faith in Hashem, and were finally rewarded by being brought into Eretz Yisrael. This week's haftara picks up from the next pasuk and contrasts that former unquestioning faith with the rampant idolatry that was ubiquitous in Yirmiyahu's time. The Navi then challenges the people with the following query: הלא היה גוי אלוהים והמה לא אלוהים, "Has there ever been a time in the history of mankind where a nation has forsaken its god like you have forsaken me?" The Navi's question is quite puzzling since there have in fact been many times in history where nations have switched allegiances from one god to another. The Abarbanel asks this question, citing as examples the Romans, who before accepting their current religion would jump from one idol to the next, and the Arabs, who started off as idol worshipers, were forced to accept the religion of Rome and finally accepted upon themselves the religion of Mohammed. He answers that the Navi is pointing to a major difference between what other nations had done and what the Jewish people did. When a particular nation would take upon themselves new gods they clearly understood that the god they had worshiped previously was not really a god and that they now believed that the 'new one' was. This is a logical thing to do. The Jews, on the other hand, rejected Hashem whom they recognized was, is, and would forever be, the only true G-d and accepted upon themselves a god that they knew was nothing!! This, the Navi cries, is not a logical action on their part!! The Malbim similarly explains the subsequent words of the Navi: אותי עזבו מקור מים חיים להצוב להם בארות בארות. How is it you abandoned a well which is the source of all water (the Torah) for an empty pit (the idols) that is dry and can only be filled from some other source? If you would have exchanged what you have for something of equal value, the sin would have been bad enough, but you compounded it with the foolishness of exchanging it for something of no value!!



LESSONS FROM OUR GEDOLIM: R' Dovid Biderman, the Rebbe from Lelov, used to visit the homes of sickly widows on fast days and pour them coffee from a flask he carried with him. "These poor women really should not be fasting," he explained. "Unfortunately, they have no husbands to make them stop. So I visit them and make sure that they break their fasts..."



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**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"ן
9:01	6:15/7:41	9:28	6:50/8:50	8:12	7:00/7:57	7:15/7:54

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Th 7:52, next Fri 7:00/7:49 (candles 7:15/7:46)

**KNESSES KNEWS**

**MAZEL TOV!** to Rabbi and Mrs. Shloimie and Shaindy Eisenberger on the engagement of their daughter Rivky to Yosef Chaim Birnbaum  
**SUMMER CHABURAH** for high school *bochurim*, Mon, Wed, Thu after early Ma'ariv, by Rabbi Eli Weinstock, all are welcome!

**KOMMUNITY KORNER**

**MACHSOM L'FI** for women, Mon. Aug. 4, 8:15PM, by Mrs. Adele Bachman, at Becher, 4 Bedford, **דב יוסף בן אהרון לע"נ** Lazarus  
**KUPAS EZRA** asifa, Sun. Aug. 3, 7:30PM, at The Atrium, Rabbi Avraham Schorr keynote speaker  
**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 8PM 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  
**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 (*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 Rabbi Shafier, at Jacobs, 4 Brockton Rd.  
 Mondays 8:40 PM, **Sefer Yehoshua**, 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

Why did Hashem bother to write the names of the places from which B'nai Yisrael traveled, and the places at which they arrived? This question occupies the attention of all the great *mefarshim*. For, if we already know about the particular place and what occurred there, why the need to repeat it? And if we have never heard of Almon Divlasayma, for example, and no event worth mentioning happened there, then what is the point of bringing it up now? Rashi teaches us that there is a lesson here about the great *chesed* that Hashem performed for Am Yisrael: contrary to what we might have expected, He took care not to move us around frequently. The S'forno takes a different approach. He learns that there is a connection here to privilege. He learns that all these places are mentioned to highlight the privilege of the Jewish people. In leaving the center of world civilization (albeit in ruins) and trekking out to the *midbar*, trusting in Hashem's loving kindness (the S'forno quotes the Navi Yirmiyahu's famous words, 2:2, mentioned in last week's haftara), the Jewish people proved their worthiness to, ultimately, enter the Promised Land. Rav Kuperman points out beautifully that the *p'shat* of S'forno is strengthened by the juxtaposition of the *parshiyos* as they appear in Mattos and Mas'ei: the *masa'os* are mentioned directly between the *paresha* of the B'nai Gad and B'nai Reuven, on the one hand (which deals clearly with inheriting land, in this case Eiver HaYarden), and the *paresha* which talks about the *mitzvah* to conduct the apportioning of the land according to the *goral*, on the other. The S'forno adds an additional insight in the second *pasuk* of the *paresha*. He offers us a reason why the Torah stressed from which place they left as well as to which place they came. Hashem could just have easily listed all encampments without bothering each time to state "they traveled from... and they camped in..." This, says S'forno, points out another detail of the trust that B'nai Yisrael had in Hashem. Frequently, or at least occasionally, the place to which they were traveling was worse, or less pleasing, than the place they had just left. They may have really liked the conditions or the aesthetics of a given location. Nevertheless, B'nai Yisrael accepted the decision of Hashem whenever it was time to go. They didn't ask for extra time to tarry in a place they had particularly enjoyed. This teaches us the power of *bitachon*. We ought to trust in Hashem's ultimate plan because our trust will be a *z'chus* for us, as a nation, to merit the Goel Tzedek.

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

*Pasuk* 33:52 states: והורשתם את כל יבני הארץ. The very next *pasuk* begins והורשתם את הארץ. The object of the verb והורשתם in the first *pasuk* is "the people of the land", while in the latter it seems to be "the land" itself. The same explanation of והורשתם will not work for both *pesukim*. In *pasuk* נ"ב Rashi writes וגרשתם - "you shall chase away". In other words, the root ירש, "to inherit", in the *hifil* form of our *pasuk* means "to chase away". However, this meaning appears untenable in the second *pasuk* - one cannot "chase away" the land! To address this, Rashi on *pasuk* נ"ג interprets: מיושביה אותה והורשתם; that is, the land is being cleared from its inhabitants. In this way, by adding the word יושביה Rashi preserves the consistency of meaning between the two *pesukim*. Targum is even more explicit, using the identical phrase יתבי ארעה, or יתבי הארץ, in *pasuk* נ"ג as he does in נ"ב. Actually, though, והורשתם in *hifil* does retain its primary meaning of "to leave as inheritance" (see Ezra 9:12). The Ramban, against Rashi, adopts this translation in *pasuk* נ"ג, meaning that B'nei Yisrael should be "inheriting" the land. In fact, by virtue of this understanding, the Ramban uses this *pasuk* as the basis for a מצות עשה (see *hasagos* on Sefer Hamitzvos, עשה ד', which would not be possible had he learned like Rashi).

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

אלה מסעי בני ישראל - The first four letters of these words are a *remez* to the 4 *galuyos* the B'nai Yisrael have suffered: אדום, בבל, מדי, and יון. In a sense, these *galuyos* represent the less positive "travels" of our history. We also see here that B'nai Yisrael is considered a nation even prior to entering their homeland, since our national character is based on the Torah. Not so the *goyim*, whose nationality is defined by geography.