

Jul. 30 / 28 Tammuz, 2011

לשבת

Molad: Shab. 3:40PM 12 *chalakim*A Publication of Congregation Knesses Yisrael / www.CKYNH.org**HALACHA V'HALICHA...** By Rav Chaim Schabes

When one is traveling, and wants to eat bread but there is no water available for *netilas yadayim*, *halacha* clearly states that one must wait to wash if he knows he can find water in the direction he is traveling within 72 minutes. If he can find water within 18 minutes of travel behind him or out of his way he must do so (Bi'ur Halacha 163:בריהוק). If one knows either that he will not find water within the above mentioned distance, or if he is not sure that he will find water, he is allowed to eat without washing, as long as he covers both of his hands with a glove or with a towel, making sure that he does not touch the bread; it is not enough to hold the bread with a napkin, it is necessary that his hands should be covered. Bi'ur Halacha adds that one should only rely on this leniency when he is very hungry. If one is driving near a river or a lake, even if he doesn't have a cup to wash with, he may do *t'villah* of his hands by just dipping them into the water, and then saying the *b'racha* of *al netilas yadayim*. One would say this *b'racha* only if the water is drinkable, but if it couldn't be consumed even by a dog, such as the salty water of the ocean, then one would say the *b'racha* of *al t'villas yadayim* (MB 159:97). Many Poskim allow the use of disposable plastic cups for washing (Be'er Moshe 1:49, Tzitz Eliezer 12:23, Az Nidb'ru 6:45, etc.); however, since others disagree (Ohel Moshe 5, letter from R' YY Weiss, etc.), it is proper not use them unless nothing else is available. Plastic bags are not considered to be a *k'li* for *netilas yadayim*, as the MB (18) writes about leather pouches, since they don't keep their shape without the liquid inside of it, they are not considered a proper vessel. Even if a bag is inside a cup, one must take it out and use the cup without the lining of the plastic bag. If the only "cup" available is a bottle that has a narrow opening, one may wash *netilas yadayim* from it, since the Taz writes (162:5) that it is not necessary that the whole hand be washed at once. As long as one doesn't stop and washes the whole hand in one continuous pouring, it is permissible, but one must be sure to pour first over the fingers, and then on the rest of the hand.

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: **ההמיר גוי אלוהים והמה לא אלוהים**, "Has there ever been a time in history 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 לחצוב להם בארות נשברים אשר לא יכלו המים**. 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 by exchanging it for something of no value!

ON LANGUAGE... By R' Moshe Orlian

Pasuk 33:52 states: **והורשתם את כל ישבי 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 *hif'il* 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: **והורשתם אותה מיושביה**; 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 ארעך**, or **ישבי הארץ**, in *pasuk* נ"ג as he does in נ"ב. Actually, though, **והורשתם** in *hif'il* 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).

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ג
9:05	6:15/7:45	9:26	6:50/8:30	8:16	6:33/7:00/8:01	6:51/7:15/7:58

ROSH CHODESH Monday, Shacharis 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MINCHA/MAARIV** Sun-Th 7:57, next Fri. 6:27/7:00/7:53

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Yisochor and Malkie Heinemann, and the Behrends, on the engagement of Yosef to Rechy Freidman
MACHSOM L'FI shiur for women, Tue, Aug 2, 8:15PM at Becher, 4 Bedford Ct., by R' Ephraim Baer לע"נ Aharon ben Yosef Dov Lazarus
SOFER R' Yosef Heinemann will be available to check *mezuzos* and *tefillin* at the Shul, Sunday, Aug. 7, until 1PM
PEREK IN THE PARK shiur for women, Shabbos 4:15PM, at Frank (backyard) 691 Union Rd., children welcome (Brachos party)

COMMUNITY CORNER

TASTE of TANYA in 25 Minutes, by Rabbi Weinstein, Shabbos, 75 minutes < candle-lighting time, followed by a *shiur* in Rambam by Yehuda Eckstein, followed by Mincha and *seuda shlishis* – all are invited

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"ג; **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, daily 7:45; **MAARIV** daily 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30;

MA'ARIV at **KNH**, Mon-Thurs 8:30PM;

FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

Maseches Kesuvos (by R' Apter) daily 1 hour before Shacharis;

Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **חומש**, 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, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

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

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

Mondays new time 8:15PM, **Sefer Shmuel II**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

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

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 Tzeddek.

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

יְיָ וְיִשְׂרָאֵל בְּבָבֶל וּבְאֶדְוִם - The first four letters of these words are a *remez* to the 4 *galuyos* the B'nai Yisrael have suffered: **בָּבֶל**, **מְדִי**, **אֶדְוִם**, and **יָוֶן**. 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.
