

Jul. 26 / 23 Tammuz, 2008

לשבת

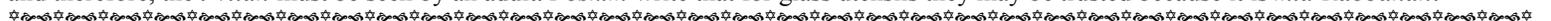
Molad: Shab. 12:30AM 11 *chalakim*

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HALACHA V'HALICHA... By Rav Chaim Schabes

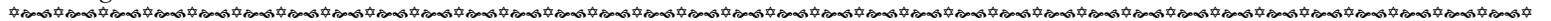
When B'nai Yisrael returned from the war against Midyan, and they brought back their daughters as POW, Moshe got angry at them for having left them alive, since they were the ones that caused B"Y to sin. The *gemarah* tells us that as a result of Moshe's anger, he forgot the *paresha* that deals with the *halachos* governing the utensils of non-Jews. Rav Chaim Shmulevitz comments, that although Moshe's anger was justified, for having left alive specifically those that brought about their downfall, nevertheless, Moshe forgot the *halachos*. This teaches us that regardless whether the anger is appropriate or not, the consequences will be there - the result is: mistakes. It is not a punishment, rather a reality that anger and wisdom conflict with each other.

After returning from the war against Midyan, B'nai Yisrael had in their possession many pots and pans that were part of the booty, and the Torah instructs us that a utensil that was made or owned by a non-Jew requires *t'vilah* (immersion in a *mikvah*). If one merely borrows a utensil from a non-Jew, it does not need *t'vilah*, but if one borrows a utensil from a Jew who was not *tovel* it yet, one is not allowed to use it. There is a popular misunderstanding that one may temporarily use a utensil without *t'vilah*; however *halacha* states clearly (YD 120:16) that it is not permitted at all to use a utensil without *t'vilah*. Any utensil made from either metal or glass that is used for eating, requires *t'vilah* with a *b'racha*. Utensils that are used to prepare food will be separated into three categories. If the utensil is used to prepare food at a stage when it is not yet edible, like cookie cutters or rolling pins (metal), they do not require *t'vilah*. Utensils that are used at a stage before the food is ready for eating, but are also able to be used at a point that the food is ready to be eaten, like kitchen scissors, or carving knives that are meant primarily to cut raw meat, require *t'vilah* without a *b'racha*. Finally, if it is used at the stage of completing the food to become edible or at any point thereafter, it would require *t'vilah* with a *b'racha*. If a utensil could be used either at the final state or at an early stage, like a vegetable peeler used both for potatoes or for carrots, it does require a *b'racha*. Utensils made from metal (except aluminum) and glass require *t'vilah* with a *b'racha*; wooden utensils and unglazed earthenware do not need *t'vilah*. If two materials make up the utensil, if the primary material requires *t'vilah*, then we do so with a *b'racha*; for ex., a metal knife with a wooden handle. If it is made primarily from one of the materials that doesn't require *t'vilah*, but it is held together with metal screws, or the metal or glass would be essential to the use of that utensil, then *t'vilah* should be made without a *b'racha*. Glazed earthenware, china, porcelain or aluminum utensils should be *toveled* w/o a *b'racha* as well. One should remove all labels from the utensil before *t'vilah*; however, anything that would normally not be removed because people don't mind its presence, or they specifically want it there (a notable brand label), doesn't need to be removed. When doing *t'vilah* on many utensils one should be careful not to talk or say anything that is not related to the *t'vilah*, until he is finished. Utensils that don't need a *b'racha* should preferably be *toveled* with ones that do require a *b'racha*. If we buy a utensil from a Jew, and we also suspect that it was manufactured by a Jew, no *b'racha* should be said over its *t'vilah*. This applies especially to Judaica and utensils from Eretz Yisrael. One should not *tovel* a utensil that he bought to give as a gift to someone, because acc. to many *poskim*, it is not yet considered a utensil, since he has no intention to use it, but rather to give it as a gift. At the time of the *t'vilah*, it is better, if possible, to let our grip go for a fraction of a second; otherwise, we should first wet our hands with the *mikvah* water, and then hold the item under the water with a loose grip. It is necessary that the whole utensil should be immersed under the water at the same time; we cannot do part of the utensil first, and then the second part. We must also be careful that utensils which have narrow openings, like bottles, etc. should be completely filled with water inside, and that there shouldn't be any air pockets remaining in them. Although it is permitted for boys or girls under *bar/bas mitzvah* to do the actual *t'vilah*, nevertheless they are not trusted to state that they did it, and therefore, the *t'vilah* must be seen by an adult. *Poskim* write that for glass utensils they may be trusted because it is *mid'Rabbanan*.



THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (**Yirmiyahu 1:1-2:3**)

In Yirmiya's first Nevua he is shown a *מקל שקד* to symbolize the fact that Hashem will "hasten" to punish the Jewish people for their sins. In fact, Chazal tell us that ultimately *galus* Bavel occurred two years earlier than originally planned. Why would Hashem do such a thing? Normally we expect Him to treat His people with mercy while waiting for their repentance, and perhaps even extend the deadline! The Dubno Maggid explains this phenomenon with the following *meshal*. There was once a rich man who became a widower. In his town lived a well-known and respected widow who had been running a business buying merchandise on credit since her husband's death. The man eventually proposed to the widow and promised to support her financially, but on one condition. He insisted that before they wed she must close up all of her accounts with her various suppliers so that he would not be responsible for any prior debts she may have. But instead of immediately taking care of her accounts the woman decided to try and reduce the amount of money she would pay back. To some of her suppliers she claimed to owe only part of the money. To others she denied ever owing them anything! She continued stalling hoping they would settle for less money just to close out her accounts; but her prospective husband got tired of waiting for her. In order to speed things up, he supplied "inside" information to her creditors to help them expedite collection of their money. When the woman found out, she was very indignant and confronted her fiancé. "If this is how you treat me now," she said, "what am I to expect once we get married!" Her fiancé answered, "You must understand that what I am doing now may seem to be bad for you, but truthfully I am doing it out of love for you so that we can finally be married and be happy together!" What we perceive to be "bad" is very often Hashem's way of doing what is best for us. He knew that there would be no way for the Jews to avoid being punished and sent into exile, so He decided to accelerate the punishment in order to hasten the eventual good times, i.e., the ultimate *geulah* and their return to Eretz Yisrael.



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..."



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מצריב	מנחה	סווק"ש	שחרית	שקעה	מנחה	הדלק"ן
9:08	6:15/7:48	9:25	7:00/8:50	8:19	7:00/8:04	7:15/8:01

SHACHARIS Sun 7:45, Mon-Fri 7:00; *MAARIV* Mon-Th 9:30; *MINCHA/MAARIV* Sun-Th 8:00, next Fri 7:00/7:57 (candles 7:15/7:54)

KNESSES NEWS

KOMMUNITY KORNER

NEW SUNDAY MORNING SEDER at Zichron Yehuda, Shacharis 7:30 & 8:30, breakfast, seder 9:30-11:30, chavrusa, chaburos, shiurim
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
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 Orlan 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. Suri Yankelowitz, at Lichtenstein, 13 Bedford Ct.
 Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlan, at Levy, 29 Fessler
 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

S'forno has a most unusual comment to make at the end of the discussion between Moshe and the men of Gad and Reuven: **הסכים משה לדבריהם**. כדי שלא להכנס במחלוקת. Moshe "just gave them" the land they wanted to prevent yet another *machlokes* from erupting. In a most interesting way of learning this *paresha*, S'forno understands that the leaders of the two wealthy tribes heard only what they wanted to hear; only part of what Moshe said registered. He told them that they must fight in the front lines as the Jewish people conquered the land. To that, they agreed. But he also commanded Elazar and Yehoshua with very specific instructions. Gad and Reuven are to receive their land only after the land is conquered (verse 22). Only then can the members of these tribes return to claim their land. But each time they answer Moshe, points out R' Kupperman, B'nai Gad and Reuven agree only to the part that stipulates that they must enter Eretz Yisrael fighting! They do not address the "wait until it is conquered" part of Moshe's words. They keep insisting: "...but we want it NOW!" A proof for S'forno's *p'shat* is found in verse 32. They say: 'Yes, we will go and fight, but **ואתנו אהוזה נחלתנו**, our place of residence is with us [already, now!]' When Moshe saw that he was getting nowhere with these tribes, learns S'forno, he had a decision to make. He needed to decide whether to stand on his principled **תנאי כפול** ("two-sided-oath") or to let it go. S'forno learns that creating a *machlokes* made less sense to Moshe. At this point, as Am Yisrael is on the cusp of entering Eretz Yisrael, it was the decision of the Av Hanevi'im to just give to the men who had ears but could not hear, what they wanted. R' Kupperman points out how the verse bolsters S'forno's *p'shat*. It does not say (in 33) that Moshe spoke to them, **ויאמר משה**, or that he gave a further command, **ויצו משה**. They had so completely pushed away his directive to Elazar and Yehoshua that there was nothing left to say. Instead, the Torah says **ויתן להם משה**, Moshe just gave it to them. At least they promised to be the valiant fighters that history proved them to be.

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ON LANGUAGE... By R' Moshe Orlan

The Torah writes that a father can nullify a vow made by a minor – **ואם הניא אביה אותה** (BeMidbar 30:6). The word **הניא** comes from the root **נוא**, which means "to prevent" or "to turn against". Later on, when Moshe references the Meragelim, the same root is used: **ויניאו את לב בני ישראל** (BeMidbar 32:9) - "they have 'turned the hearts' of B'nai Yisrael". Four *pesukim* later, though, we find **וינעם במדבר ארבעים שנה**. Here, the word **וינעם**, with an **ע**, is from the root **נעה**, which means "to move". In this case, in *hif'il* (causative), the connotation is more of "tossing about", i.e., that HaShem caused B'nai Yisrael to wander in the desert for 40 years.

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PARSHA PEARLS: **ויקצוץ משה:** Nowhere do we find that Moshe ordered the execution of the people of Midyan; yet Moshe is nevertheless angry that the women weren't slain. The obvious response to his anger should have been, "But you didn't tell us to kill them!" But the military leaders did not try to justify their deed (contrast this with Shaul's weak attempt to justify to Sh'muel his failure to kill Amalek's animals); they agreed that they erred. The Shel"ah derives an important lesson from here: one is responsible, and can be held accountable, for something that should be obvious, even absent any directive. The purpose of the battle was to punish Midyan for the Zimri affair; and the prime provocateurs in that episode were the women. It should have been unnecessary to order that the women be killed; Moshe was justifiably angry that they did not realize that which should have been obvious. We would all do well to recognize and fulfill our duties and obligations, even if they are not spelled out for us in detail. What we should do can be every bit as important as what we told to do.

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

We learn this week both the *halchos* of *kashering* utensils, and the *mitzvah* to *tovel* them, yet we make a *bracha* only on **טבילת כלים**. One explanation is that *koshering* is only the removal of a prohibition, not a *mitzvah* in and of itself, while **טבילה** is actually an **עשה**.

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