

HALACHA V'HALICHA... By Rav Chaim Schabes

אלף למטה אלף למאה - there is an opinion in Midrash Tanchuma that corresponding to the thousand warriors for each *shevet*, there were also one thousand people sent per *shevet* to *daven*. Rav Yechezkel Levinshtein, in a talk that he said to his *talmidim* in Kobe, Japan (one of the stops of the Mirrer Yeshiva on their way to Shanghai), asked, why did they need to *daven*, since this war came with explicit instructions from Hashem? And he answered, because *t'fillah* is the weapon of B'nai Yisrael in any war. That is the meaning of the Midrash that Rashi quotes, on the *pasuk* that says that they killed Bil'am with a sword: he came against B'nai Yisrael with their weapon, the "mouth" – so, too, B'nai Yisrael came against him with his weapon - the sword. Yes, our weapon is our mouth. Furthermore, the same number of people were sent to *daven* as were sent as soldiers, in order not to attribute more power to the soldiers than to the *daveners*, teaching us that just as we cannot have a war without soldiers, we cannot have it either without *t'fillah*.

We are not allowed to benefit from any *melacha* that a *goy* does for us on Shabbos (OC 276:1), and it does not matter whether we asked him or hinted that he do it for us, or even if he went ahead completely on his own and did the *melacha* for us. The prohibition against benefiting applies only to direct benefit from the *melacha* that he did, for example, if he turned on a light or if he cooked raw food; but if the benefit is indirect from the *melacha*, which means that we don't benefit from the *melacha* itself, but rather from the byproduct of it, and the *melacha* only helped to remove an obstacle to the use of something, then it is permitted to "benefit" from it. For example, if the light was on in a room, and a *goy* turned it off for us, we may sleep in that room (Magen Avraham 334:27). If the action of the *goy* is to just add to or enhance an existing situation, meaning, that the Jew could have performed a task without the help of the *melacha* done by the *goy*, but now with the *goy's* action it is easier or more pleasant to perform, it is permitted to benefit from the action (MB 307:76). For example, if the *goy* turned on a light in a room that already had a light on, since he was able to read by the light that was there previously, even though it now it is easier to read, it is permitted to benefit. However, if the light that one had before did not allow him to read at all, and with the added light he is now able to, it would be prohibited, or even if he was able to read, but he couldn't read the fine print, he would not be permitted to use the added light to read the fine print. The prohibition to benefit from his *melacha* applies to both *melacha* which is *assur* from the Torah and *mid'rabbanan*. The difference is that when a *melacha d'oraissa* was done, no Jew is allowed to benefit, but if the *melacha* was prohibited only *mid'rabbanan*, then only the Jew and his immediate family are not allowed to benefit but others are (325:8 and MB 38). The prohibition against benefiting is not only during the whole Shabbos day, but *chazal* prohibited deriving benefit even after Shabbos for the amount of time that it took the *goy* to do that *melacha* (בכדי שיעשה). Rashi's opinion is that one has to wait only the amount of time of the actual *melacha*, for example, if a *goy* picked fruits for a Jew, one must wait after Shabbos the amount of time that it takes to pick those fruits from the tree, but Rabainu Tam holds that one also has to include the time that it took him to get to the field, and to come back, and the Shulachan Aruch (OC 515:1) rules strictly, like Rabainu Tam. If a *goy* did *melacha* for himself, a Jew is allowed to benefit from it (OC 276:1), for example, if the *goy* turned on a light for himself, the Jew is allowed to read by that light, and the Jew is even allowed to ask him not to turn it off (because it is permitted to not turn off a light). However, if the nature of the *melacha* is such that we may suspect that the *goy* might do extra work for the benefit of the Jew, then it is not permitted to benefit even from the *melacha* that he just did for himself (325:11). This prohibition applies only if the *goy* knows the Jew and feels friendly towards him. Therefore, if a *goyishe* maid cooked some water for herself for coffee, even if there is leftover water, one is not allowed to benefit from that *melacha* because of the גזירה שמא ירבה בשבילו.

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 *chimuch* 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 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 לחצוב להם בארות 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 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..."

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

מערב	מנחה	סוּק"ש	שחרית
9:15	6:15/7:55	9:21	6:50/8:20

ערב שבת

הדלק"ן	מנחה	שקיעה
6:59/7:15/8:08	6:41/7:00/8:11	8:26

ROSH CHODESH Wednesday, Shacharis 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun–Thu 8:14; next Fri 6:36/7:00/8:05 (candles 6:54/7:15/8:02)

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Barry and Devorah Adler on the birth of a grandson, to Mr. and Mrs. Yoel and Rivky Genuth **SOFER** will be available in the Shul, Sunday, July 19, to check Tefillin and/or Mezuzos

COMMUNITY CORNER

KUPAS EZRA Asifa to be held in the Atrium, Sunday, July 26, 7:30PM, please contact Yossi Lichtenstein

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; Su-Th 7:30; **שבת** 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40/7:45; Sun. 6:30/7:30/8:15

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

TORAH TAPE LIBRARY – popular English speakers. Call 426-3790x143 or e-mail to wieders@cch.com for catalog.

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 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 2nd 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, Mrs. Tammy Eckstein, at Eckstein, 3 Karen Dr.

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

S'forno has a most unusual comment to make at the end of the discussion between Moshe and the men of Gad and Reuven: **לדבריהם** משה כדי שלא להכנס במחלוקת הסכים משה. 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 אהרות נחלתינו**, 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 **כפול תנאי** (“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.

ON LANGUAGE ... By R' Moshe Orlian

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.

“A GIGANTIC LITTLE SECRET” ... By Rabbi Yosef Schwab

יין, בבל, מדי, אדום - The first four letters of these words are a *remez* to the 4 *galuyos* the B'nai Yisrael have suffered: **אֵלֶּה מִסְעֵי בְנֵי יִשְׂרָאֵל**. 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.

POINT OF INTEREST ... by R' Jerry Stoller

In *perek* 31 the Torah provides the count of 4 categories of booty: sheep, cattle, donkeys, and people. Coincidentally, all 4 numbers are exactly divisible by 1,000. Statistically, the likelihood of this happening is 1 in a trillion. While Hashem could cause this to happen, it is unlikely that He would do so unless there is a lesson to teach us. More likely is that the Torah is just rounding off. Similarly, in the counts of the *shevatim*, all 12 are exactly divisible by 50, against astronomical odds. Here, too, there is presumably rounding, or it is possible that the *sarei chamishim* were counted, and then multiplied by 50 to arrive at the total figure for each *shevet*.