מטות-מסעי (מברכים) משבת לשבת

Jul. 3 / 21 Tammuz, 2010

Molad: Sun. 6:07PM 17 *chalakim*

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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:בריחוק). 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 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!

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 **וינְעֵם**, 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.

SHABBOS SCHEDULE – KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוזק"ש	שחרית	שקיעה	מנחה	הדלק"נ
9:20	6:15/8:00	9:17	6:50/8:30	8:30	6:44/7:00/8:15	7:07/7:15/8:12

ROSH CHODESH Monday, Shacharis 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; ***MAARIV*** Mon-Th 9:30; ***MINCHA/MAARIV*** Sun-Thu 8:14, next Fri. 6:41/7:00/8:12 (candles 7:04/7:15/8:09)

KNESSES NEWS

MAZEL TOV! to Rabbi and Mrs. Eli Weinstock on the birth of their son דוד.

MAZEL TOV! to Rabbi and Mrs. Shmuel and Dina Burstein on the Bar Mitzvah of their son Yisroel Akiva

MAZEL TOV! to Mr. and Mrs. Uzi and Shani Hartman on the Bar Mitzvahs of their sons Yossi and Shmuli

MACHSOM L'FI shiur for women, Wed, Jul 14, 8PM at Becher, 4 Bedford Ct., by R' Eli Koenigsberg לע"נ Aharon ben Yosef Dov Lazarus

PEREK IN THE PARK shiur for women, Shabbos 4:15-5PM, at Frank (backyard) 691 Union Rd., children welcome

COMMUNITY CORNER

SPECIAL ASIFA on behalf of Kupas Ezra, Sunday, July 11, at the Atrium. Please show your support!

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"נ;** ***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. 1:40/6:30; ***MAARIV*** daily 8:00/9:15PM; ***SHACHARIS*** Mo-Fr. 6:40; Sun. 6:30/7:30 M***INCHA*** daily 7:30PM; **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

ONGOING SHIURIM

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

Maseches Makkos (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; **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, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

Maseches Sukkah, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Shabbos 5PM, by Rabbi Doniel Frank, at D. Frank, 691 Union Rd.
Mondays 8:40PM, **Sefer Shoftim**, 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

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 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 אחוזת 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 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.

"A GIGANTIC LITTLE SECRET" … By Rabbi Yosef Schwab

אֵלֶּה מַסְעֵי בְנֵי יִשְׂרָאֵל - The first four letters of these words are a *remez* to the 4 *galuyos* the B'nai Yisrael have suffered: אֲדום, מָדי, בָבֶל, and יָוָן. 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.