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לשבת

A Publication of Congregation Knesses Yisrael

HALACHA V'HALICHA... By Rav Chaim Schabes

The Malbim explains, that “נצבים” connotes a “standing” equivalent to that of a מלאך (angel), because a human being amongst מלאכים is referred to as a **מהלך בין העומדים**, someone who walks amongst the standing, because a person has ups and downs, as opposed to the angels who are still and in one place. Our *pasuk* tells us that when an איש ישראל is **אלוקים לפני ה'**, however, he becomes a **ניצב**, he stands still, because it is not possible to go any higher. As we approach Rosh Hashana, and are about to stand in front of Hashem, we must prepare ourselves to achieve maximum growth from this opportunity of being able to be **לפני ה'**.

It is a *minhag* that when we write a letter between *rosh chodesh* Elul and Yom Kippur, we note that we pray for the recipient that he should have the good merit in the forthcoming days of judgment to be inscribed and sealed in the book of good life. Since the month of Elul is designated for *teshuvah*, one should review his actions, and before eating and before going to sleep one should spend a few minutes in thinking about what behavior he could correct, and to confess about anything he may find incorrect. One should also be extra diligent in the performance of *mitzvos*, and during this month some check their *tefillin* and *mezuzos*. Our *minhag* is to start saying *selichos* the Sunday before Rosh Hashana, and the most preferred time is at the end of the night; nowadays, a majority of people delay until the beginning of *amud hashachar* (72 min. bef. sunrise). Nevertheless, on the first day of *selichos*, we are meticulous about starting earlier so that we are consistent with the words of the *pizmonim* **רצה עתירתם בעמדם בלילות** and **בעוד ליל**. When one gets up early, even though it is still dark, one must say the *beracha* of **על נטילת ידיים** upon washing, and also say *birchos haTorah* before saying *selichos*, and later, when they finish and it is already light, one should wash again alternating 3 times, but should not repeat the *b'racha*. The *shliach tzibur* who says *selichos* should wrap himself with a *tallis*. If it is still dark, he should not say a *beracha* over his own *tallis*, and it is preferable to borrow a *tallis* from someone else, and not take one from the *tzibur*, nor use his own. If one did use a *tallis* of the *kahal* or his own, when the *z'man tzitzis* comes (even in the middle of *selichos*), he should take the *tallis* off, and recite the *beracha*. If there is no *tallis* available, one could nevertheless say *selichos*. If the *shliach tzibur* didn't put on a *tallis* until after *ashrei*, he should say some *pesukim* before saying *kaddish*, because of his interruption. The *kahal* should not start *ashrei*, until ten people are present, so that they should be able to say the *kaddish*. After *selichos*, *viduy* is recited 3 times (the custom of the Vilna Gaon was to say it only once); **נפילת אפים** is also said, while covering one's face with the left arm. It is proper to stand when saying *selichos*, and some sit from **זכור רחמיו** until **שמע קולינו**; if it is difficult for one to stand, one should stand at least for **קל מלא רחמים**, the 13 *middos* and *viduy*. One should start each *selicha* with **אלוקינו ואלוקי אבותינו**, unless it starts with the Hashem's name. Even if it is still dark at the time of **נפילת אפים**, we say it; however, it is better to try to delay it until is light outside. We don't say *selichos* before midnight, except on Yom Kippur night. Places that say *selichos* before midnight should stop doing so, and if one is present in such a Shul, he should rather remain quiet, except for *viduy*, which he may say with them, but on *motz'ai* Shabbos, one should not say *viduy* before midnight. The Thirteen *Middos* should not be said without a *minyan*, unless one reads them with the *ta'amim* as if reading the Torah, but all the rest may be recited without a *minyan*. The *tefillin* in Aramaic should also be skipped when a *minyan* is not present.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

This week we read the final haftara (Yeshayahu 61:10-63:9) of **דנחמתא**. The navi has thus far described many great things that will happen in the time of the Mashiach: the transformation of Eretz Yisrael from a desolate land to one filled with beauty and abundance, the rejuvenation of Yerushalayim, once again filled with people, the rebuilding of the Bais Hamikdash to beyond its original glory, and finally the return to Eretz Yisrael of all the Jews from the long exile! Only one thing is needed to complete the *geulah*, and that is the return of Hashem Himself to His people! Yalkut Shimoni (Yishayahu 50:5) relates the following parable: a king, his son and son-in-law all travel to a distant land, leaving the queen behind. When told that her son has returned she replies, “This will gladden my daughter-in-law!” When her son-in-law returns she says, “Now my daughter will be happy!” When she is finally informed that her king has returned she can finally say “**I am happy!**” This explains the double language of happiness with which we begin the haftara: **שוש אשיש בה' תגל נפשי**. The Abarbanel explains that there will be 2 levels of happiness. The first is the happiness that through Hashem's mercy we are finally free from the *galus*. But there is also the purely spiritual joy that focuses on the effect that Hashem's return to us has on our *neshama*! While there will certainly be happiness for the physical end to our *galus*, as with the queen in the parable, our true happiness will be felt when **our** King returns to us!

ON LANGUAGE... By R' Moshe Orlian

All of Bnei Yisrael are standing before HaShem, says Moshe Rabbenu (D'varim 29:11) **לעברך בכרית ה' אלוך**. What begs discussion is the word **לעברך**, specifically the function of the final-כ. Rashi, echoed by Ibn Ezra, says **לעברך** means “להיותך עובר” and not “להעבירך”. Thus, the כ means **אתה** (a subject), and not **אותך** (an object). The meaning of the entire word **לעברך** is “for you to pass [into the covenant]”, with “you”, Bnei Yisrael, as the subject. It does not mean “for you to be passed”. As a side point, the Ibn Ezra notes that there is a 180-degree difference between **לעבור בכרית** (with a prefix-ב) and simply **לעבור ברית**. **לעבור ברית** means to enter a covenant, while **לעבור ברית** means exactly the opposite – to violate an agreement.

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

מי יעלה לנו השמימה: the first letters of these words spell out **מילה**, whereas the last letters spell out Hashem's name. This is to teach us that to reach the **שמים**, the heights of Torah, one must first perform a “**מילה**” to remove the spiritual impediments that stand in the way.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סווק"ש	שחרית	שקעה	מנחה	הדלק"נ
8:03	6:15/6:48	9:42	7:00/8:50	7:20	7:05	7:02
<i>SELICHOS</i> מוצ"ש <i>drasha</i> 12:30AM, <i>selichos</i> 12:50AM; Mon-Tues 6:35AM; Wed 5:50AM						
<i>SHACHARIS</i> Sun 7:45, Mon-Fri 7:00; <i>MAARIV</i> Mon-Th 9:30; <i>MINCHA/MAARIV</i> Sun-Tues 7:00; Wed. 6:56 (Candles 6:53)						

KNESSES KNEWS

MAZEL TOV! to Rabbi and Rebbetzin Schabes on the Bar Mitzvah of their son Moische

KOMMUNITY KORNER

BREAKFAST in support of (Rabbi Ingber's) Kollel Birchas Yaakov, 9:30AM Sunday Sep. 9, at the home of BenZion Goldberg, 7 Shuart **MIKVAH OF NEW HEMPSTEAD**, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

SHABBOS MINCHA at Tefilla L'Moshe, 1:30PM (also Sunday), **MAARIV** daily 40 min. after shkiya; **SUN SHACHARIS** 7:30 & 8:30

DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM

TEHILLIM FOR LADIES 8:30PM Tuesday at Willner (19 Bedford Ct)

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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian 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 (Chaburah)

Maseches Kiddushin (by R' Apter) daily 1 hour before Shacharis; Ahavas Chesed (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael

Minchas Chinuch Sun. 8:30PM; Nefesh Hachayim Thurs. 8:45PM; by R' Bronspiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Shabbos 5PM, by Rabbi Yosef Schwab, at Schwab, 1 Brockton

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MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

The Torah tells us in this week's *paresha* (30:1,2) that the Jewish people will ultimately do a sincere Teshuva. According to S'forno (as understood by Rav Kupperman), during "the end of days" Yisroel will also undergo a process leading to the sincere Teshuva described in the Torah. *ושבת עד ה' אלויקך* leads to *ושבת עד ה' אלויקך*. S'forno's *perush* here is, like so often the case, singular. Teshuva ought to begin with a cerebral, intellectual approach. A person must consider the polar, moral opposites in any given *nisayon* situation, and consider them deeply in his mind. We are naturally used to seeing things "our way." Teshuva obligates us to consider another point of view, the alternative view, which can affect our *bechira*. Then, says S'forno, a person can discern between "the *אמת* and the *שקר*, and understand just how far he has distanced himself from God..." Take, for example, stealing. A person sees something beautiful that he really has always wanted. He (his yetzer hara) immediately begins rationalizing why it is really "permitted" for him to take it. It reaches the point where he can no longer understand why anyone would even object. At this point he needs to objectively ask himself what rational reason there could be for one to object to his taking it. Only now can a true *bechira* kick in. Rav Kupperman explains that according to this *p'shat*, rather than looking at true Teshuva as something motivated, begun by "feeling" (bad/sorry), it begins by "understanding" the wrong one has done. An honest look at the two sides will bring a person to Hashem. *ושבת עד ה' אלויקך* brings to *ושבת עד ה' אלויקך*. It is worth pointing out that the Rishonim frequently understand "לב" to mean "mind," as well as / instead of "heart". He understands that this is the "purest" Teshuva that Chazal say helps a person reach *ad kisei hakavod*. Unlike those of us who are motivated by "fear" of punishment, or other such factors, this form of Teshuva stems from a person's intellect, an understanding of just how wrong he was in his actions. May we all be *zocheh* to a true and meaningful Teshuva, which will lift us and our loved ones to the *kisei hakavod*.

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DAYS OF תשובה, DAYS OF נחמה ... Rabbi Naftoly Katzenstein

We are currently in the month of אלול. We are also in the period of the *ז' דנחמתא*, the 7 weeks of נחמה following ט' באב. What is the commonality of these 2 periods? Why do these תקופות overlap? אלול is the month defined by the עבודה of *אני לדודי ודודי לי*. During this period we strive to strengthen the bond between us and הקב"ה and to come closer to Him. How does this relate to the נחמה following ט' באב? When a person is sitting *שבִּעָה*, his family and friends are obligated to visit & console him. This נחמה is an *external* נחמה, flowing from the consolers to the one who is sitting *שבִּעָה*. The נחמה for the בית המקדש on the other hand, is a very different type of נחמה, for it is an *internal* נחמה. In the *sefer* *נחמה גלות* Rabbi Pinkus points out the following paradox. *ל' חז"ל* set up the אבילות for the בית המקדש in such a way that the אבילות grows stronger as time goes on. First we observe the 3 Weeks. On ראש חודש אב the אבילות intensifies, followed by שבוע שחל בו, then by ט' באב, followed by ט' באב itself. However at *היום* on ט' באב, the point in time when the בית המקדש started burning, when the אבילות should be most intense, we arise from the floor and tone down the אבילות! Why? R' Pinkus explains this based on the *pasuk*: *כל המתאבלים עליה שישו אותה*. *משוש*. Only those who truly mourn over the destruction will be *זוכה* to rejoice in its rebuilding. It is at the point of the most intense אבילות that we realize our connection to the destruction of the בית המקדש and the loss we are suffering by the גלות of the *שכינה*. And it is this closeness that gives us an internal נחמה, knowing we will ultimately exult in the building of *ירושלים*. The connection between אלול and *ז' דנחמתא* is now clear. Both תקופות are tied together by the עבודה of drawing close to הקב"ה. May we be *זוכה* to be close to הקב"ה by passing through the days of נחמה to the days of תשובה.

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