

A Publication of Congregation Knesses Yisrael

HALACHA V'HALICHA... By Rav Chaim Schabes

The Mishna says that there were ten generations from Noach until Avraham Avinu, who all caused Hashem to anger, and when Avraham Avinu came, he got the reward of all of those generations. Why should Avraham get the reward of others? It is true that he merited reward, but why of all those generations? The Telzer Rosh Yeshiva, R' Y.L. Bloch, answered that when a person sins, the impressions of his actions are not restricted to just himself; rather, it poisons the air of the whole world, and therefore, after so many generations of corruption, it was that much harder for Avraham Avinu to accomplish what he set himself to do. Since it was a thousand times harder for him to reveal the truth, that is why he merited to receive the reward of all those generations.

When it rains on Shabbos, it is permitted to hold a piece of plastic or clothing over one's head to protect oneself, and it is not considered an ohel (tent), because there is no permanence to it. Concerning a hat that has a hard brim that is wider than a tefach (3 1/2 in.), there is a dispute amongst the Rishonim if it is permitted. The Shulchan Oruch says that it should not be worn (OC 301:40), but the MB (152) brings that in a place where people are accustomed to wearing it, one should not protest against them. Opening an umbrella, although many Acharonim wrote that it is considered an ohel, and possibly assur mid'Oraissa, it seems that their umbrellas had a clasp that was fixed to hold them open (Bi'ur Halacha 315:8 tefach). However, our umbrellas seem to be analogous to a folding chair, and there would really be no prohibition of opening them, but nevertheless, Chazon Ish (52:6 divrai) writes that it has a prohibition mid'Rabbanan because of uvdin d'chol (a weekday activity). Anything that a person wears in order to protect himself from actual pain or discomfort is not considered carrying on Shabbos, but something that one wears only to prevent his clothing from getting dirty or ruined, is considered carrying. Therefore, one would be allowed to wear a plastic hat cover over a straw hat in an area that has no eruv, since it protects him from getting wet, but not over a regular felt hat, since it is just protecting the clothing. Shoe rubbers are considered a piece of clothing, because they protect one's body and not only the shoes. The MB writes (OC 2) that one should not wear two pieces of the same clothing at the same time, and the same should apply to shoes and galoshes, but the Aruch Hashulchan says that galoshes are permitted; others write that by leather and rubber it doesn't apply altogether. To remove wet mud from one's clothing is not considered laundering, because some of it will remain, but the MB says that if nothing will remain, it is not permitted, similar to removing food that got dried. If one has a different piece of clothing that is clean, one would be obligated to change, because the obligation to wear clean clothing on Shabbos is not restricted to when one starts wearing them (if one doesn't have a second piece of clothing, then wearing it as it is, is considered k'vod Shabbos; in this case one should make sure to clean it right after Shabbos). The same is true about making the beds, if they are untidy, one would be obligated to straighten them up, because there is an obligation of kavod Shabbos the whole day. If one's clothes got drenched in the rain, although one is normally not allowed to wear or handle a garment that is very wet, for fear that one may come to squeeze out the water, nevertheless, one is allowed to continue wearing it until he reaches home, where he is permitted to remove it carefully (OC 301:46 and MB 162). Even if one's socks are very wet, and it is inevitable that they will be squeezed when walking with them, he is nevertheless allowed to continue walking with them till he comes home, where he will be able to remove them.



THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

The Haftara (Yeshayahu 54:1-55:5) of Noach contains a nevuah that represents one of the strongest calls for limud Torah in Tanach. This particular nevuah begins הוי כל צמא לכו למים. The word 'הוי' generally connotes a feeling of sadness or issuance of a warning, but in this case Rashi explains that it represents a call to the people to prepare themselves for what the navi is about to impart. Still, the 'warning' aspect of the word is also significant, since no good will come to those who do not heed the words of the navi. There are of course several other nevuos that chastise people for not learning, and encourage them to put an emphasis on this pursuit. This nevuah, though, is directed to those who already have a thirst for knowledge. To those people the navi says למה תשקלו כסף בלא לחם. Ibn Ezra, among others, explains that in the time of Yeshayahu, the pursuit of knowledge didn't abate, but it was severely misdirected. At that time, the power of the Assyrian kingdom was growing in Eretz Yisrael, and along with the political and military influences came other spheres of knowledge such as a new language and other disciplines. As the Jewish people began putting their efforts into acquiring this new knowledge and establishing themselves in the non-Jewish world, the study of Torah began to suffer. This is why the navi insists ויגיעכם בלוא לשבעה. The level of your efforts is consistent, and you may be enjoying your studies, but in the long run they will not truly satiate you and you will remain hungry! In fact, as time has passed and as world power after world power has fallen, it becomes clear that what people had pursued as 'ultimate knowledge' has become worthless. This nevuah is meant for all generations, and its message is timeless: acquiring secular knowledge cannot quench a Jew's hunger and thirst for wisdom; only the pursuit of Torah and its knowledge can help a Jew attain his goals in this world.

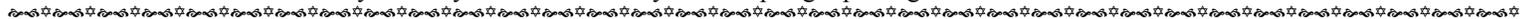


LESSONS FROM OUR GEDOLIM: צהר תעשה לתיבה - You should make the words (תיבה) [of your tefilla] sparkle (צהר)... A rather simple but G-d-fearing man once found written that one who refrains from idle chatter for 40 consecutive days merits ruach hakodesh. Upon completing the 40 days the man did not experience the ruach hakodesh, and came to the Ba'al Shem Tov for an explanation. "Did you daven and recite Tehillim during this period?" the Besht asked. When the man indignantly responded in the affirmative, the Besht replied, "This, then, is the source of your 'idle chatter'..."



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

קץ כל בשר בא לפני, referring to the destruction of life on earth during the Flood, equals 190 in gematria. This alludes to the fact that the destruction occurred over 190 days: 40 days of rain + 150 days of the springs spewing forth.



## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזק"ש	שחרית	שקעה	מנחה	הדלק"נ
7:09	5:49	9:54	6:50/8:50	6:21	6:06	6:03
<b>SHACHARIS</b> Sun 7:45, Mon-Fri 7:00; <b>MAARIV</b> Mon-Th 9:30; <b>MINCHA/MAARIV</b> Sun 6:05; next Fri 5:55 (candles 5:52)						

### KNESSES KNEWS

**MAZEL TOV!** to Mr. and Mrs. Josh and Sandy Eller on the engagement of their daughter Esti to Aharon Wollfson  
**MAZEL TOV!** to Mr. and Mrs. Barry and Devorah Adler on the engagement of their daughter Rikki to Yoel Genuth

### KOMMUNITY KORNER

**WEEKLY WOMEN'S SHIUR** by Mrs. Aviva Orlian, will resume this Monday evening 8:40PM, and begin a new *sefer*, Megillas Rus  
**PIRCHEI** will be starting next week, *pareshas* לך לך. Stay tuned for special prizes!  
**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)  
**TORAH TAPE LIBRARY** – popular English speakers. Call 426-3790x143 or e-mail to [wieders@cch.com](mailto: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](mailto:knesses_yisrael@yahoo.com)  
**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto: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: New Series: Megillas Rus, by Mrs. Aviva Orlian, Mondays, 8:40 pm at Levy, 29 Fessler

### **MECHOCHMAS HAS'FORNO...** By Rabbi Shmuel Burstein

What makes man so special? The answer is revealed very early on in the Torah, in *pareshas* B'reishis. But it is also repeated, albeit in shorter form, in *pareshas* Noach. After the flood is over Hashem gives the new world its marching orders. Noach and his family are told that God will exact justice, in blood, from any human being who willfully kills another. Why is this? **בצלם אלוקים ברא את האדם**, God created man in His image (9:6) Exactly what this “image of God” within man is, is the subject of great discussion among our commentators. S'forno says that we need to distinguish between “Elokim” and “the image of Elokim” in man. “Elokim”, as we know, has a few meanings, not limited to, but including, some aspect of God Himself. We are aware that the *bais din* is called Elohim (Sh'mos, chapter 22). S'forno reminds us that the *mal'achim* are also called Elohim. What these three share, S'forno tells us (in B'reishis 1:27), is that they are “intelligent forces” (**עצם שכלי**) which are independent of the physical; they are perfect; and they are all involved in “action.” In Hashem's case this is obvious. In the case of a Jewish court, it is also possible to see this application: the judges are using their “power of reason” (**חלק השכלי**), applying their intellectual knowledge of Torah, “to act”, to adjudicate on earth. All three are examples of Elokim and are everlasting, he says. S'forno, in fact, demonstrates that while the rest of the physical human body wears itself out over time, becoming weaker, this is not so with the human power of reason, the *tzelem* Elokim. An older wise person is wiser than his younger counterpart, and his power of reason is ever stronger. This is eloquent testimony to the everlasting potential and nature of the enlightened soul. But this is only true, Says S'forno, if man “acts upon” his enormous potential. Until man actually “thinks deeply” (**שיתבונן**) and exercises his power of reason, he/she is only a “*tzelem* Elokim,” the image of Elokim. Man at this point has enormous *potential*, a *tzelem*, but not yet “Elokim.” He quotes the verse from Tehillim, (49:21): **אדם נדמו ביקר ולא יבין נמשל כבהמות נדמו** (Man, in his glory, but without intellectual understanding, is like an animal, who will utterly perish). The road towards achieving the greatness promised by Hashem is through **הכמה**/wisdom leads us to Yiras Shomayim, and to Ahavas Hashem. At this advanced point, man becomes **שכלי**, removed from his mere physicality. Reaching a true fear of, and love for, the Almighty is an enormous achievement. This demands that he live eternally, after the body is gone. Finally, pulling together the *perush* on B'reishis with the comments in our parasha, S'forno says: since our physical body houses the precious human soul, the *tzelem* of Elokim, it is thereby different from all other physical beings. Killing a human being, God forbid, is killing the sanctuary of the *tzelem*. It is showing total disregard for the uniqueness of Hashem's special creation, Adam. Only man, of all physical beings, can become on his own a **נבדל מחומר**, and live eternally.

### **ON LANGUAGE...** By R' Moshe Orlian

In deciding what to do with the people of Bavel, Hashem says (B'reishis 11:7) **הבה נרדה ונבלה שם שפתם**. There are 2 basic approaches to understanding the word **ונבלה** (“ve-na-ve-LA”). The first view treats the **נ** of **ונבלה** as the **נ** indicative of *binyan nif'al*. As such, the subject of this verb is **שפתם**, and it would be translated as “their language will become confused” (*nif'al* is passive). According to this, **ונבלה** would be a variation of **ונתבללה**. Others, Rashi included, argue that the **נ** of **ונבלה** represents the first person plural, as does the **נ** of **נרדה** in the same *passuk*. The subject of the verb would then be Hashem and his hypothetical “*bais din*” (hence the plural), and the translation would be “we will confuse their language”.