

August 11 / 27 Av, 2007

Molad: Mon. 3:41PM 17 chalakim

*A Publication of Congregation Knesses Yisrael***HALACHA V'HALICHA...** By Rav Chaim Schabes

קרחה בנים אתם לה אלוקיכם לא תתגודדו ולא תשים קrhoה Yalkut Shim'oni - do not splinter yourselves into separate groups, and thereby bring a bald spot, unto yourselves, the way Korach did. Ksav Sofer explains that the only condition for Hashem to treat us as His children is that we do not bring separation into our camp, and that is the reason why quarrel is so serious a transgression. As Hashem's children, just as a father may forgo his own honor, Hashem as a merciful father forgives us, and does not eliminate His love from us, even if we are not careful in all our שמירת המצוות. But on the כבוד of his children he does not forgive, just like a father cannot forgive the honor of one of his children, and He cannot stand it if should do any bad unto each other.

A room that is less than 4x4 *amos* (7.5 ft.x 7.5 ft.) is exempt from *mezuzah*. However, if the room is not 4 *amos* in length but the total area is equivalent to that of 4x4 because it is very wide, or if it is round or any other shape, it is obligated in *mezuzah* (YD 286:13). Some *poskim*, though, hold that unless it has the actual 4x4 it is not obligated in *mezuzah* (Shach), and therefore one should affix the *mezuzah* without a *b'racha* (Chazon Ish YD 169:4). If there is a bench or a cabinet which is attached to the ground, and without counting that space, the available space in the room is not 4x4, it is possible that the cabinet minimizes the required size of the room, and therefore such a room may not require a *mezuzah* (Chazon Ish OC 110:28); however, if there are 10 *t'fachim* (37.5 in.) of space above the cabinet, it is still obligated in *mezuzah* (Chovas Hadar 4:4). Pischai T'shuva in the name of Chamudai Daniel writes, that if a room is not 4X4, but still serves a specific function (not just general living), it is obligated in *mezuzah*, and therefore, a walk-in closet, even if it is less than the *shiur*, would be obligated in *mezuzah*; many *poskim* cite this *halacha*, but since it is not mentioned in Shulchan Aruch, one should not say a *b'racha* on affixing a *mezuzah* to such a room. A wall closet which is not made to walk into, even if it is 4x4 *amos*, is nevertheless exempt from *mezuzah* (Minchas Yitzchak 4:92). This that we mentioned that a room that is less than 4x4 but has a specific function, is obligated in *mezuzah*, is applicable only if such a room commonly serves that purpose to other people (דרך העולמים), but if people generally don't use a room that way, and it just serves one's personal purpose, it is not obligated in *mezuzah* (בטלת דעתו, Chovas Hadar 4:(n16)). A house that is lived in in partnership with a non-Jew does not require a *mezuzah* (Rama YD 286:1); however, there are opinions that it is obligated (Rashba, quoted by Bais Yosef in Bedek Habayis), and therefore some *poskim* suspect for this opinion (Birkai Yosef and Kitzur SA in Lechem Hapanim), and say that if there is no danger in putting up the *mezuzah*, and we are not afraid that it will get stolen and end up disrespected, one should put up the *mezuzah* without a *b'racha*. This *halacha* has a common practical application in an apartment complex. In a case that there is any type of danger, even if it is just monetary, one would not be obligated to affix a *mezuzah* even in one's private home, and even though we have the principle that **שלוחין מצווה אין נזקן שכיה חזיא**, we do suspect. If a room has many doors that were made for entering and exiting, even if presently there isn't use for some of the doors, they are nevertheless obligated in *mezuzas* (YD 286:17), even if one would block one of the doors with a heavy dresser, so long as one didn't nullify the door by nailing it shut, one would have to keep the *mezuzah* there. If a door was not made for entering and exiting, but just to bring in merchandise once in a while, it does not require a *mezuzah*. The same is true for a dedicated exit door which cannot be opened from the outside to be used as an entrance – it is not obligated.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro

At the end of this week's haftara the Navi exhorts the people **הוי כל צמא למו למים...ולכו שברו בלא כסף ובלוא מהיר יין וחלב** (Yeshayahu 54:11-55:5). We know that Chazal often compare Torah to water, so it comes as no surprise that the *mefarshim* all explain the *pasuk* accordingly. But where do wine and milk fit into the picture? The Abarbanel offers the following explanation: Each of these liquids has unique qualities. The human body generates a significant amount of heat. Water acts as a coolant for the body, ensuring that it doesn't overheat or dry out. A second benefit is the assistance water lends to the body's digestive system, helping soften the food and flushing it through the system. A person's spirit has similar needs. By nature, a person's mind is inquisitive and is challenged by the many mysteries of life. Often, a person will find his mind literally 'overheating' when his questions remain unanswered (see, e.g., the introduction to the Ramchal's Derech Hashem). The Torah offers the answers to these questions, allowing the mind and spirit respite. But sometimes these concepts are difficult to digest; and once again the Torah offers the spiritual 'water' that softens these ideas and allows the person to properly digest them. Wine is an excellent food that goes straight to a person's heart with ease. In fact, Chazal say that it is the perfect food to revive a person who has fainted. There are times when a person experiences a spiritual 'fainting spell' where a quick remedy is needed. Once again, Torah has within it nuggets of wisdom that offer a 'quick fix' to a person in need. Of course, just as wine must be used in moderation, so too these parts of Torah should be mixed with the proper amounts of 'water'. The first food a baby eats is its mother's milk. Besides being a pure and nutritious food, a baby has no choice but to have faith in his mother that she will supply him with his sustenance. We, too, look to Hashem and His Torah to instill within us a perfect faith to allow us to survive the darkness of our terrible *galus*. With that same simple *emunah* we pray that we merit seeing the great *geulah* described by the Navi in our haftara.

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

The word **את** in this *pasuk* is essentially superfluous. Perhaps it is a *remez* that the *b'racha* will come upon keeping all the *mitzvos* of the Torah, written with the letters **א** through **ת**. Alternatively, it could allude to the *b'rachos* that precede the *tochacha* in Bechukosai, which begin with **א** (**אֲנָא**) and end with **ת** (**תְּנִזְנֵת**).

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת					ערב שבת			
מעריב	מנחה	סוק"ש	שחרית		שקעה	מנחה	הדלקין	
8:46	7:00	9:31	7:00/8:50		8:02	7:00/7:47	7:15/7:44	
ROSH CHODESH Tuesday-Wednesday, Shacharis 6:50AM								
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun-Th 7:41, next Fri 7:38 (candles 7:35)								

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Levi Kluger on the birth of a son.

SPECIAL SHEVA BRACHOS for Meir and Rochie Mikel at Suedah Shlishis, following Mincha at 7PM (no late *minyan*), at the shul.

KOMMUNITY KORNER

MAZEL TOV! to Mr. and Mrs. Denny and Esti Flegmann on the engagement of their daughter Rivi.

YOM KIPPUR KATAN minyan erev Rosh Chodesh Elul, Monday 6:15PM, at Zichron Yehuda (Rabbi Bronspiegel)

MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

AVOS U'BANIM Shabbos 5-6PM at Tefilla L'Moshe, 35 Brockton

SHABBOS MINCHA at Tefilla L'Moshe, 1:40PM (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) 6:40...

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM...**MINCHA** 7:30PM Mon-Thurs at Zichron Yehuda

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 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 (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 Baruch Shafier, at Jacobs, 4 Brockton Rd.



MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

In this week's parsha S'foro uses ingenious power of *chiddush*. He is most interested in illuminating the symbolism of the lunar calendar in Jewish life, but along the way he touches on several themes in Yiddishkeit. The Torah opens (chapter 16) with the *halachos* of Pesach:

שָׁמֹר אֶת יוֹם הַשְׁבָת (cf. Rashi on **עשרה הדברות** (ז), learns that "שָׁמֹר" here is an obligation to protect the memory of Pesach throughout the year. He learns that the function of *all the leap months* (as well as leap years) is to help us remember the reality of **צ'יאת מצרים**. It is not simply the extra Adar, as most other Rishonim learn, that is the focus of adjusting, both our calendars and our minds, to the upcoming Chodesh Nissan. According to S'foro, all year long, as we adjust months to 30 days, it is a protective measure ('שָׁמֹר') to remember the greatness of **צ'יאת מצרים**. Rashi connects the *mitzvah* of guarding (שָׁמֹר) the month of Nissan to the *mitzvah* of korban haOmer (see Rashi in our *paresha*); not so S'foro. Adding a second Adar is tied to remembering every bit as much as adding an extra day to other months. S'foro points out that if there had been a different point in mind, Hashem could easily have avoided the whole problem by simply giving Am Yisrael a *solar* calendar, ensuring without fail that Nissan would always fall in the spring (while also ensuring a korban Omer at the proper time). But this would have prevented the Jewish people from constantly recalling the Exodus from Mitzrayim. In a simply marvelous use of symbolism, S'foro shows how Hashem's arranging the Exodus is an illustration of just how unreasonable and unpredictable the turn of events was. The lamb ('טלה'), as we know, was an important symbol of Egypt's power, a 'god'. Just when Egypt, "טלה", was at its apex (as the sun in the center of the sky, says S'foro) on the 15th of the month, the Jewish people were 180 degrees away at their very lowest level (as the moon in its total absence), both physically and spiritually. Yet *just then*, as the world was ready to declare the Jewish people dead, Hashem rescued us by turning the **חפוץ** of baking (the poor slaves' bread) into a **חפוץ** of freedom (כ). I can hardly resist comparing the situation as the S'foro describes it then, to that which our nation faced sixty years ago. Though clearly there are important differences, at the end of the Holocaust the world thought us dead, both physically and spiritually. (Many Jews felt so as well.) World leaders gave eulogies and cried pious tears over dead Jews. Just then Hashem was readying Eretz Yisrael to receive Jews from all around the world, ביהדותן, in order to build for the world a future center of Torah, *chessed* and *geulah*. S'foro teaches us that we, as the Nation of God, have a sacred obligation to *always* remember (שָׁמֹר) how quickly and totally He turned the **חפוץ** of suffering into a hastening of *geulah*. It is a powerful message of hope. May we surely see Hashem's hastening our *geulah* very soon, and drying the tears of *galus* through the leadership He promised in our Go'el Tzeddek.



ON LANGUAGE... By R' Moshe Orlan

מִסְתָּה נִדְבַּת (D'varim 17:10): **מִסְתָּה** is interpreted three different ways. Rashi understands it to mean **ד**, "enough", based on the Targum of Ibn Ezra who translates **מִסְתָּה** as **נִשְׁא**. Ibn Ezra argues that **מִסְתָּה** is from the word **נִשְׁא** (similar to **מִחְסָרוֹת** **ד** **מִחְסָרוֹת** (D'varim 15:8), meaning something that is lifted or raised, akin to the word **תְּרוּמָה**, which also reflects the "raising" concept as applied to a gift. According to this, the *dagesh* in the **ו** is in place of the **ו** that falls out. R' Hirsch and others claim that **מִסְתָּה** is from the word **מֵס**, tax. He notes that this reflects the dual nature of these *korbanos* as both voluntary and obligatory. With a cute play on words, Rashbam, against this view, writes **הַמְזֻמָּה מִסְתָּה אֲלֵיכָם הוּא חַמֵּס**.

