שופטים

August 18 / 4 Elul, 2007

משבת לשבת

A Publication of Congregation Knesses Yisrael

HALACHA V'HALICHA… By Rav Chaim Schabes

Why is it that our Chachamim are so severe in response to someone who doesn't escort his guest, as they said that anyone who doesn't accompany a guest is considered a murderer, while we don't find them using such strong words regarding the invitation of the guests in the first place, that one should have fed them like kings? Just because he doesn't walk them out he is considered like if he killed them?! Rav Daniel Movshovitz, the last Mashgiach in the Kelem Talmud Torah, explained, that as much as a person needs to eat and drink, it is even more vital that he have the respect and appreciation of others; the minute you finish feeding your guest but allow him to leave unaccompanied, he understands that he is not important in your eyes, and you have no room in your heart for him. That is tantamount to killing him.

The *mitzvah* of *hachnasas orchim* is a component of the *mitzvah* of **והלכת בדרכיו**, the positive commandment to adhere ourselves to Hashem's ways, which includes doing all types of acts of kindness to benefit others. A person is obligated to receive his guest with a smile and with abundant affection, as he would receive a wealthy person who can give him a lot of business. When guests enter his house, even before offering them to eat, he must see to their personal needs, to direct them to allow them to wash up if they might need to, and so too, if they may need to rest from the road, one should offer them that alternative. If the guest is a poor person, he should immediately offer him food, because he may be hungry but embarrassed to ask, and when he serves, he should do so with a bright face, not an angry one, and even if he is worried or concerned over something else, his must cover it up in front of his guest. One should not count his problems to his guest, because they may feel that they are the cause of his bad mood, and by doing so he will almost lose all his reward. Since people don't like to feel like a burden, one should make light of what he is offering and say that they he will just offer them a bite and then they can continue their way, and then he should offer the best of his ability. One should also try to serve the food as fast as possible, and as each dish gets ready he should serve it, and not wait until everything is ready. One should try to personally serve his guests, rather then through a servant, and it is also proper to involve and train children in this *mitzvah*. If he cannot offer the guests more food, he should show that he wishes he could give them more. The Zohar writes that the host should slice the bread for the guest, so that they should not be embarrassed, and even more so, one should not stare at their face while they eat. If the guests will stay overnight in his house, one should give them the best beds possible, because the night's rest may be even more significant then the food he served. At times, one may not want to invite someone, because he feels he will not be able to honor the guest properly. Regarding this, the Chofetz Chaim writes that this is acceptable only if someone else does invite them and honor them fittingly; however, if he sees that no one else will invite them, it is better that he should, and host them to the extent of his means. When guests are ready to leave, one must escort them, and if a guest doesn't know his way, it is a *mitzvah* to go with him and show him, or at least to give him good directions. If the guest might need food for the way, one should take care to provide him with it to the best of his ability. It would be a great *mitzvah*, if possible, to designate a guest room in one's house, and this way one could complete the *mitzvah* of *hachnassas orchim*, by offering food, drink, a place to sleep and escorting his guest in the morning when they leave. If it is not possible for the individuals to have guest rooms, it is a definite obligation on the community to have a place to host guests overnight. (Based on the Chofetz Chaim's Sefer Ahavas Chesed),

THOUGHTS ON THE HAFTARA … By Rabbi Yaakov Shapiro

We continue reading Yeshayahu's words of comfort (51:12-52:12) this week. Again the Haftara is focused on the future *geulah*, and specifically *Kibbutz Galuyos*. When the time comes, the Jewish people who will be scattered throughout the four corners of the earth will be encouraged to leave their "native" lands and return to their true home, Eretz Yisrael. The Navi even explains how they will conduct themselves as they leave *galus*: **כי לא בחפזון תצאו ובמנוסה לא תלכון**. The Dubno Maggid explains that the word **בחפזון** refers to the preparation for leaving as opposed to the actual physical action. When they left Egypt, it is true that the people had no time to prepare themselves for their journey and were forced to leave immediately, but it is very possible that when they actually started walking it could have been at a leisurely pace. At the time of the future *geulah*, though, there will be no need to leave unprepared and the journey will begin at the time of their choosing. The Vilna Gaon offers another explanation. There are two reasons why a person might leave somewhere in a hurry: either he is afraid of something and needs to escape or there is something wonderful waiting for him elsewhere and he can't wait to get there. When the Jews left Egypt they had both reasons: on the one hand they wanted very badly to escape the Egyptians and leave slavery behind, while on the other hand they were completely aware of the wonderful things which awaited them, such as *kabbalas hatorah*. So it is no wonder that when the Torah described *Yetzias Mitzrayim* (Devarim 16:3) it depicts it as a chaotic, or hasty, departure, **כי בחפזון יצאת מארץ מצרים**. But the future exodus described by the Navi will bear little resemblance to their leaving Egypt many years prior, because neither of these circumstances will exist. On one hand there will be no need to "escape" their homelands for there will be nothing for them to fear, because, as the end of the *pasuk* above says, Hashem will be there physically protecting them (**ומאספכם אלוקי ישראל**); and secondly, there will be no need to rush unnecessarily towards their destination because they will already experience the Shechina as they begin their journey (**כי הולך לפניכם ה'**).

"A GIGANTIC LITTLE SECRET" … By Rabbi Yosef Schwab

The Torah tells us to appoint a king from "**מקרב אחיך**". Embedded here is a *remez* to the fact that the kings of Israel will come from the tribe of Yehuda. The Ba'al Haturim notes that in *gematria* **מקרב אחיך** is equivalent to "**משבט יהודה**", "from the tribe of Yehuda", as the Torah promises (B'reishis 49:10) **לא יסור שבט מיהודה**.

SHABBOS SCHEDULE – KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוזק"ש	שחרית	שקיעה	מנחה	הדלק"נ
8:36	6:15/7:21	9:34	7:00/8:50	7:53	7:38	7:35

SHACHARIS Sun 7:45, Mon-Fri 7:00; ***MAARIV*** Mon-Th 9:30; ***MINCHA/MAARIV*** Sun-Th 7:30, next Fri 7:27 (candles 7:24)

KNESSES KNEWS

BERUCHIM HABA'IM to Mr. and Mrs. Yehudah and Chane Steiman and family, who have moved back to our neighborhood!

KOMMUNITY KORNER

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)…
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
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 Mrs. Aviva Orlian, at Pressman, 46 South Gate Dr.

MECHOCHMAS HAS'FORNO… By Rabbi Shmuel Burstein

Astonishing! This is an appropriate expression for the bold and uncharted path taken by S'forno in this week's *paresha*. His brilliant *perush* on the *mitzvah* of appointing a king is stunning. Just follow the extraordinary list, which Rav Kupperman provides, of those who *dis*agree with his *perush*: the Sifri, the Bavli (Sanhedrin 20b), Rambam (Hilchos Melachim 1:1,2), Ramban on the *paresha*, Radvaz, the Ran in his *derashos* and Abarbanel, to name just a few. In truth, though, there is a glaring question which faces anyone and everyone who learns this week's *paresha* and then reads the Navi Shmuel (Alef). How in the world could Hashem be so angry as the Jewish people ask for a king "like all the goyim", (see chapter 8, ibid) when the Torah in this week's *paresha* specifically allows for this possibility, and even creates *a mitzvah* to appoint a king, when Bnai Yisrael ask to be "like all the goyim"! The *mefarshim* in sefer Shmuel deal extensively with this difficult question (see Radak and Malbim, for example). But S'forno learns our *paresha* about appointing a king in a completely different manner, thus answering the question before it can even be asked. Am Yisrael needs leaders. Clearly. That is why Hashem answered Moshe's plea "ולא תהיה עדת ישראל כצאן אשר אין להם רועה" so affirmatively. Moshe was told to appoint Yehoshua as leader. But *this,* says S'forno, is the "model", the *only correct way* to appoint leaders for the Jewish people; by merit! NOT by virtue of lineage. Hashem knows, however, that the Jewish people will request to be "ככל הגוים." He deplores this. What is the non-Jewish way of appointing leaders that so disgusts Hashem (S'forno's language)? The very system of dynasty, passing power to the next generation, on the basis of blood, rather than leadership merit. This, S'forno says, brings great ruin in its wake, including abandoning the Torah. Hashem's giving of this *mitzvah* is merely a "concession", says S'forno, along the lines of *Y'fas To'ar*; and just as that concession to the *yetzer harah* brings ruin in its wake, so, too, a dynasty of kings is a concession that brings ruin. The proper model of leadership, S'forno says, is found in the period of the *shofetim*. They were chosen on the basis of merit. The power stopped at the death of the *shofet*. It did not transfer through families. A dynasty brings trouble. An example par excellence, according to S'forno, is the grief suffered by none other than the peerless David HaMelech. S'forno ends his discussion of verse 14 by pointing to David's bitter experience with his own son, Avshalom ben Ma'acha. Here, Rav Kupperman points out the elegance of *peshat*. Two bitter רשויות (allowances) granted by God to Am Yisrael coincided in Avshalom ben Ma'acha. Ma'acha, Chazal tell us, was a *Y'fas To'ar*; and her son, the dynastic heir to the throne. Her handsome and dashing son, who dreamt visions of glory as the oldest surviving son, caused the disaster of revolution, which nearly cost the great Tzaddik, David, a throne of his own.

ON LANGUAGE… By R' Moshe Orlian

There are many different approaches to explain the meaning of the phrase (Devarim 20:19) כי האדם עץ השדה and its connection to the command to not destroy fruit trees during a siege that precedes it. Rashi understands כי as an incredulous "perhaps", meaning, "is perhaps the fruit tree like a person", who deserves to be punished during a siege [i.e., by cutting it down]? Ibn Ezra quotes a Medakdek Sefaradi who explains כי as missing a ה' השאלה prefix, in which case it would have essentially the same meaning as per Rashi. Ibn Ezra rejects this *peshat* on logical grounds; after all, why would the Torah need to tell us that a tree is different than a person, and furthermore, if this indeed is the meaning, then why should a fruit tree be different than a non-fruit bearing tree? Rather, claims the Ibn Ezra, there is an exegetical principle that a word (other than לא) may be missing from the text. In this case, the word חיי is missing, and it is as if the *pasuk* says כי חיי האדם עץ השדה. According to this, כי has its typical meaning of "because"; in other words, don't destroy fruit trees because they provide "life" for mankind.

LESSONS FROM OUR GEDOLIM: R' Elchanan Wasserman once started to tell a D'var Torah to R' Chaim of Brisk, beginning, "Why does the Torah say…" but R' Chaim cut him off: "It's not our task to inquire why the Torah says anything; our job is merely to understand what it is that the Torah says…"