

HALACHA V'HALICHA... By Rav Chaim Schabes

על פ' החורה אשר יירוץ: The Maharal in Be'er Hagolah writes that this *pasuk* comes to teach us that all of the decrees and enactments, *g'zairos* and *minhagim*, that our *chachamim* introduced in the Torah *sheb'al peh* throughout generations, are all in reality an expression of Hashem's will. That *ratzon* does not become revealed except in its proper time, and the vehicle to carry it out are the Sages of each generation, those *tzadikim* and *talmidei chachamim* who become the embodiment of the Torah *sheb'al peh*. It is through them that Hashem's will is transformed from thought into an actuality.

When Nechemia came back with Ezra to rebuild the Bais Hamikdash, he noticed that *shmiras Shabbos* was very neglected amongst the Jews who lived in Eretz Yisrael at the time, so he enacted the prohibition of *muktzah*, prohibiting the handling of all items that did not have a designated use. The Gemarah tells us that one of the results of this decree is the category of *muktzah* called **כלי شاملכו לאיסור**. A utensil that is normally used to do a *melacha*, or that the use of which entails a *melacha*, is a more lenient type of *muktzah*. In contrast to other types of *muktzah*, a utensil of this sort that is normally used for *issur* may be moved for a needed permitted use (L'TZORECH GUFFO), or for the need of its space (L'TZORECH MEKOMO). Another leniency regarding this type of *muktzah* is that once one has the item in his hands, he is allowed to take it wherever he wants to put it down, and it is not necessary that he release it immediately. One is not allowed, however, to move this kind of *kli* in order to protect the item so that it should not get damaged or lost (MECHAMA L'TZEL). Thus, if a hammer were left on the Shabbos table, one is not allowed to remove it simply based on the fact that it does not look "Shabbosdik", since that is considered neither *tzorech guffo* nor *tzorech m'komo*. If a utensil has multiple uses, some for *hetter* (permitted functions), and some for *issur*, we go after the primary use of the utensil. Empty pots and their covers are considered *melachto l'issur*, even though we also use the pot for storing food. However, while there is food in the pot, it becomes *battel* (secondary) to the food it contains, and may be moved for any purpose. Candlesticks that were not lit for this Shabbos are considered *melachto l'issur*, but if they were lit during the onset of Shabbos, they are completely *muktzah* and normally may not be moved even for the need of their place. The door to a car or the trunk are also *melachto l'issur* and may be opened if one forgot something in the car, provided that a light will not go on when opening the car or the trunk, and one also must be careful that there should not be *mar'is ayin* when accessing the car. If one has a hammer that he wants to use to crack nuts open, but without excess effort he is also able to get a nutcracker, use of the hammer is not considered *tzorech guffo*; however, if one would have to go up a few flights of steps to get the nutcracker, then the accessible hammer may be used. The same is true if one has an electric clock on his night table, one is allowed to turn it around to see the time, but if his wristwatch is next to him, then instead of turning the elec. clock, he should rather look at the watch. Hair brushes and combs are *melachto l'issur*; therefore one should designate a soft brush for Shabbos use, only brush lightly; however, if one doesn't have a Shabbos brush, a regular soft brush may also be used lightly. The same is true about a toothbrush that will be used on Shabbos with liquid toothpaste.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (*Y'shayahu 51:12-52:12*)

We continue reading Yeshayahu's words of comfort 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*:

כִּי לَا בְחֻפֹּן תֵצָא וּבְמַנוֹתָה לֹא תַלְכִּן The Dubno Maggid explains that the word **בחפון** 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, **כִּי בְחֻפֹּן יֵצֶא מִארֵץ מִצְרָיִם**. 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 (*מן אֱלֹקֵי יִשְׂרָאֵל*); 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 (*כִּי הָולֵךְ לְפָנֶיכֶם ה'*).

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..."

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

The Torah tells us to appoint a king from "מִקְרָב אֲחִיךָ". 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* **מִקְרָב אֲחִיךָ** is equivalent to **מִשְׁבַּט יְהוּדָה**, "from the tribe of Yehuda", as the Torah promises (B'reishis 49:10). **לֹא יִסּוּר שְׁבַט מִיהוּדָה**.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת					ערב שבת		
מעריב	מנחה	סוק"ש	שחרית		שכעה	מנחה	הדלק"נ
8:10	6:15/6:50	9:41	7:00/8:50		7:22	7:07	7:04

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Mon-Th 6:59, next Fri. 6:55 (candles 6:52)

KNESSES NEWS KOMMUNITY KORNER

"PURPOSEFUL PARENTING" by Rachma Friedenberg, Mondays 10-11AM at Danesh (487 Viola), will resume Mon., Sept 8th

NEW MINYANIM daily Shacharis at 7:40, and daily Mincha at 1:50, at Zichron Yehuda (Rabbi Bronspiegel)

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

SHABBOS MINCHA at Tefilla L'Moshe, 1:30/5:00PM (Sun. 1:30), **MAARIV** 40 mins. after *shki'a*/9:45PM; **SUN SHACHARIS** 7:30 & 8:30

DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM; **MINCHA** Mon-Th 7:30PM at Zich. Yehuda

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Sun-Thu, 15 mins. before *shki'a*, at Tefilla L'Moshe

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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 (*chabura*)

Maseches Sanhedrin (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

Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe

Minchas Chinuch Sun. 8:30PM; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; 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 5:00PM, by Rabbi Yochanan Wosner, at Becher, 4 Bedford Ct.

Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlan, at Levy, 29 Fessler (will resume after Labor Day)

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

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 *disagree* 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 clearly needs leaders. That is why Hashem answered Moshe's plea "**ולא תוויה עדת ישראל צבא 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 "**כל הגויים**". 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 *rishiyot* (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 Orlan

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 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 **ל'**) may be missing from the text. In this case, the word **ח'** is missing, and it is as if the *pasuk* says **כי ח' 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.