

## A Publication of Congregation Knesses Yisrael

**HALACHA V'HALICHA...** By Rav Chaim Schabes

The Torah says that we should love Hashem **בכל נפשך**, one has to be ready to give his life because of his love for Hashem. Rav Yisrael Salanter says that every time we give up something that we desire because of our love for Hashem, we fulfill this *mitzvah*; the Torah is just telling us that we must be ready to give up even that which is dearest to us, our lives. Rav Boruch Ber Leibowitz added that we must love Hashem constantly, not only when they want to kill us, but rather *even* when they want to take away our lives. Nevertheless, this *mitzvah* is fulfilled every moment by every committed Jew who is completely devoted to Hashem and his Torah.

We continue our discussion on Tevilas Keilim. Utensils made from metal (except aluminum) or glass require *tevilah* with a *b'racha*; unglazed earthenware and wood do not need *tevilah*. If a utensil has two materials: if the main material is one that needs *tevilah*, we do it with a *b'racha* (e.g., a metal knife with a wooden handle); if it is made primarily from one of the materials that don't require *tevilah*, but is held together with metal screws, or if the metal or glass is essential to the use of that utensil, *tevilah* should be made without a *b'racha*. Glazed earthenware, china, porcelain or aluminum utensils should be *toveled* without a *b'racha* as well. One should remove all labels from the utensil before *tevilah*, but anything that would normally not be removed because people don't mind its presence, or that they specifically want it there (a notable brand label), doesn't need to be removed. When doing *tevilah* on many utensils one should be careful not to talk or say anything that is not for the purpose of the *tevilah*, until he is finished. Utensils that don't need a *b'racha* should preferably be *toveled* with ones that do require a *b'racha*. If we buy a utensil from a Jew, and we also suspect that it was manufactured by a Jew, no *b'racha* should be said over the *tevilah*. This applies especially to Judaica and to utensils from Eretz Yisrael. One should not be *tovel* a utensil that he bought to be given as a gift to someone, because according to many Poskim, it is not yet considered a utensil, being that he has no intention to use it, but rather to give it as a gift. At the time of the *tevilah*, it is better, if possible, to let our grip go for a fraction of a second; otherwise, we should first wet our hands with the Mikvah water, and then hold it under the water with a loose grip. It is necessary that the whole utensil should be immersed under the water at the same time; we cannot do part of the utensil first, and then the second half. We must also be careful that utensils that have a narrow opening, like bottles, etc. should be completely filled with water inside, and there shouldn't remain an air space in them. Although it is permitted for boys or girls under Bar/Bas Mitzvah to do the actual *tevilah*, nevertheless they are not trusted to state that they did it, and therefore, the *tevilah* must be seen by an adult. Poskim write that for glass utensils they may be trusted because it is Mid'Rabbanan.

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**THOUGHTS ON THE HAFTARA ...** By Rabbi Yaakov Shapiro

With Tish'a B'av behind us and the conclusion of the **ג' דפורענותא** we begin this week reading the haftaras of the **ז' דנחמתא**. These 7 haftaras are read every year beginning the first Shabbos after Tish'a B'av. During these next 7 weeks we will I"YH discuss each week's hafatara as well as some general issues of all seven. Several reasons are given as to why there are specifically 7 haftaras of *nechama*. These include: 1) We want to 'erase' the terrible things we read in the haftaras during the 3 weeks with double (plus one) the *nechama* and 2) there are a total of 244 *pesukim* in these haftaras, one more than the total of 243 *pesukim* of *tochacha* found throughout the Chumash. But I believe that there is a more practical reason. After having read the haftaras of the **ג' דפורענותא** and experienced the sadness of Tish'a B'av there is a tendency for us all to experience a true feeling of despair and even depression. Yet, looking ahead it is not far off from Elul and Rosh Hashana, a time where our focus should be on introspection and *teshuvah*. But when one is depressed and feeling bad about himself, *teshuvah* is the furthest thing from his mind and almost impossible to achieve! What is needed then is something to lift the spirits and allow the mind to once more think clearly and in a positive way. Therefore Chazal decreed that these haftaras of comfort and positive messages be read. So really it is not the number 7 that is significant, rather that these are the haftaras read between Tish'a B'av and up until Rosh Hashana; which just happens to always be seven weeks! The first of these haftaras is found in Yeshayahu (40:1-26) and begins with the words **נחמו נחמו עמי** (which is why, of course, we call this Shabbos by the name 'Shabbos Nachamu'). Why the double language? First of all, on the most simple level, this is to emphasize the strong comfort (*nechama*) that we will receive after all the horrific experiences that we have gone through. Furthermore, Chazal tell us that this was a personal message to Yishayahu from Hashem: "Because you went and brought all of the terrible prophesies to my people and had to suffer from their reactions, you will merit this (as well as other) 'double' prophesies, unlike any of my other prophets!" May we truly be *zocheh* to experience this and the rest of the words of comfort from Yeshayahu along with the **שלמה גאולה**!

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

**ויקרא משה אל כל ישראל...אשר אני דובר באזניכם היים** - While from this *pasuk* apparently Moshe is quite explicitly speaking directly to B'nai Yisrael, the Ibn Ezra (Shmos 4:30) interestingly says that, in fact, Moshe never spoke directly to them, only through Aharon, or later, Elazar.

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**LESSONS FROM OUR GEDOLIM:** When R' Yisrael Salant was once in a hospital, he was in the same ward as a descendant of the Tosafos Yom Tov. When the latter's friend (who was still in Lithuania) heard from an acquaintance that his friend was with R' Yisrael in the hospital, he sent a letter from Lithuania urging that the friend observe the habits of R' Yisrael, and report back to him so that he might learn from his habits. The friend wrote back a reply: "Here's my first report - R' Yisrael's demeanor is with such modesty, such **צניעות**, that until I received your letter I wasn't even aware that the gentleman in my ward was R' Yisrael..."

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**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"נ
9:02	6:15/7:47	9:25	7:00/8:50	8:18	7:00/8:03	7:15/8:08

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Th 7:58, next Fri 7:00/7:56 (candles 7:15/7:53)

**KNESSES KNEWS**

**MAZEL TOV!** to Mr. and Mrs. Avrohom Katz on the birth of a granddaughter, to Mr. and Mrs. Warmflash

**KOMMUNITY KORNER**

**RECEPTION** honoring Rabbi Boruch Horovitz of Yeshiva Dvar Yerushalayim, 8PM Tues. July 31 at the home of Mr. & Mrs. Ephraim Miller, 108 South Gate Dr. All are welcome.

**HASHAVAS AVEIDAH** A trifle dish was not claimed after the Kaplan kiddush, 2 weeks after Pesach. Please call 425-4966 to claim.

**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) 6:45...

**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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**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. Chani Juravel, at Baker, 17 Brockton Rd.

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

In this week's parsha the S'forno has a fascinating philosophical *p'shat* on the verse (with which we are all familiar from the first section of Aleinu) וידעת היום (4:39). The Torah finished explaining (in *pesukim* 32-36) that in all of human history there is no example whatsoever comparable to the Jewish experience. There has never been, nor will there ever be, a nation who even claimed to witness a mass revelation from God. There has never been, nor will there ever be, another power which lifted up an entire nation from amidst another nation, accompanied by such astonishing wonders leading and pointing the way to freedom from a bitter slavery. The Torah stated this historical fact/prediction 3,300 years ago! Thus, when Hashem says, in another famous *pasuk*, אתה הראת לדעת כי ה' הוא האלוקים, S'forno understands this to mean that the purpose of God's outstanding intervention in history (at the time of Yetzias Mitzrayim and Mattan Torah) was to illustrate to Am Yisrael that He wants the Jewish people to achieve an intellectual understanding (*loda'as*) of God. S'forno learns that our *pasuk* ("וידעת") commands all Jews to "know" there is a God; that we are to internalize a *knowledge* of G-d's existence. One is immediately reminded of the very first *halacha* in the Mishna Torah, where the Rambam talks of the need to "know" there is a God in order for wisdom of any kind to follow. What is unusual and fascinating is how S'forno understands the process of achieving this knowledge, how to achieve "וידעת". S'forno says it is worthy of a Jew to sift through other ideas which claim to discredit Judaism. Throw away the sections which are contradictory to Torah, and sift out "the truth" ("החלק האמיתי") that is found within. S'forno says that one who investigates will find there is great harmony and order which reigns throughout the universe. The elements of creation themselves point the way towards a higher purpose than the function of each of the individual parts. Rav Kupperman explains that a study of other wisdom illustrates the *interdependency of nature*; of the effect of even a minor change in the water's climate, for example, on all of the earth. All of creation, in heaven and on earth (בשמים ממעל ועל הארץ), testify, through their interdependency, to the Creator's existence. But this is not all. S'forno understands that the last two words of the *pasuk* teach us that one will inevitably come to realize that our Creator has no equal, "אין עוד!" Only a Free and Unique (אחד) God can influence and guide the marvelous harmony and order within which all His creatures operate. May we all be *zocheh* to gain in our knowledge, and appreciation of, our Father in Heaven.

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

In the *aseres hadibros* (Devarim 5:10) we find the phrase ועושה חסד לאלפים. It should be noted that there is a *patach* under the prefix-ל of לאלפים. This ל is the equivalent of a ל with a *shva*, which is indicative of the non-definite article. As such, the phrase is translated as "does kindness for thousands [of generations]". The *shva* here is transformed to a *patach* because of the *chataf-patach* under the next letter, א, as there cannot be two consecutive *shva'im* in a row at the beginning of a word. This word לאלפים, must be contrasted with the well-known phrase from "ויחל" (Shmos 34:7) ונוצר חסד לאלפים, where the ל has a *kamatz*. The *kamatz* here reflects the definite article, and would be translated as "to the thousands". These 2 cases of לאלפים differ only slightly in pronunciation, yet have distinct meanings – *ba'alei kri'ah* beware!