

July 7 / 21 Tammuz, 2007

שבת

A Publication of Congregation Knesses Yisrael

HALACHA V'HALICHA... By Rav Chaim Schabes

The two sheep which were brought as a *korban musaf* on Shabbos, had to be similar, otherwise the *korban* would not be valid (Yoma 62b). Rav Moshe Feinstein ZT"l finds in this a message - one must serve Hashem both with אהבה ויראה, love and fear, and although אהבה is a higher level, it does not include the level of יראה, and even if we serve Hashem out of love, we still need to have its counterpart יראה independently. Shabbos which is the foundation of our אמונה, and which therefore must include all the fundamental building blocks of our relationship with Hashem, teaches us that we should offer two עולות, two complete offerings, which instill in us the belief that everything was created by Him, and these two pillars must be equally important, the love of Hashem which brings us to perform the positive *mitzvos*, and the fear that helps us to control ourselves in refraining from transgressing the עבירות.

Kneading is one of the 39 Melachos that are prohibited on Shabbos, and its definition is to combine small parts and form them into one body through the kneading. Flour starts out as distinct pieces, and when one adds water and mixes it, it becomes one body. The Av Melacha applies to things that grow from the ground, which, by adding a liquid, will become one mass through kneading. However, even if one mixes things that don't grow from the ground, like cement, dirt, plaster or even ashes, he will also have transgressed a Tolda. Some practical applications are that one may not add water to flour, even if it gets mixed by itself (MB 321:3), and even if the flour and water were combined from before Shabbos, one is not allowed to mix them on Shabbos. When a substance becomes fully dissolved in a liquid, like for example, sugar, coffee or cocoa, there is no restriction of Lisha. From the Torah, there is only a prohibition if the mix is thick, and it becomes one body, but Mid'Rabbanan it is prohibited even if it is a soft mix that could be poured from one utensil to an other. Even under conditions when a soft mix is permitted, one should make sure to pour in all the liquid at once, so that it should not become a thick mixture in the beginning. One should not pour water into an instant potato mix, or into a jelly or pudding, even if at first they become a soft mix, since eventually it will become one body (Igros Moshe OC 4:74). It is not permitted to mix butter or margarine with cocoa to create a spread, because it is a thick mix. It is permitted to add oil to a vegetable salad, because it doesn't become one mass, and so too, it is permitted to add oil to mashed eggs, but there are those who say that one should first pour the oil on the bowl, and then add the eggs. It is also permitted to pour milk into corn flakes or other cold cereals, because the milk doesn't stick the parts together, and it would be like soaking breadcrumbs or cookie crumbs, which if one doesn't knead them, it is permitted (Biyur Halacha 12, L'farer). If it is not possible to prepare baby cereal from before Shabbos, one could prepare it on Shabbos by first changing the sequence of the normal preparation done during the week; if he normally puts the powder first, he should put the liquid first on Shabbos. Second, one should stir in a different manner than normal, either with a hand, or by shaking the bowl, or by moving the spoon in a crisscross rather than circular motion. Again, one should also pour all the liquid at once, to prevent a thicker mix. If one wants to pour juice into a mashed banana for a baby, one should first pour the juice into a bowl, then mash the banana with a spoon, not with the teeth of a fork, and then mix differently, meaning, crisscrossing with a spoon. Preferably, one should also take out the spoon between the horizontal and vertical strokes.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro

In Yirmiya's first Nevua he is shown a מקל שקד to symbolize the fact that Hashem will "hasten" to punish the Jewish people for their sins. In fact, Chazal tell us that ultimately *galus* Bavel occurred two years earlier than originally planned. Why would Hashem do such a thing? Normally we expect Him to treat His people with mercy while waiting for their repentance, and perhaps even extend the deadline! The Dubno Maggid explains this phenomenon with the following *meshal*. There was once a rich man who became a widower. In his town lived a well-known and respected widow who had been running a business buying merchandise on credit since her husband's death. The man eventually proposed to the widow and promised to support her financially, but on one condition. He insisted that before they wed she must close up all of her accounts with her various suppliers so that he would not be responsible for any prior debts she may have. But instead of immediately taking care of her accounts the woman decided to try and reduce the amount of money she would pay back. To some of her suppliers she claimed to owe only part of the money. To others she denied ever owing them anything! She continued stalling hoping they would settle for less money just to close out her accounts; but her prospective husband got tired of waiting for her. In order to speed things up, he supplied "inside" information to her creditors to help them expedite collection of their money. When the woman found out, she was very indignant and confronted her fiancé. "If this is how you treat me now," she said, "what am I to expect once we get married!" Her fiancé answered, "You must understand that what I am doing now may seem to be bad for you, but truthfully I am doing it out of love for you so that we can finally be married and be happy together!" What we perceive to be "bad" is very often Hashem's way of doing what is best for us. He knew that there would be no way for the Jews to avoid being punished and sent into exile, so He decided to accelerate the punishment in order to hasten the eventual good times, i.e., the ultimate *geulah* and their return to Eretz Yisrael.

LESSONS FROM OUR GEDOLIM: R' Yeruchem was known to be a big *Ba'al Mussar*; yet when R' Povarsky was a *talmid* in Mir, he never once received *mussar* from the Master. When some other students pointed this out to R' Yeruchem, he explained: "He doesn't need *mussar*; the Yetzer Hara is afraid of him! He used to wake up at 3am each morning to go learn – well, once he woke up 10 minutes early. He was going to turn over to sleep for 10 more minutes, when it struck him: that's just the Yetzer Hora trying to get me to fall back asleep and oversleep! I'll show that Yetzer Hara... and from that time on, he's been waking up every day at 2:50 to learn, instead of 3:00! The Yetzer Hora understands that it – the Yetzer Hara – will only suffer more if it tries to entice him, so it's stopped trying..."

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

מערב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"נ
9:16	6:15/8:01	9:16	7:00/8:50	8:32	7:00/8:17	7:15/8:14

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Th 8:16, next Fri 7:00/8:14 (candles 7:15/8:11)

KNESSES KNEWS

MAZEL TOV! to Mr. and Mrs. Yossi and Aviva Weimer on the birth of their daughter Nechama Rivka. Kiddush in shul after davening.

KOMMUNITY KORNER

WEEKDAY 8AM MINYAN for July? If interested please contact Mr. Chezky Weiss at 364-9448

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...**NEW MINCHA** 8:00PM Mon-Thurs at Zichron Yehuda

TEHILLIM FOR LADIES 8:30PM Tuesday at Willner (19 Bedford Ct)...

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).zz

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;

Ladies Shiur: Shabbos 5PM, Rabbi Shimon Kerner, at Kerner, 12 Manchester

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MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

The "light" of the Jewish people, says S'forno, comes only from Hashem. **הקל יתברך**, ולא אור כלל מעצמם וולתי אור הקל יתברך. We have no light of our own. In fact, that is how S'forno understands the famous saying of Chazal, **אין מזל לישראל**. When we behave according to the dictates of Hashem, He is *mashpia* greater amounts of light upon us. When we sin, He withdraws His light in equal measure, and we descend into periods of darkness. After *Mattan Torah*, we were in such close proximity to Hashem and His Torah that "Had the Jewish people not sinned with the golden calf, Torah would not have been forgotten" (Eruvin 54a), because until the sin they were living with the Torah **על הלוחות** (engraved upon the tablets). Chazal further tell us (ibid) that had we not sinned by the golden calf, no nation would have been able to rule over us. R' Kupperman cites the Torah Temima to connect the two statements in Eruvin as follows. Since the Jewish people sinned so grievously they were sent into *galus*, under non-Jewish rule. The Gemara (Chagiga 5b) says that there is no greater possible *bittul Torah* than that caused by the Jewish people being in *galus*; all that moving around and being subject to the non-Jewish authorities has been profoundly unsettling, in the least, and not conducive to Torah learning. In our *paresha*, S'forno notes that the Torah calls Rosh Chodesh **ראשי חודשים**. Only by Rosh Chodesh do we find a **מועד** designated as belonging to the Jewish people. Sukkos isn't called **סוכות**, etc. (S'forno does take up at the end of the *paresha* why Shavuot is referred to as **שבועות**). This indicates that there is very real relationship between Yisrael and the moon. But not as we think; this is not the waxing and waning comparison that we find much earlier. According to S'forno, we are like the moon in that both Am Yisrael and the moon have no light of their own. He quotes David HaMelech: **ה' אורי וישעי**, God is my light. But this light of Hashem is most clearly directed upon us when we fulfill His will. When we do not, Am Yisrael is exiled and subject to the whims and the mercy of our host nations. In fact, this is why, according to S'forno, the Jewish people bring a *korban* **הטאת** on Rosh Chodesh. In a revolutionary *p'shat* he learns that we bring this *korban* not only for our own moral failings, but *also for Hashem's "sin"* of sending the Jewish people into exile. Most *mefarshim* hold the sin offering of Rosh Chodesh to be a reference to Hashem's making the moon smaller during the days of Creation. Not S'forno. Since we have been sent into exile there arises, undoubtedly, a horrible *chillul* Hashem. Yechezkel cries: "When they [the non-Jewish nations] say about the Jews 'these people are the nation of Hashem?'" The degradation and persecution of the Jewish people causes non-Jews to wonder out loud how we can still believe we are the Chosen Nation. What they miss, says S'forno, is the magnificent concept brought out by Yeshayahu: **כל צרותם לו צר**. In each and every example of exile (or worse, *chas v'shalom*) Hashem is also pained! But, says S'forno, this is, nevertheless, the source for the **הטאת** on Rosh Chodesh. To the untrained eye it certainly *seems* that we cannot be the beloved nation of Hashem. And Hashem Himself wishes to be forgiven for the necessary exile of his beloved people from the land where we achieve the light of Hashem most brilliantly.

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ON LANGUAGE... By R' Moshe Orlian

In *perek 25 passuk 14* we find **הכה את המדינית אשר הכה** את המדינית אשר הכה. The words **הכה** and **הכה** are both from *binyan pu'al*. As we have mentioned before, *pi'el* is the more intense form of *kal*. *Nif'al* is the passive form of *kal* while *pu'al* is the passive the form of *pi'el*. Thus, **המכה** means "the one who was struck" – a passive statement. Similarly, **הכה אשר** means "that was struck". The only way that this makes sense with the words immediately following, **את המדינית**, is to translate **את המדינית** as "with the Midyanis", which is explicitly seen in Targum. Two other examples of where the word **את** means "with" are **את משחיתם את הארץ** (B'raishis 6:13) (according to the second *p'shat* in Rashi), and **את יעקב באר** (Sh'mos 1:1)

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

Of all the *korbanos*, it is specifically by the *olah* of Rosh Hashana that the Torah uses the word **ועשיתם** rather than the more common **והקרבנתם**. This to teach us that a person who brings the *korban* with proper intent and does *teshuvah* wholeheartedly on Rosh Hashana it is as if he remakes (עושה) himself into a new person.

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