

HALACHA V'HALICHA... By Rav Chaim Schabes

The daughters of Tzlafchad came to Moshe asking for inheritance in Eretz Yisrael. Since they had no brothers, they felt that they should be the heirs. Moshe turned to Hashem for an answer, but he didn't involve them in the query. The commentators compare this instance with the request of those who were *tamei* and couldn't bring the Korban Pesach, where Moshe said to them, "remain here and I will listen what Hashem will command to you". Why didn't Moshe respond and interact in the same way to the daughters of Tzlafchad? Rav Aharon Bakst ZT"l answered, that our sages tell us that people who "fight" over Torah, and become adversaries of each other, at the end they will ultimately become friends and develop good feeling towards each other, as the *pasuk* states: **את והב בסופה**. Moshe knew that this type of relationship is not meant to be developed with women; therefore, he did not involve them in the discussion, in order to avoid an outcome that is not desired by Hashem.

Although we find in our *paresha* the obligation to bring a special *mussaf* offering, which was slaughtered in the Bais Hamikdash every Shabbos, it is nevertheless prohibited by the Torah to slaughter any other animal, and it is one of the 39 *melachos* that are prohibited on Shabbos. It is not prohibited only to slaughter (*sh'chitah*), but any method that one takes away life from a living being, as small as it may be, or even causing it to bleed for a constructive purpose, is also included in the *melacha* (MB 316:29). If one removes a fish from water, and keeps it out until it gets dry between its scales, even if one throws it back into the water while it is still moving around, he has transgressed the prohibition of *sh'chitah* since it will not be able to live after that (Rambam Shabbos 11:1). It is prohibited to cause a black and blue mark on the skin of a person, or on an animal that has hide, by hitting him/it; however, it is not a *melacha* from the Torah, because it is not constructive, since he is just ruining the person or the animal. However, if one would afflict a wound on an adversary specifically in order to debilitate him, it is considered to be constructive, and therefore is a Torah transgression (MB 316:30). One is not allowed to spray directly on insects in order to kill them, and even to spray generally would only be permitted if one sprays in a room that has an open window, so that the insects would be able to fly out, and it is not certain that they will get killed through the spray (Be'er Moshe 2:23). The Chazon Ish adds that it should only be done in a room where a sick person is present, or for a child. If there should be an insect or a fly in the toilet bowl, and one needs to flush the toilet, it is permitted to flush, even though it is possible that they will die (Minchas Yitzchak 10:27, Shevet Halaivi 6:94). If one sees a scorpion or any other dangerous creature, it is permitted to step on it as he is walking, even with the intention to kill it (OC 316:10), and if it is a place frequented by many, it is even permitted to search for it to kill it. It is not permitted to pull out a tooth, because one produces a wound (Magen Avraham 328:3); however, if it is very loose and will not bleed by pulling it, and it bothers or hurts him, it is permitted (Shevet Halaivi 5:39). One should not scratch a wound that will cause bleeding as a consequence. To do a blood test is considered a constructive wound, and is prohibited by the Torah law, and therefore permitted only for a dangerously sick person. It is permitted to inject a person who is sick, even non-critically, as long as the injection doesn't have to go into the vein (Tzitz Eliezer 8:15). It is also permitted to drain pus from an infected area, either with a syringe or with a needle, even if it is mixed with blood; one should just be careful not to draw out new blood. It is also permitted to take out a splinter that got into his skin, even with a needle, but one should try not to cause bleeding (MB 328:88).

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro (**Melachim I 18:46-19:21**)

This week's *haftara* is read only when Pareschas Pinechas falls before the 17th of Tamuz (an unusual event). Chronologically, it follows immediately the events of Eliyahu Hanavi at Har Carmel, which we read as the *haftara* of Ki Sisa. Between the two *haftaros* are several *pesukim* that relate how Eliyahu slaughtered all of the false Nevi'im of Ach'av and Izevel. The *kana'us* of Eliyahu mirrors that of Pinechas in our *paresha* and is the obvious connection to it. But there is a major difference between the reward of "*bris shalom*" that Pinechas received and the result of Eliyahu's actions, which was his need to flee for his life in response to Izevel's threats. Both Eliyahu and Pinechas performed what seem to be admirable acts *kana'us*; why such disparate results? Through Malbim's explanation of the dialog between Hashem and Eliyahu we can understand the difference. Eliyahu's escape takes him to a cave near Har Sinai where Hashem appears and asks him, "מה לך פה?" This, says Malbim, is a rebuke from Hashem to Eliyahu for spending his time alone in the desert working on his own spiritual perfection. As a Navi, his place is among the people, working with them and their spiritual needs! Eliyah responds "קנא קנאתי – I have acted with great zeal for You, Hashem by killing the false prophets and destroying their altars, and now I am forced to run for my life!" Hashem replies "קול דממה דקה". The lesson, says Malbim, is that for Eliyahu (as well as all other Nevi'im) zealotness and harsh words are not the way to bring the people closer to Hashem. The way to bring them to *teshuvah* is through soft words and love. While the two stories seem analogous, their dissimilarities teach us that there is a time and place for everything, including *kana'us*. Pinechas's actions were proper for the specific situation and he was rewarded handsomely. But it was a special situation, and one needs to be very certain before acting with *kana'us*; a very appropriate thought to ponder!

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 Hara 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 Hara understands that it – the Yetzer Hara – will only suffer more if it tries to entice him, so it's stopped trying..."

"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 **והקרבתם**. 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.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

מזריב	מנחה	סוּזק"ש	שחרית	שקעה	מנחה	הדלק"ן
9:14	6:15/7:54	9:21	7:00/8:50	8:25	7:00/8:10	7:15/8:07

SHIV'A ASAR B'TAMMUZ Sunday, Shacharis 7:45, Mincha 7:54, Ma'ariv 8:54; fast begins 4:29AM, ends 9:14PM

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Mo-Thu 8:07, next Fri 7:00/8:04 (candles 7:15/8:01)

KNESSES NEWS

RABBI SCHABES can be called and messages can be left at the following mobile phone number: **(845) 709-5949**. Messages will be listened to at least twice a day.

KOMMUNITY KORNER

NEW SUNDAY MORNING SEDER at Zichron Yehuda, Shacharis 7:30 & 8:30, breakfast, seder 9:30-11:30, chavrusa, chaburos, shiurim
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 8PM 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' Bronsiegel 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 Avraham Ohayon, at Ohayon, 10 Brockton

Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

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

The "light" of the Jewish people, says S'forno, comes only from Hashem. **ולא אור כלל מעצמם זולתי 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 החרות 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 חדשיכם**. Only by Rosh Chodesh do we find a **מועד** designated as belonging to the Jewish people. Sukkos isn't called **סוכותכם**, etc. (S'forno does take up at the end of the *paresha* why Shavuot is referred to as **שבועותיכם**). 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: **בכל 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.

ON LANGUAGE... By R' Moshe Orlian

In *perek 25 passuk 14* we find **את המדינית אשר הכה** and **מכה** 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, **אשר הכה** 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 הארץ הנני משחיתם** (B'raishis 6:13) (according to the second *p'shat* in Rashi), and **את יעקב באר** (Sh'mos 1:1)