

HALACHA V'HALICHA... By Rav Chaim Schabes

The daughters of Tzafchad 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 to, and interact with, the daughters of Tzafchad in the same way? Rav Aharon Bakst ZT"L answered, that our sages tell us that people that "fight" over Torah, and become adversaries of each other, in the end they will ultimately become friends and develop positive feelings towards each other, as the *pasuk* states: *אה 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 desirable 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 on Shabbos, as one of the 39 *melachos* that are prohibited on Shabbos. It is not only prohibited to slaughter (Sh'chitah); rather, any manner of taking away life from a living being, as small as it may be, and even just causing it to bleed for a constructive purpose, is also included in the *melacha* (MB 316:29, 30). If one removes a fish from the 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. It is prohibited to hit and cause a black and blue mark on the skin of a person, or an animal that has hide. However, it is not a *melacha* from the Torah, because it is not constructive, since he is just ruining the person or the animal. If one would inflict a wound on his enemy, or against a person that is fighting with him, in order to debilitate him, it is considered to be constructive, and it would therefore be a Torah transgression. One is not allowed to spray an insecticide directly on insects, and even if one doesn't do it directly at them, it is still only permitted in a room that has an open window, so that the insects are able to fly out, and it is not definite that they will get killed by the spray. The Chazon Ish adds that it should only be done in a room where a sick person is present, or for the need of a child. If one sees an insect or a fly in the toilet bowl, it is permitted to flush, even though it is possible that they will die. If one sees a scorpion or any other dangerous creature, it is permitted to step on it and kill it as one is walking, and if it is a place frequented by many, it is even permitted to proactively kill it. It is not permitted to pull out a tooth, because it produces a wound. However, if it is very loose and will not bleed by pulling at it, and it bothers him or hurts him, it is permitted. One should not scratch a wound in a way that will cause bleeding. Doing a blood test is considered a constructive wound, and is prohibited by the Torah, and therefore only permitted for a dangerously sick person (i.e. diabetes). It is permitted to inject a person that is sick, even non-critically, so long as the injection doesn't have to go into a vein. It is also permitted to suction out the pus from an infected area, either with a syringe or with a needle, even if it is mixed with blood, but one should 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; one should try not to cause bleeding.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (**Matos - Yirmiyahu 1:1-2:3**)

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 *mashal*. 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.

ON LANGUAGE... By R' Moshe Orlian

In *perek* 25 *passuk* 14 we find *ושם איש ישראל המכה אשר הכה את המדינית*. The words *מכה* 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, *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 *איש וביתו באו את יעקב* (Sh'mos 1:1).

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מזריב	מנחה	סוּזק"ש	שחרית	שקיעה	מנחה	הדלק"ן
9:22	6:15/8:02	9:14	6:50/8:30	8:33	6:45/7:00/8:20	7:08/7:15/8:17
<p>JULY 4 Monday (Jul 5), Shacharis 7:45 SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun-Thu 8:18, next Fri. 6:44/7:00/8:15 (candles 7:07/7:15/8:12)</p>						

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Yossi and Aviva Weimer on the birth of a baby boy
PEREK IN THE PARK shiur for women, Shabbos 4:15-5PM, at Frank (backyard) 691 Union Rd., children welcome

COMMUNITY CORNER

SPECIAL ASIFA on behalf of Kupas Ezra, Sunday, July 11, at the Atrium. Please show your support!
MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861
MINCHA at Tefilla L'Moshe, Sun. 1:30; S-Th 15m>shki'a; **שבת** 1:30/הדלק"ן; **MAARIV** M-Th 40m>shki'a/8:15/9:45
DAILY SHACHARIS at Kehillat New Hempstead 6:00; **SHACHARIS** at Tefilla L'Moshe Sun. 7:30/8:30; M-Fri 6:25/7:00/7:30
MINCHA at Zichron Yehuda (2 Kakiat Ln) Sun. 1:40/6:30; **MAARIV** daily 8:00/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30
MINCHA daily 7:30PM; **MA'ARIV** at KNH, Mon-Thurs 8:30PM

FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael
Maseches Makkos (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; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **הומש**, Shabbos 8AM
Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe
Minchas Chinuch Sun. 8:30PM by R' Bronspigel at Zichron Yehuda
Mishna Berura, at KNH, Rabbi Kerner, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM
Maseches Sukkah, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 5PM, by Mrs. Malkie Drillman, at Becher, 4 Bedford Ct.
 Mondays 8:40PM, **Sefer Shoftim**, by Mrs. Aviva Orlian, at Levy, 29 Fessler
 Wednesdays 9:45AM, Emunah and Bitachon, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to jungerh@aol.com to join the Monday night (9-10 pm) telephone shiur)
 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 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 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 addresses why Shavuot is referred at the end of the *paresha* 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 of our host nations. In fact, this is why, according to S'forno, the Jewish people bring a **קרבן חטאת** 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 **קרבן חטאת** on Rosh Chodesh. To the untrained eye it certainly appears that we are not 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.

"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.