

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

When B'nai Yisrael were faced with the waters of the Yam Suf in front of them, and the Egyptians behind them, Moshe Rabbeinu *davens* to Hashem, and Hashem responds: why are you standing and davening, just tell B'nai Yisrael that they should go! The question is, was it not the right thing for Moshe to *daven* under such circumstances? Answers Rav Chayim Volozhiner, that Hashem was communicating to them that the salvation will come through themselves, and only through them. If their *emunah* and trust in Hashem will be at the highest level, to the point that they are ready to walk into the sea, with hearts filled with trust that the sea is going to split before them, it is that alone that will awaken from Above to bring about the miracle of the splitting of the sea. Complete trust that comes with full *emunah* that the desired will become a reality, is the very guaranty of that outcome.

*Kiddush levanah* may be said only at night; even if it is already the end of the *z'man*, and one saw the moon during the day, he may not say the *b'racha* (Rama 426:1). *Kiddush levanah* should be said after *tzeis hakochavim*, but before *alos hashachar*, and not during *bain hash'moshos*, but if it is close to the time that one will no longer be able to say the *b'racha*, if it is dark enough that he could have *hana'a* (benefit) from the light of the moon, he would then be able to say the *b'racha* during this time. *Minhag* Ashkenaz is to say *kiddush levanah* after 3 full days following the *molad*, and S'faradim and Chassidim have a *minhag* not to say it until 7 days after the *molad* (OC 426:4). Many Poskim hold that if there is a *safeik* whether he will be able to see the moon on a later day, such as during the rainy season, and he sees it before 7 days, he should say it then, even according, to those who normally wait longer (MB 20). There is also a preference to wait until *motz'ei Shabbos* or *motz'ei yom tov* (MB 5) to say the *b'racha*. However, if there will be fewer than five nights after *motz'ei Shabbos* to be able to say the *b'racha*, one should not wait (MB 6). The Vilna Gaon was of the opinion that one should say *kiddush levanah* as soon as possible after 3 days after the *molad*, and not to wait until *motz'ei Shabbos*, and one should take this into account especially during rainy season. Although it is better to say *kiddush levanah* with a *tzibbur*, if one initially saw the moon on *motz'ei Shabbos*, he should not wait for a *tzibbur* during the week, and the same is true, that if he has a *tzibbur* during the week he should say it, and not wait till *motz'ei Shabbos* if he will not have a *tzibbur* then. In both cases we hold that *z'rizim makdimim*. The latest time to say *bircas l'vanah* is 14 days 18 Hrs. and 396/1080ths of an hour. *Bedi'eved*, if it was not seen until after that or if he couldn't say it before then, many Poskim hold that one can say the *b'racha* with *shem umalchus* (with Hashem's name) during the night of the 15th of the month (Bi'ur Halacha). The end of the *z'man* is calculated based on the average *molad*, and not the actual physical *molad*, and there are those that are *maikil* (lenient) to say it till the end of the local time, while some are *machmir* (stricter) and say it only till the Yerushalayim time (7 hrs. earlier). There are those that hold that if there was a lunar eclipse, when it is obvious that it is already past the middle of the month, even if it is within the *z'man*, one should not say *bircas hal'vanah*. (B"H one more on this topic).

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

There are two fundamental connections between our *paresha* and our Haftara (Shoftim 4:4-5:31). The more prominent of them is of course that both contain one of the few portions of Tanach designated as a "*shira*", which is a most lofty designation, as we've discussed in the past. But in addition to the fact that both the *paresha* and the Haftara contain this rare occurrence there is also a similarity between the events that led up to the singing of each Shira. As in our *paresha*, the Jews at the time of our Haftara found themselves under subjugation of a world power. For more than 20 years they suffered the physical and spiritual oppression of an evil king who seemed impossible to defeat until out of desperation they cried out to Hashem to save them. Ultimately, the nation is miraculously saved through the actions of D'vora the prophetess, the Judge of the time, and Barak, who most commentaries say was her husband. But despite these similarities there are also some curious differences. For example, in Mitzrayim there were over 600,000 men of army age confronted by an Egyptian force demoralized by close to a year of plagues, yet despite their disadvantage, we don't find the Jewish people preparing for battle. In fact Hashem tells them, "ה' ילחם לכם ואתם תחישון", and the Jewish people are saved without lifting a finger. By contrast, Hashem commands Barak, through D'vora, to put together a fighting army ready to physically encounter the enemy and to limit the army to only 10,000 men. While it is true that in both instances only Hashem's miraculous intervention saved the Jewish people there is a great distinction between their statuses as a nation. The Ibn Ezra explains that at the time of Y'tzias Mitzrayim the Jews were confronting a force that up until a short while prior had been their masters for many generations. They were in no position on a 'Basar V'dam' level to fight them, nor any other nation for that matter, as evidenced by the need for Moshe's special *tefilah* to help them defeat the small army of Amalek. On the other hand, during Barak's time when they needed to confront Yavin and Sisra it was over 200 years since the Jewish nation had left the bondage of Mitzrayim and they were already quite used to being a free people. It was therefore not necessary for the miracle to be so blatant and so it was blended in with the natural course of events.

**LESSONS FROM OUR GEDOLIM:** R' Shmelke of Nicholsburg and his *talmid* R' Moshe Leib of Sassov once needed to travel to Vienna to intercede with the prince to repeal an anti-Semitic law. It was during the spring thaw, and the river they had to cross was filled with chunks of ice, so much so that no boats would dare cross. They convinced someone to rent them a tiny skiff, barely large enough for the two of them. R' Shmelke stood up in the boat and recited Shiras Hayam and the little boat scooted safely across between the floating ice. Word of this "miracle" quickly reached the prince who, recognizing the holiness of R' Shmelke, withdrew the evil edict.

**SHABBOS SCHEDULE - KNESSES YISRAEL**

**שבת**

**ערב שבת**

מעריב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"נ
5:47	4:27	9:42	7:00/8:50	4:55	4:40	4:37

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:45, next Fri 4:49 (candles 4:46)

**KNESSES KNEWS**

**MASMIDEI YISRAEL** boys Fri. night learning program, grades 6-8, 7:50-8:30PM by Rabbi Shloimie Eisenberger, at Eisenberger, 4 Patricia  
**TAHARAS HAMISHPACHA** final part of refresher for women, by Rebbetzin Devorah Schabes, 7:45PM at the Shul, Sunday, Jan. 20

**KOMMUNITY KORNER**

**PIRCHEI** for boys Pre1A-6<sup>th</sup> Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 6:40PM  
**MIKVAH OF NEW HEMPSTEAD**, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861  
**SHABBOS MINCHA** at Tefilla L'Moshe, 1:30PM (also Sunday), **MAARIV** Mon-Th 7:00PM, 8:15PM; **SUN SHACHARIS** 7:30 & 8:30  
**DAILY SHACHARIS** at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM  
**SUNDAY MINCHA** 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM **WEEKDAY MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe  
**TEHILLIM FOR LADIES** 8:30PM Tuesday at Willner (19 Bedford Ct)  
**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto: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 (*chabura*)  
**Maseches Kiddushin** (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:** Fri. night, on hold  
**Mondays 8:40 PM, Megillas Rus**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

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

Regarding the מן that was left over night, the Torah says (Sh'mos 16:20) וַיִּרְם תּוֹלְעִים וַיִּבְאֵשׁ. As Rashi and others point out, the word וַיִּרְם ("va-yarum") is based on the word רָמָה ("ree-MAH"), meaning the מן became infested with worms. The root, in fact, is רָמָה, which is consistent with the above meaning. This is different than, for example, the word הָרַם ("ha-RAYM") as in הָרַם אֶת מִטְּךָ (Sh'mos 14:16). Here, הָרַם comes from the root רוּם, meaning to lift or raise. Interestingly, the root רוּם can also take the form of יָרוּם, as in the *pasuk* וַעֲתָה יָרוּם רֵאשִׁי עַל אוֹיְבֵי *pasuk* (Tehillim 27:6), although obviously here the meaning is different than it is above since it is derived from a different root.

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

Do *mitzvos* contain active ingredients with the power to purify our spiritual essence, our *neshamos*? Or are *mitzvos* merely tools to help us earn future *sachar* (reward) without any intrinsic “power” of their own? In this week’s *paresha*, S’forno comes down on the side of those who see affective power within *mitzvos*: to cleanse and purify the filth and spiritual grime otherwise found inside us. In this week’s *paresha*, Bnai Yisrael were not yet “Jews” per se. Rav Kupperman sees S’forno laying out the progression of *mitzvos* to which Bnai Yisrael were exposed as part of their own conversion process. The seven *mitzvos* of Noah are longstanding. Additional *mitzvos* were given in Mitzrayim. Chazal tell us they received yet more in Marah. Added to the seven *mitzvos* of Bnai Noah were the already familiar Korban Pesach, Tefillin, and Bechor (pidyon haben and peter chamor, etc.); in Marah they received Parah Adumah, Shabbos, Kibbud Av V’Em and (what are called) משפטים. In chapter 15:26, Hashem lays out the spiritual progression of the Jewish people. אם שמוע תשמע, if they accepted upon themselves the חק that Hashem already commanded, and from this time forward והישר בעיניו תעשה, keep straight the remaining *mitzvos* they would later receive, adding up to the 613 with which we are familiar; then one can escape the dreadful diseases to which Mitzrayim was exposed. S’forno sees Hashem’s warning labels in the *paresha* as the earliest example of what a *bais din*, until our own times, needs to tell any prospective convert: “You know that until this point, if you ate *chailev* or violated Shabbos there is no penalty whatsoever that you incur. But if you join the Jewish people then the punishments and penalties for such violations are...” What is especially beautiful is S’forno’s take on כִּי אֲנִי ה' רופאך. S’forno explains that the *refuah* which Hashem dispenses is within the *mitzvos* themselves. The positive and negative commands are “healers of the soul” of a Jew. They heal, in S’forno’s words, “from the sicknesses [associated with] desires, and faulty [philosophical] opinions.” Rav Kupperman understands the duality here to refer to a guard against *middos ra'os* as well as incorrect *hashkofos*. As a Jew, the prescription for a happy and productive life resides within the Torah. A Jew needn’t search elsewhere to find “better” options. Then S’forno adds some key words: למען תהיה קדש לה' אלוך. The *mitzvos* help us become sacred; our lives become sanctified to Hashem. Dangerous desires lead to bad character and behavior. Faulty intellectual ideas lead to a bad intellectual outlook on life. Therefore, concludes S’forno, one who rebels against the Torah “becomes sick.” The person is “ill” and has disgraced his own soul. The freedom is certainly ours to do so, but S’forno warns that disgracing one’s *neshama* is to shame one’s self, we who sanctified our [Jewish] souls at Har Sinai with קבלת עול מלכות מים. Quoting from Malachi (2:11), such a Jew cheapened his own *neshama* אשר אהב קדש ה' אשר אהב, that which is sanctified to God and which He loves; i.e., the Jewish soul. One who cheapens his own *neshama* calls down punishment upon himself, r”l. We can spare ourselves from our own inner corruption through our Torah, *tefilla* and *ma'asim tovim*.

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

**מחוספס** - The מן is described as מחוספס, meaning exposed, or unwrapped. The *man* had no roughage, so that it was entirely absorbed into the 248 *eivarim* of the body, with no waste products. The *gematria* of מחוספס is precisely 248, alluding to this feature.

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