

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

Moshe Rabbeinu was naturally humble; however, as a leader, he had to present himself with strength and confidence while hiding his true personality. This cover-up of himself obviously was unnecessary when communicating with Hashem, who knows the fundamental nature of a person; thus, he proceeded with his modesty and unassuming nature, which was his complete and true essence. This is how Rav Akiva Eiger understands the last *pasuk* in our *parsha*: ובבא משה לפני ה' לדבר אתו יסיר את המסוה עד צאתו. When Moshe came to speak in front of Hashem, he would remove the “mask” that covered up his humility in front the nation, and he would present himself in his pristine humility as long as he was standing in front of the *sh'chinah*.

If one will be eating less than a *k'beitzah* (the size of two medium eggs) of bread, the *b'racha* of “*al netillas yadayim*” is not said (OC 158:2). One must wash from a utensil that is not cracked, and the *k'li* should not have any indentations or parts that are higher than the rest of it. If the only *k'li* that is available is one that has a spout that is higher than the rest, then one should wash from the other side of it. The same is true if he only has a cup that is lower on one side than the rest of it - he should make sure to wash specifically from that lower part. If the utensil cannot stand on its own to hold liquids, like for example, the cover of a pot, one should not use it to wash. One should use a *reviis* (approx. 3 oz.) for each hand; R' Chisdah used to say that because he used plenty of water for washing, he was rewarded with wealth (ibid 10). If the *k'li* does not hold a *reviis*, it is not considered a *k'li*, and he must wash again with a *b'racha*, and it doesn't help if he pours several times to reach a *reviis*. Many Poskim allow the use of disposable plastic cups for washing (Be'er Moshe 1:49, Tzitz Eliezer 12:23, Az Nidb'ru 6:45, etc.), however, since many others disagree (Igros Moshe 3:39, Ohel Moshe 5, letter from R' YY Weiss, etc.), one should not use such a cup unless nothing else is available. The right hand should be washed first (MB 4), and even a lefty washes the regular right hand first (Aishel Avraham §158, MB 4:22). We make sure that we cover the entire hand with water, and we must hold the hand in a way that the water can reach every place of it, separating the fingers and tilting them slightly upwards, and the water should reach all in a single “pour”. Therefore, one should not use a bottle or other utensil that has too narrow an opening. Then, one should rub both hands together, lift both hands (*netilah* means lifting), and before drying them, recite the *b'racha*. Many people are not aware that after washing the hands, it is not permitted to speak before one says the *b'racha* (Tzlach Drush 4, Sh. A. Harav 165:1), and one should be careful not to speak even between the washing of both hands. If after he washed one hand, he or someone else touches it, he must dry it, and wash it again. If this happened after he washed both hands but before he said the *b'racha*, he should dry and wash his hands again. However, once he said the *b'racha*, he should not repeat it. One should not dry his hands on clothing because it is *kashe l'shikcha* (one may forget his learning) (MB 45). If one touched the water before washing, it does not become *tamei* (impure); therefore, one would be allowed to draw some water out of a barrel with his hands. However, if one scrubbed even one finger in the water, it becomes invalid for washing because *melacha* (work) was done with the water. One must ensure that there is no dirt under his nails, because it may be a *chatzitzah* (interference), and if part of a nail is off, one must cut it. During the course of the meal, one should not touch places of his body that are normally covered, nor scratch his head, because if one does, he must wash again w/o a *b'racha*. If one went to the bathroom, he should also wash again properly, and the MB holds (164:13) that if one touched the soiling of a diaper, or similar filth, one must wash again with a *b'racha*. If one said *hamotzi*, and he reminded himself that he didn't wash, he should wash without a *b'racha* (MB 44).



**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (**Melachim I 18:1-39**)

Our Haftara relates the awe-inspiring event known to us simply as ‘Eliyahu at Har Carmel’. During the time of Ach'av, king of the 10 Tribes of Israel, Eliyahu HaNavi decreed a drought in the land to encourage the people to do *teshuva* for their evil deeds. After 3 years of a devastating famine, Hashem sends Eliyahu to Ach'av to push the people to do *teshuva*, so that the rains would return. This leads to Eliyahu's famous showdown with the false prophets of Ba'al based on a ‘deal’ he makes with the people: האלוקים אשר יענה באש הוא האלוקים. But to implement this particular miracle, Eliyahu would have to sin by bringing a Korban outside of the Bais HaMikdash, which was of course prohibited at that time. Why couldn't he have chosen a different wondrous occurrence to convince the people, one that wouldn't involve any transgressions on his part? It would seem that this particular miracle was chosen for its unambiguous effect and results and evidenced by the people's response to Eliyahu's proposal, ויען כל העם ויאמרו טוב הדבר. Why would this particular “miracle” be so convincing? Abarbanel offers the following explanation. Since the very beginning of his existence, Man has had an instinctive yet illogical need to serve Hashem by bringing animal sacrifices to Him. They did this despite understanding that a Supreme Being without any physical form has no real need for these sacrifices. As a sign to let Man know that his instincts were correct and that He was happy with the offerings, Hashem throughout history sent down a fire to consume these sacrifices. Beginning back at the time of Hevel, who brought the first *korban* to Hashem and merited to have this Heavenly fire consume his *korban* (see Rashi B'raishis 4:4), and continuing through Noach, Avraham, David and on a daily basis in the first Bais Hamikdash, we find references to this great miracle throughout Tanach. This miracle of having a fire, whose very nature is to have its flames rise up, to instead descend from the Heavens downward at Hashem's command, was a well-suited miracle that was so well known to all that it could not be disputed. That is why the people so readily accepted this test; and when they witnessed that great miracle they were inspired to exclaim unambiguously that which we repeat every year at the end of Neilah: ה' הוא האלוקים!



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

אל תשא את ראש בני ישראל - The first letters of these 4 words that open our *paresha* total 603. This alludes to the counted population of Bnai Yisrael, 603,000, which was one of the uses of the *shekalim*, described in this very *paresha*!



**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת				ערב שבת		
מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
6:25	5:05	9:28	6:50/8:30	5:34	5:19	5:16

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:00; **MINCHA/MAARIV** Sun 5:23, next Fri. 5:27

**KNESSES NEWS**  
**COMMUNITY CORNER**

**PIRCHEI** in the Shul, Shabbos afternoon, 2:30-3:30; **AVOS U'BANIM** Motz'ei Shabbos 7:15-8:15, with special prizes  
**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. 12:40&1:40; **MAARIV** daily 7:30/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30;  
**MA'ARIV** at KNH, Mon-Thurs 8:30PM

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

**ONGOING SHIURIM**

**Daf Yomi**: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael  
**Maseches Kesuvos** (by R' Apter) daily 1 hour before Shacharis;  
**Hilchos Shabbos chabura**, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> minyan; **חומש**, 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, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM  
**Maseches Sukkah**, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle  
**Ladies Shiurim**: Shabbos, will resume after Pesach  
 Mondays new time 8:15PM, **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](mailto: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

Does one's "attitude" during the committing of *avayra*, ר"ל, make a difference in the *avayra*? The answer seems obvious. But we are not talking here about the difference between an *avayra* done accidentally vs. intentionally. That is too simple. The Torah itself spells out such differences on several occasions. Let us say, however, that a person *fully intended* to do the *avayra*. Does attitude count? One might still say this is still obvious, and S'forno's commentary on this week's story of the Eigel Hazahav is a case in point. According to S'forno, along the route to his ugly encounter with the Golden Calf, Moshe was quietly hoping that his return would have a dramatic effect on Am Yisrael, causing them to return to Hashem. This would allow Moshe to present the first *luchos*, Hashem's handcrafted gift of sapphire stone containing [what he calls] the **תורה התומה** to the Chosen Nation. Otherwise, Moshe would smash the *luchos*, as he indeed did, bringing them to a lesser degree, albeit meaningful, level of *teshuva*. Had the Jewish people returned to Hashem on their own it would have brought them back to their perfect status (**תמותה**) which they occupied, beginning with Har Sinai, and until the Ma'aseh HaEigel. What Moshe was about to witness, however, banished any hope of their ever making a full return to Hashem. Standing stunned atop the mountain, Moshe understood that Am Yisrael would never return to the status of "Adam HaRishon before the *chet*." Now, just what was it that forced Moshe to this devastating conclusion? In S'forno's words: **שהיו שמחים בקלקול שעשו**. The Nation of Hashem was "happy" with the gross corruption they had done. Quoting from the Navi Yirmiya (11:15), S'forno tells us that taking pleasure in a *ma'aseh avayra* is much worse than the action itself. Rav Kupperman cites the Radak on the verse in Yirmiya, and a very revealing Midrash. At the time of the destruction of the first Bais Hamikdash, Hashem found our father Avraham standing amidst the smoldering ruins. He asked him (as per the opening words of the verse in Yirmiya: "What is my beloved (Avraham) doing in My house?") When Avraham Avinu answered that he was there because of [the suffering of] his children (Bnai Yisrael who were exiled and destroyed) he was told by Hashem: "**בניך חטאו**"; your children have sinned. They had to be punished. To which the Midrash has Avraham plainly asking Hashem: "Maybe had You only waited for them [given them more time] they would have done *teshuva*." Hashem gives a telling reply, which are the last words of the verse in the navi Yirmiya: "Because [over] your evil you rejoiced." S'forno uses this *klal* to teach us that *simcha* upon committing a *ma'aseh aveyra* is far worse than even a **פשע**; a sin committed spitefully, to make Hashem angry, ר"ל. In the matter of the Eigel, there was even a "**הג**" declared, a day of celebration (!) which turned from a **הג לה**, as Aharon envisioned, into a wanton mockery of everything Hashem stands for. Hence, Moshe had to smash the *luchos*. Bnai Yisrael never received the **תורה התומה**. Instead, they received the Torah as Moshe writes it himself, rather than the Torah written by, and as it appears before, Hashem. Oh, how mighty the power of joy if used correctly. Woe for the power of joy when allied with *avayra*.

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

In the 13 Middos we say (Shmos 33:7) **נוצר חסד לאלפים** (*kamatz* under the prefix-ל). This is in contrast to what it says in the Aseres Hadibros (Shmos 19:6) **עושה חסד לאלפים** (*patach* under the prefix-ל). There is a difference in meaning as the prefix-ל with the *kamatz* subsumes the definite article (**ה** הידיעה), and therefore it would be translated as "to the (specifically known) thousands". However, in **לאלפים** there is no definite article and the word would be translated simply as "to thousands". In this latter case, the *patach* appears only because the prefix-ל cannot take its normal *shva*, since the א already has a *chataf-patach*, which is equivalent to a *shva*, and two *shva'im* cannot appear consecutively at the beginning of a word.