

Feb. 2 / 26 Shvat, 2008

Molad: Wed. 8:06PM 5 chalakim

A Publication of Congregation Knesses Yisrael / www.CKYNH.org**HALACHA V'HALICHA...** By Rav Chaim Schabes

The Gemarah in Kiddushin 22 learns that a Jewish slave that wants to stay on after the end of six years, must state once, and then repeat his request, as the *pasuk* says **אם אמר העבד**, using double language. Rav Elchonon Wasserman hy'd mentions in Kovetz Shiurim what he heard from Reb Chaim Brisker ZT'L, to explain a Medrash that references this *pasuk*. The Medrash says that when Moshe Rabbeinu wanted to enter Eretz Yisrael he *davened* the following: **אֶהָּבָתִי אֶת אֱדוֹנִי** - I love my Master; **וְאֶת בְּנֵי** - and B'nai Yisrael; therefore, **לֹא אַצְאָ חֲפֵשִׂי** - I don't want to separate myself from any of them. Hashem then answered **אֶל תָּסַף דְּבָר אֵלִי עַד בְּדָבֵר הַזֶּה**. Rav Chaim explained in the name of Rav Yehoshua Leib Diskind - Moshe Rabbeinu knew the whole Oral Torah, and knew that with such a "double" demand he would be able to win his case, notwithstanding Hashem's will. There is no refutation to the claim of this **עַבְד**, and if not for the fact that the request must be repeated, he would have won. That is why Hashem told him not to repeat his request on this matter again.

[Continuation of *kiddush l'venah*]. There are two reasons given for the custom of going outdoors and not standing under a roof during *birchas hal'venah* (Rama 426:4). The first is that since this *b'racha* is like presenting oneself before the *sh'china*, we don't stand in a place where *tum'ah* could be transmitted to us. The other reason is that in honor of The King we go out to greet him (MB 21). It is brought in *poskim* that we don't need to be careful not to stand under the branches of a tree. If it is not possible to go outside because of sickness or other difficulties, it may be said indoors, preferably through an open window or door (*ibid*). One should be dressed appropriately when saying *birchas hal'venah* (OC §2). We also must stand when we say the *b'racha* (*Tur*), and not even lean on something to support our weight; *bedieved*, or if one cannot stand, one could be *yotzeh* even sitting down. We straighten our feet, and put them together. Our custom is to look at the moon only before the *b'racha*, and not to look afterwards (see MB 13). It is better to say the *b'racha* with a *minyan*, or at least with 3 people (see *Bi'ur Halacha* § **אלא**). The Rama (end of §2) writes that we dance and are joyous when we say *kiddush l'venah*. There is also a *minhag* to shake the clothing after the *b'racha*, and to check one's *tzitzit* and kiss them. We don't say *birchas hal'venah* on Shabbos or Yom Tov, unless it is the last night that we can say the *b'racha*. There is a *machlokes* in a case where Motz'ei Shabbos is the last night to say the *b'racha*, if it is permitted to say it on Shabbos. It seems to be accepted that if we have reason to be afraid that it will be cloudy on Motz'ei Shabbos, we may follow the opinion that permits saying the *b'racha* on Shabbos (MB 12). If one would be in Eretz Yisrael on Shavuos, and they are saying *birchas hal'venah* on motz'ei Yom Tov, but for a *ben chutz la'retz* it is still the second day Yom Tov, he should not say the *b'racha* with them, but he should also not make it obvious that he is not saying it. In which direction should one face during the recital of the *b'racha*? From the Shulchan Aruch it would seem that we should face the moon, while the Yesod Veshoresh Ha'avodah writes that he should face *mizrach* (which may also mean the direction we daven). In any case, when bowing down during *aleinu* we should not face the moon. The Chazon Ish said that the *minhag* to say *aleinu* is only when *birchas hal'venah* is said with a *tzibbur*.

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro

The *perek* from which our Haftara (Yirmiyahu 34:8-22, 33:25-26) is taken begins with the *nevuah* that foretells the destruction of the Bais Hamikdash by Nevuchadnezzar. A sad chapter indeed, which explains why the Haftara ends with 2 optimistic *pesukim* from another part of Yirmiyahu. While this occurs many times during the year, it is interesting to note that Chazal had to go back to an *earlier perek* in order to find an appropriate ending. But the main focus of the Haftara is the laws of Eved Ivri, and specifically the fact that one is obligated to free his servant after 6 years of work. Yirmiyahu chastises the people for not freeing their servants as the Torah requires, and for going back on the promise they made through a covenant (*bris*) with Zidkiyah Hamelech. This sin is in fact the one that seals their fate and ultimately brings about their destruction. He quotes Hashem: **אנכי כרתי ברית את אבותיכם ביום הוציאי אותם מארץ מצרים**. This *mussar* seems strange. First, where is this "*bris*" that Yirmiyahu mentions? Parashas Mishpatim is the first time that the *mitzvah* of Eved Ivri is ever mentioned! Second, why is Eved Ivri singled out from all the *mitzvos* as the ultimate cause of our *galus*? Back when Hashem commanded Moshe to tell Par'oh to let B'nei Yisrael out of Mitzrayim, Moshe pointed out that if even the Jews didn't listen to him, Par'oh certainly wouldn't; Hashem replied **וַיֹּאמֶר אֱלֹהִים בְּנֵי יִשְׂרָאֵל פְּרֻעָה...לְהֹצִיא אֶת בְּנֵי יִשְׂרָאֵל**. The Yerushalmi explains that even in Mitzrayim, there were rich Jews who kept slaves from amongst their poorer brothers; Hashem's statement was a *command to Bnei Yisrael to free their Jewish slaves*, because before the redemption from Egypt could take place, the *entire* nation needed be free of *all* of their masters! It only when a Jew is free of all of his materialistic bonds that he can reach the necessary levels of *ruchnius*. And what can be worse than preventing others from reaching levels of *kedusha* that they could otherwise attain! That is precisely why Yirmiyahu focuses on the *mitzvah* of freeing an Eved Ivri.

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

אנשי קודש תהין - The seemingly superfluous ending- נ comes as a *remez* that in order to achieve the proper level of *kedusha*, one must first transverse the 50 (נ in *gematria*) gates of *bina* (understanding)...

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

מעריב	מנחה	סוק"ש	שחרית
6:04	4:44	9:38	7:00/8:50

ערב שבת

הדלקין	מנחה	שקעה
4:54	4:57	5:12

ROSH CHODESH Wednesday and Thursday, Shacharis 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 5:02, next Fri 5:06 (candles 5:03)

KNESSES NEWS

MAZEL TOV! to Rabbi and Mrs. Jay and Esther Kosowsky on the birth of a baby boy.

MASMIDEI YISRAEL boys Fri. night learning program, grades 6-8, 8:00-8:40PM by Rabbi Shloimie Eisenberger, at Eisenberger, 4 Patricia **KOMMUNITY KORNER**

PIRCHEI for boys Pre1A-6th Grade at Knesses Yisrael 2:30-3:30; **AVOS UBANIM** Motz'ei Shabbos 7:00PM

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; (**New!**) Mo-Th 6:05 **MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe

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

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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlan at: 364-0572, or morian@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 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' Bronspiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Mondays 8:40 PM, **Megillas Rus**, by Mrs. Aviva Orlan, at Levy, 29 Fessler

ON LANGUAGE... By R' Moshe Orlan

Among the many precepts presented in *parashas Mishpatim* is (Sh'mos 22:19) זובח לאלהים זרם – "he who offers to the [false] gods should be put to death". As Rashi explains, the word אלוהים by itself has a *chataf-segol* under the א, which is tantamount to a *sh'va*. As such, a prefix-letter such as ל ("to") cannot itself get a *sh'va* before אלוהים, since 2 *shva*'s can't come at the beginning of a word. Typically, instead, in non-definite (ה' הידיעה) situations the prefix-letter would get a *tzeireh*, as in (Devarim 30:17) לאלהים אחרים. In this case, לאלהים (pronounced "lay-lo-HIM") means "to gods". Hence, says Rashi, the need for it to be followed by a descriptive word, such as אחרים, to identify *which* gods. In our *pasuk*, however, the ל has a *kamatz*, indicating the definite article "the", and would be translated as "to *the* gods", without needing specification. In our context, this clearly refers to the foreign gods, the prohibitions against which are mentioned elsewhere but here assumed to be understood. Grammatically, Ibn Ezra agrees with Rashi but explains that "the gods" here is referring to the former gods of the *geirim*, who are mentioned in the *pasuk* following, and not to all false gods.

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

S'forno utilizes a phrase in this week's *paresha* to teach us the need to be "gedolim" in sensitivity. He illustrates how much Hashem makes Himself available to the cries of the indefensible; to those who have no one but Hashem to whom they can turn. In attempting to understand S'forno's point of departure in the text, Rav Pelcovitz homes in on the choice of language in the Torah (22:26): ושמעת כי חנון אני. Hashem extends Himself to the desperately poor person who owes money, says S'forno, on account of his dire straits. This will bring added expense to the legitimate creditor. The poor Jew, whom we will call Shimon, does, indeed, owe money to, say, Yehuda. But Shimon is stuck. He is in abject poverty. Yehuda holds what Shimon is lacking, and with good reason. And yet Hashem will come down on the side of Shimon, against the kind soul who lent him the money in the first place. This is a lesson in acting beyond the letter of the law, *לפניהם משורה הדין*. The good sense to act with greater *חכינה* will actually spare Yehuda a loss of extra income. Hashem knows very well that Yehuda is owed money by Shimon; that Shimon himself gave Yehuda the only article he had of that kind. But when Hashem sees and hears Shimon's pain, that Shimon has nothing to wear on a snowy winter night, it is at once clear that this is on account of Yehuda's holding the night clothing, for example. Hashem then extends to Shimon extra cash. Cash that would have gone to Yehuda will now revert to Shimon's account. Even though Yehuda is rightfully holding the garment as a *מישכן*, the Torah tells that there are times when the "Yehudas" of the world must act beyond the letter of the law. He must be forbearing enough to return the garment to one who is down and out. Why? כי חנון אני, "because, I, God, am compassionate". We must act as Hashem does. In the end it will even be wise for Yehuda to do so. The lesson for all time, says S'forno, is that the cry and despair of the poor is louder in *shamayim* than the "justice" on the side of the creditor. A worthy lesson about the need for extra sensitivity.

LESSONS FROM OUR GEDOLIM: When R' Itzel Peterburger's son became engaged to the daughter of an (honest, God-fearing but common) laborer, the townsfolk began to mutter among themselves: couldn't the Rav have found a 'more suitable' shidduch? When word got back to R' Itzel, he shrugged his shoulders. "Had my mechuten been a wealthy businessman whom Hashem loathed because of his dishonest practices – that would be acceptable to them; now that he's an honest worker, who survives by his own hard work and is beloved by Hashem – that's not acceptable?"
