

HALACHA V'HALICHA... By Rav Chaim Schabes

People would constantly come to seek the Chafetz Chaim's *b'rachos*, and one of the most frequent responses of the Chafetz Chaim was: "why do you bother yourself to come and ask me for my *b'rachos*; the *b'rachos* were given to you already, and they are completely up to you. אם בחקותי תלכו ואת מצוותי תשמרו - you have all the *b'rachos* that are written in the Torah! Go, learn Torah and do the *mitzvos*, strengthen the Torah and those who learn it, and you could be sure that the *b'racha* of **את התורה הזאת יקים את הברוך אשר יקום** will be showered upon you." This was the basic philosophy of the Chafetz Chaim, and one would recognize this approach in all matters that would present themselves in front of him. It is not permitted to conduct oneself with lightheadedness in a **בית המדרש** or a **בית הכנסת**, like playing or joking around. Sefer Yera'im (324) holds that this is a Torah prohibition, based on Toras Kohanim in our *paresha* on the *pasuk* of **את מקדשיכם** and **והשימותי את מקדשיכם**, which includes *batei knesses* and *batei midrash* in the prohibition of **תיראו** **מקדשי**. However, many *acharonim* hold that it is *mid'Rabanan*, (Pri Megadim OC 151:1), and therefore, in case of a *safek*, one would be lenient. The *ezras nashim* is included in this restriction (ibid, and many more, all in disagreement with Chochmas Adam 86:15, who says there is no *k'dusha* to the *ezras nashim*, while many explain that he means that there isn't the same level of *k'dusha*).

Idle talk is also prohibited in a Shul (OC 151:1), and the Zohar and many other *mussar* works speak very harshly about this *issur*. Aruch Hashulchan (5) writes that the reason we are lenient about this is based on Ramban's opinion that outside of Eretz Yisrael all Shuls are built with a stipulation, and could be used for whatever is necessary, each person according to his circumstances; nevertheless, this will allow only that which is strictly a must, and what is needed for one's *parnasah*, etc. To joke and talk **ליצנות**, though, there is no flexibility even if there wouldn't be any *k'dusha*, since it is considered a lack of respect to the place and *sefer* Torah. One is not allowed to pass time just sitting in Shul either for pleasure or for no better reason (Tzedaka U'Mishpat 12:10). When sitting to *daven* or learn, one should not lean back or sit in any other position that shows disrespect (Ben Ish Chai Yisro 9). Nowadays, one is not allowed to read a (religious) newspaper in Shul (Piskai T'shuva 276); it is not permitted to introduce a cellphone that either buzzes or rings (Mishnas Yosef 4:13, Kovetz MiBais Levi 12:145 from Rav S. Wosner Sh'lita). *Poskim* also speak very strongly against smoking in Shul (Shaarei T'shuva 154:8, etc.), especially because of the trash it produces, and one must be careful with the cleanliness of our Shuls (151:8). One is not allowed to walk into a Bais Haknesses for protection from the elements, but for a *talmid chacham* to enter into a Bais Hamidrash it is permitted; however, he should at least learn one *halacha* or a *pasuk* (Aruch Hashulchan 4). All standards of cleanliness that one keeps in their house must also be kept in Shul (see Sha'ar Hatziyun 15). Therefore, it is not permitted nowadays to spit on the floor, or to throw papers or cigarette butts, and one should also not to walk in with mud on their shoes; all this applies even to a Shul that was just built with the condition to be a meeting place for *chachamim* (**בית ועד להכמים**). It is permitted to sell *sifrai kodesh* and the *chametz* in Shul; however, any other type of sale, and money exchanging is not permitted in a Bais Hamidrash (Mishnas Yosef 26).



THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (**Yirmiyahu 16:19-17:14**)

In this week's haftara we find the Navi warning the people of the punishments that will befall them because of their sins. Yirmiyahu then shifts the focus to the sin most responsible for the impending exile from the land of Israel: their lack of **בטחון**. The *mefarshim* (Rashi, Radak) explain that this lack of faith was not just a theoretical state of being, but was manifested very concretely through their long standing refusal to follow the laws of Shmita. This explanation is based on the specific word the Navi uses to describe the exile, **ושמטתה**, which shares the same *shoresh* as *shmita*, 'שמט'. This connection between not keeping Shmita and the Jews being forced out of their land can also be found in our *paresha* (26:34-35). Rashi points out that each of the 70 years of *galus* after the destruction of the first Bais Hamikdash represented the 70 times that Shmita was not observed. By now, the importance of having the proper faith in Hashem has become obvious, but in practice how can we discern what is and isn't 'proper faith'? The Malbim on the haftara explains that in fact the Navi here describes three levels of faith. The highest level is when man puts his complete trust in Hashem and relies totally on Him for his needs; it is this practice which the Navi praises with the famous *pasuk*: **ברוך הגבר אשר יבטח בה'**. A lesser, but nevertheless acceptable, level is when he believes that Hashem will help him but puts his trust in those 'natural' events through which they are delivered. But if he puts total trust only in himself and his efforts, to the extent that Hashem is totally removed from the equation, he is not only wrong, but the Navi tells us he is cursed!! It is no wonder then, that disregarding the *mitzvah* of Shmita and instead, plowing, planting, etc. shows a most blatant lack of faith in Hashem and truly deserves the drastic punishments described in our *paresha* and haftara.



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

There are 45 curses in this week's *paresha*, and another 98 in *parashas Ki Savo*, for a total of 143. In the 7 Haftaros of Nechama that we read following Tish'a B'av there are a combined 144 *pesukim*. This is to reassure us that the *nechama* will always be greater than the curse.



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּזק"ש	שחרית	שקצה	מנחה	הדלק"ן
9:06	6:15/7:46	9:12	7:00/8:50	8:16	7:00/8:01	7:15/7:58
MEMORIAL DAY Monday, Shacharis at 7:45						
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun-Thu 8:04, next Fri 7:00/8:06 (candles 7:15/8:03)						

KNESSES NEWS

HAMAKOM YENACHEM David Auslander on the *petirah* of his father.

KOMMUNITY KORNER

MACHSOM L'FI for women, לע"נ Ari Lazarus ז"ל, by Mrs. Rivki Wasserman, 8:15PM Thurs. May 29, at Becher, 4 Bedford Ct.

PIRCHEI for boys Pre1A-6th grade at Knesses Yisrael 2:30-3:30

BOYS NIGHT SEDER at Zichron Yehuda, grades 6-8, Mon-Thu 8:30-9:15, shiur Tues. & Wed. by Rabbi Dovid Rubin

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

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 Rebbetzin Zahava Dietch, at Wealcatch, 3 Manchester

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)

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PARSHA PEARLS: הרע: הושיג לכה דיש את בציר ובציר ישיג את רוע: Harvests will be so bountiful that one activity will lead directly into the next, with no “down time” in between (Rashi). It is obvious that this *b'racha* applies to one who works for a living; one who learns Torah the entire day has no reason to plant, harvest, etc. Yet it is axiomatic that even a working man is required to learn. If one activity leads directly into the next, when is he to find time for Torah study? The answer is found at the beginning of *parashas* Behar: in a Shmita year, all agricultural activities are prohibited, and everyone is to engage in intensive Torah study, culminating in the *Hakhel* gathering on Succos. There is an important lesson here to be gleaned by us all. The Torah prescribes one year out of seven for Torah study for working men; this ratio of one part learning per six parts working is one we should all adopt. However, now that we no longer merit an entire year off every seven years, we must apply this ratio to each day. If eight hours are spent asleep, and two hours are spent davening and eating, we are left with fourteen available hours each day; how wonderful it would be to spend one seventh of that time, or two hours, learning Torah, while leaving 12 hours available for work and play! If one is fortunate enough to be able to spend an hour during the day and another at night, he can fulfill *בו יומם וליילה* at the same time... As we near Shavuos, when we received the Torah, let us redouble our efforts to fulfill our learning obligations on a daily basis.

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ON LANGUAGE... By R' Moshe Orlian

In the ante-*tוכחה* it says (VaYikra 26:4) ונתנה הארץ יבולה. According to the Ibn Ezra, the word *יבול*, “harvest”, is derived from *בול* (see Iyyov 40:20 – *בול הרים*), which has the same meaning. Furthermore, he questions whether the *י* of *יבול* is a root letter, or merely a prefix. What seems to be the appropriate explanation is that the *י* is indeed a root letter, and the root of *יבול* is *יבל*, meaning “to transport”. Based on this, one explanation of the difference between *יבול* and *תבואה* is that *יבול* refers to the harvest yet to be transported to storage, while *תבואה*, from *בוא*, “to come”, refers to grain already brought to storage. It then follows that *בול* is actually derived from *יבול*, and is a shortened form of it, rather than being the source for *יבול*.

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LESSONS FROM OUR GEDOLIM: ברוך הגבר אשר יבטח בה' (haftara) - A needy *chassid* once approached the *tzaddik* R' Yitzchak of Vorka with a request that he appeal to a certain philanthropist to help finance his daughter's wedding. R' Yitzchak, however turned away the *chassid* without explanation and told him to return the next day. The *chassid* returned, and this time R' Yitzchak immediately interceded on his behalf and secured the funding. When the *chassid* inquired as to why he had been rebuffed the previous day, the *tzaddik* replied, “one must learn to have faith only in Hashem, and not rely on other people”.

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