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לשבת

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

I would like to remind all those who didn't yet fulfill their obligations with Keren Hashvi'is, to please do so as soon as possible.

The Ponevezer Rav spoke at a national gathering on behalf of Shmita and this is part of his message: at the root of all the restrictions and laws of Shmita is the *k'dusha* of Eretz Yisrael; the שבת of the land is like the שבת of the week, which is also not only prohibitions and obligations, but rather a different dimension of *k'dusha*. Every *yid* is also an embodiment of *k'dusha*, לה' אלוֹקֵיךְ, כי עם קדוש אתה לה' אלוֹקֵיךְ, just that during the six weekdays he is wrapped up in mundane activities, but when שבת comes, which is a totality of *k'dusha*, ויברך אלוֹקִים את יום השביעי ויקדש אותו, they both unite to a higher sphere of purity. Eretz Yisrael too, in its essence is all of *k'dusha*, just that during the six work years it is covered up with mundane labor, but when the שבת of the land arrives, it again unites with the *k'dusha* of Am Yisrael. Just like by שבת we say שומרי שבת במלכותך, ישמחו, so too during the Shmita we are supposed to rejoice with Hashem's Kingship, and then the continuation will also be fulfilled for us: עם מקדשי שביעי כולם ישבעו ויתענגו מטובך .

All fruits, vegetables and legumes that grew in Eretz Yisrael during the Shmita year, have *k'dusha* and therefore there are many *halachos* that apply to them. As far as vegetables are concerned, whatever is picked during the Shmitah year is referred to as *sfichin*, and it is not permitted to be consumed. Vegetables that are grown in Eretz Yisrael under the ownership of a non-Jew (יבול נכרי), are permitted; however, there is a dispute whether they have to be treated with *k'dushas shvi'is*. The Chazon Ish holds that they do have *k'dushas shvi'is*, and therefore one is not allowed to dispose of any edible part by throwing it into the garbage; rather, we must first let it decompose (the accepted practice is to gather all the peels and pits of anything that has *k'dushas shvi'is* in what is referred to as *pach shvi'is*), and once they are decomposed, we discard them. The *minhag* in Yerushalayim is that whatever is grown by non-Jews is not treated with *k'dushas shvi'is*. Vegetables that will grow mostly after the year of Shmita, and will be picked after Shmita, are considered to be the produce of the first year after Shmita, and therefore have no Shmita restrictions, leaving us only with the concern of separating from it Terumah and Ma'aser properly. However, fruits that will reach the market the year after Shmita, until about October of the coming year (2009), will all be fruits of Shmita and therefore will have to be treated with the *halachos* that govern all Shmita produce. There is a prohibition from the Torah to ruin fruits of *shvi'is*, and there is an obligation to do *bi'ur*, to get rid of all Shmita fruits, once there is no more fruit growing on the fields. There is an opinion that there is a *mitzvah* to eat produce from Shmita (לאכלה). However the Chazon Ish holds that there is no *mitzvah*, just a prohibition to ruin or destroy it. Although there is a prohibition to export to *chutz la'aretz* fruits from *shvi'is*, once they are here there is no prohibition to consume them. There is, however, a point that should be taken into consideration, and that is, that the majority of the fruits that will arrive in *chutz la'aretz* after Shmita were watched in the fields during Shmita without making them *hefker*, and were worked in ways that are not permitted, and there are opinions that hold that because of that, the fruits may not be eaten. There are opinions that are lenient and do allow their consumption, but nevertheless, they definitely have *k'dushas shvi'is*. On the other hand, fruits from the seventh year are exempt from *terumos* and *ma'asros*. One is allowed to consume the fruits of Shmita in the normal way of consumption, but fruits that are normally eaten raw, are not allowed to be cooked or preserved. The left-overs and peels of the fruits must be disposed in accordance with the *k'dusha* they possess, (even orange peels must be treated with *k'dusha* because they are fed to the animals, and also, there are those who eat them by frying them or cooking them in honey or sugar). In case of need, it would be permitted to put everything into a plastic bag, tie it, and put it over the garbage. One should make sure not to mix fresh leftovers with those that are already in the bag and that have started to decompose, because that will hasten the decomposition of the newer pieces.

**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (Yirmiyahu 32:6-27)

In this week's Haftara we find a unique sort of *tefillah* offered by the Navi to Hashem as well as an object lesson in "Practical Emunah". The Haftara takes place in the 10<sup>th</sup> year of the reign of Tzidkiyahu (the last king of Yehuda) and one year prior to the destruction of Yerushalayim. The armies of Nevuchadnezar have laid siege to the city and have had it surrounded for two years. Yirmiyahu HaNavi warned Tzidkiyahu that this time Hashem would not save the city, and that ultimately it would be destroyed and he would be exiled to Bavel. In response to this message, Tzidkiyahu jails Yirmiyahu. While in jail, Hashem informs the Navi that his cousin Chanamel will soon visit and request that Yirmiyahu, his closest relative, purchase his field as per the laws of *geulah*. As soon as Chanamel arrives, Yirmiyahu realizes that despite the pending exile, Hashem wants him to agree to his cousin's request. He immediately purchases the field (at full cost!) making sure the transaction is recorded properly with all of the necessary legal documents that were common at the time, and with proper witnesses. All of this was done publicly, in front of a large audience, to clearly illustrate that while the city will soon be destroyed and the people taken to exile, there will come a day when once again homes and fields will be bought and sold in Eretz Yisrael. At this point Yirmiyahu turns to Hashem in intense *tefillah* because he finds himself in a dilemma. On one hand, he believes with perfect faith in what Hashem said would happen. But the present situation is so overwhelming that he can't help but wonder: "Why did You have me buy a worthless piece of land that will apparently not be redeemable for a long time to come?" The Navi's actions teach us two important lessons. First, from the timing of his question: Yirmiyahu must have been just as puzzled before he purchased the land as he was afterwards, yet he did not hesitate for a moment to fulfill the words of Hashem. It was only later, after having done so, that he focused on his need for an explanation. Second: From the fact that he asked the question at all! From Hashem's reply it is apparent that He saw nothing wrong with the question. We are all human beings, and it is natural for us to be bewildered by apparent contradictions between the harsh realities of the present and our absolute faith in Hashem's promises for the future. We, too, must face our dilemmas as did Yirmiyahu. There is nothing wrong with occasionally being confused, but we must always make sure that all of our actions are pure and completely in synch with what Hashem requires from us.

**SHABBOS SCHEDULE - KNESSES YISRAEL**

| שבת  |           |       |           | ערב שבת |           |           |
|--|-----------|-------|-----------|---------|-----------|-----------|
| מעריב  | מנחה      | סוק"ש | שחרית     | שקעה    | מנחה      | הדלק"ן    |
| 9:00   | 6:15/7:40 | 9:14  | 7:00/8:50 | 8:09    | 7:00/7:54 | 7:15/7:51 |
| ב Monday, Shacharis at 6:50  |           |       |           |         |           |           |
| SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun-Thu 7:58, next Fri 7:00/8:01 (candles 7:15/7:58) |           |       |           |         |           |           |

**KNESSES NEWS**

**KOMMUNITY KORNER**

**PIRCHEI** for boys Pre1A-6<sup>th</sup> 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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**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 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 Rabbi Donny Frank, at D. Frank, 691 Union Rd.

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)

**PARSHA PEARLS:** **שבת לה'**: Throughout history, agricultural experts have recognized that leaving land fallow once every few years prevents its minerals from being depleted, and increases its yield in all other years. One might think that this logical explanation is the reason we observe the laws of Shmita; but this attitude is all wrong. There is only one reason we refrain from planting our fields in a Shmita year: because it is a **שבת לה'**, a year of rest as Hashem commanded. We refrain from planting that year just as we refrain from work on Shabbos: because Hashem told us to do. This, and only this, it why we do so. This approach has equal relevance to all other *mitzvos* as well. It may seem logical to honor one's parents; but we are to do so because Hashem told us to do so, and not because the *mitzvah* is logical. Theft is detrimental to society; but we honor the prohibition not because society benefits, but because Hashem told us not to steal. Proper understanding of the reason we perform *mitzvos* is essential in ensuring that Hashem will ultimately grant us the appropriate reward.

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

In the matter of selling fields, the Torah says **במספר שני תבואות ימכר** (Vayikra 25:15). Rashi here notes that the word **שני** comes from the word **שנה**, "year". In this *pasuk*, **שני** is plural and is in the *סמיכות* form, literally meaning "years of [the crops]"; in other words, a sale of land is based on the number of years of crops available until the Yovel. Similarly, two *p'sukim* earlier we find **בשנת היובל**. In this case, **שנת** is a singular *סמיכות* form – "year of [Yovel]". Rashi cites the Midrash that based on the word **שני** in the first *pasuk* the minimum sale duration of a field is two crops' worth. Rashi emphasizes that this cannot be the simple *p'shat*, presumably because if **שני** meant "two" referring to the number of crops, it should have said **שתי**, in the feminine form, since **תבואה** is feminine.

**LESSONS FROM OUR GEDOLIM:** **ברוך הגבר אשר יבטה בה'** - The Besht was once traveling with the *tzaddik* R' Mendel of Ber. After a time, R' Mendel grew very thirsty. The Besht told him that if he has sincere and true *bitachon* then surely Hashem will provide water. And so it was; they chanced on a goy who approached them and asked them if they had seen his horses, for which he had been searching for 3 days. When they inquired if he had water, he responded affirmatively and gave some to R' Mendel. R' Mendel then asked the Besht: "if the whole purpose of this goy traveling was to provide me with water, how is it that he has already been searching for 3 days?". Replied the Besht, "Hashem has pre-arranged this, such that if you were to have the proper *bitachon*, he would be immediately available to supply your need".

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

... **את שבתתי תשמרו** - Why does "שבת" suddenly show up in this last *pasuk* of the *paresha*? What is the connection to **שמיטה**? Rather than a reference to the seventh day of the week, **שבת** here refers to the seven-year *שמיטה* cycle.

**POINT OF INTEREST** (Jerry Stoller) In the *pasuk* 25:34 **ושדה מגרש עריהם**, many texts have a *חטף-פתח* under the **ש**. This is unusual, as typically only the guttural letters **א, ה, ח, ע** get a *חטף*, that comes to prevent a *shva* from getting swallowed. I heard an explanation that an editor of the *Tanach* used a *חטף* here to indicate that **ושדה** should be pronounced as if there were a *shva na* under the **ש**.