

HALACHA V'HALICHA... By Rav Chaim Schabes

Rav Shlomo Aharonson ZT”L, the Rav of Kiev, once got a large donation from the Brodsky brothers, who were known for their wealth and generosity. Three days later, he returned to ask for another donation, to the surprise of the affluent brothers. Harav Aharonson explained based in a *pasuk*. Why does the Torah demand that the separation of *ma'aser beheimah* take place with so much ceremony, gathering all his animals, passing them one by one under a small door, and finally marking every tenth one - would it not be much more simple to count and separate the appropriate number? The reason is that the Torah realized that it would be very difficult for a person to separate many animals and give them all at once as *ma'ase*; therefore, the Torah ordered that one should pass them one by one, and say one - for you, two - for you, three - also for you, and so on 4,5,6,7,8,9- all for you; now, you are being requested to give away only one for *ma'aser*. This process is repeated again and again, all to help the owner realize that plenty was left over for him. You too, my dear donors, said Rav Aharonson, if you will only calculate your profits of the last three days, it will be easy for you to respond to my request. The words found favor in their eyes, and they added to their donation.

The MB writes (58:5) that “there are people who mistakenly think, that if they don’t have *tzitzis* or *tefillin* available, they should wait until they become available and then say *krias sh'ma* with them, even if it is after the *zman*”, but the MB writes that this is obviously incorrect, and “they should rather say *sh'ma* with the *b'rachos*, and later, when he gets *tefillin* he should put them on and say *sh'ma* or another *parsha* or a *mizmor* of *tehillin*”. The MB continues that “there are also some that will delay from saying *sh'ma* on time in order to say *tefillah b'tzibur*, and this is also incorrect; at least they should be careful to say *sh'ma* on time, before davening, and they should have the intention to be *yotzeh* with it”. It is clear that the opinion of the MB is that it is preferable to say *sh'ma* with the *brachos* followed by *sh'mone esrei* without *tzitzis* or *tefillin*, or without a minyan, rather than waiting for them. The MB also writes (90:49) that if one is traveling and can reach a *minyan* within 72 min. he must continue, provided that he will not miss *zmanei krias sh'ma* and *tefillah*. Biur Halacha (46:§ ki) brings in the name of the Vilna Gaon not to say *ברוך שם כבוד מלכותו וכו'* after saying *sh'ma* in *birchos hashachar*, because it is not proper to be *yotzeh* the *sh'ma* without the *b'rachos*, and he writes that possibly the Gr”a and the Bais Yosef hold that it is preferable to say *sh'ma* and its *b'rachos* and *shmone esrei* without a *minyan*, rather than saying *sh'ma* before and then davening later with a *minyan*. We find the same opinion in ד'וש"ת פרי יצחק סי' א' וש"ת בנין עולם סי' ד' ; one of the reasons mentioned is based on Rabbeinu Yonah and Rav Amram Gaon who say that just like every *mitzvah* is preceded by a *b'racha*, *k'rias sh'ma* is not different, and saying it without the *b'rachos* is like doing any other *mitzvah* without saying a *b'racha* before. Oruch Hashulchan (58:13,20) writes that there is no way to justify a *tzibur* that doesn't pay attention to this fault, and they should correct and make sure to say *sh'ma* in its time with the *b'rachos* and he concludes: והוא רחום יכפר עוון. The most commonly accepted practice is, that an individual who is afraid that will miss the *zman k'rias sh'ma*, does say *sh'ma* without the *b'rachos* rather than davening ביחידות (alone without a *minyan*), and the same applies if one doesn't have *tefillin*, he should just say *krias sh'ma*, and later on, when he gets *tefillin*, say the complete *tefillah* with them, including *birchos krias sh'ma* and *shmone esrei* (האלף לך שלמה). (סי' מ"ז, מנה"ח סי' ק"ז).

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.

ON LANGUAGE... By R' Moshe Orlian

In the ante-תוכחה 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.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מזריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:59	6:15/7:39	9:15	6:50/8:20	8:08	6:24/7:00/7:53	6:42/7:15/7:50
SHACHARIS Sun 7:45, Mon-Fri 7:00; MAARIV Mon-Th 9:30; MINCHA/MAARIV Sun –Th 7:57; next Fri. 6:30/7:00/7:59 (candles 6:48/7:15/7:56)						

KNESSES NEWS

MAZEL TOV! to Mr. and Mrs. Josh and Sandy Eller on the Bar Mitzvah of their son AM"Y

MACHSOM L'FI shiur for women, by Rabbi Daniel Coren, 8PM Mon., May 18, at Becher 4Bedford, לע"נ Aharon ben Yosef Dov Lazarus.

Tehillim following the shiur לע"נ Raizie Steier.

COMMUNITY CORNER

PIRCHEI for boys 2:30-3:30PM in the Shul

NEW SHIURIM by Rabbi Saperstein – see below

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** 1:30/5:00/הדלק"ן; **MAARIV** M-Th 40m>shki'a/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. 1:40/6:30; **שבת** 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30

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

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 5:40AM at Zichron Yehuda (*chabura*)

Maseches Chullin (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 by R' Bronspigel at Zichron Yehuda

Maseches Brachos, Shabbos morning, half hour before Shacharis, by R' Yehoshua Kohl at Kehillat New Hempstead

Maseches Pesachim, Sun. 9:15AM; **Basar B'Chalav**, Wed. 8:45PM, by Rabbi Saperstein, at Cong. Ohaiv Shalom, 18 Bridle

Ladies Shiur: Shabbos 5PM, by Mrs. Menucha Kahan, at Mindick, 19 Brockton

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: והשיג לכם ד'יש את בציר ובציר ישיג את זרע: 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 *והגית בו יומם ולילה* 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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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.

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LESSONS FROM OUR GEDOLIM: ה' ברוך הגבר אשר יבטח 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”.

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