

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

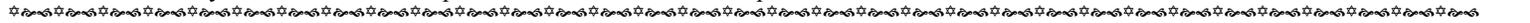
We are all aware that the most valuable and precious resource that a human being has is time; to waste it without taking advantage of it for a spiritual pursuit, is a loss that has no equal. Therefore a person should regret every moment of life that goes by, since it may not have passed in the most productive way. However, a person who lends money with interest is inclined to feel happy as time passes, since profits are accruing into his account, thus negating one of the basic elements of *avodas Hashem*, valuing and conscientiously using every second of his time (R' Zalmen Sorotzkin).

The prohibition of *ribbis* is not limited to interest payments; rather, many types of “extra” benefits are included in this prohibition. Someone who has taken a no-interest loan is prohibited from benefiting his lender, even if he is doing a *mitzvah* in doing so. For example, if the lender is a *kohain* and the borrower has a first-born to redeem, he may not use the lender as the *kohain* for *pidyon haben*. Even if the *kohain* is a very good friend and we would assume that he would have used him for his *pidyon haben* even if he would not have lent him money, since *pidyon haben* is done publicly (בפרהסיא), he may not use him for the *pidyon haben* of his *bechor*. The Ksav Sofer (YD 164) speaks about a case in which the father didn't have cash on hand, and the *kohain* lent the coins for the father to use on condition that he be the *kohain* for the *pidyon haben*, and the Ksav Sofer ruled that the *pidyon* must be repeated. Similarly, one may not lend money on condition that the borrower will allow him to use his *lulav*. A borrower may not offer free services, even if they may be a *mitzvah*, for example, he may not tutor Torah to the lender's son, unless he was doing so even before the loan was extended (YD 160:10). A type of *mitzvah* that must be done with a specific individual is permitted for the borrower to perform on behalf of the lender; for example, if a borrower finds a lost object that belongs to the lender, in this case the borrower is obligated to return it to the lender. A *metziah* (found object) that has no *simanim* (signs) and which one is not obligated to return, but which will typically be returned anyway by many good Jews, if the finder is the borrower, it is questionable whether he may return it to the lender, unless he is someone who always returns such objects, and even then, he may only return it privately, but otherwise he may not do so, because it looks like *ribbis* (YD 160:7). A borrower may not tell the lender that if he lends him money, the borrower will make a donation to *tzedakah*. Even if the lender instructs the borrower to pay back the whole principal to *tzedakah*, he may not ask the borrower to pay more than the amount which was borrowed (Rama 160:14, Rav Akiva Eiger). Non-financial benefits are also prohibited, for example, the borrower may not begin greeting the lender or extend a simple “good morning”, if he never greeted the lender in such a manner before. Even if he had greeted him previously, he may not begin to greet him in a warmer or more elaborate manner (YD 160:11). If the borrower is a person who greets all the people he meets, he may greet the lender as well. If the borrower and lender later become friends for reasons that are not connected to the loan (they became *mehutanim*), they may greet each other (Bris Yehudah 10:22). The borrower may not praise, compliment or offer a blessing to the lender for extending the loan; when the borrower approaches the lender for an extension of the loan, he may not try to influence him with praise and compliments in order to secure the extension; he must limit his words to expressions of personal request and a statement of his own need (SA HaRav 9). [Compiled from R' Yisroel Reisman's The Laws of Ribbis, Artscroll.]



**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 Orlan

Prior to the *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

| מעריב | מנחה      | סוּק"ש | שחרית     | שקיעה | מנחה           | הדלק"ג         |
|-------|-----------|--------|-----------|-------|----------------|----------------|
| 8:51  | 6:15/7:31 | 9:19   | 6:50/8:30 | 8:00  | 6:18/7:00/7:32 | 6:41/7:15/7:42 |

**ROSH CHODESH** Friday, Shacharis at 6:50

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Th 7:49, next Fri. 6:23/7:00/7:52 (candles 6:46/7:15/7:49)

### KNESSES NEWS

**PEREK IN THE PARK** shiur for women, Shabbos 4:15PM, at Frank (backyard) 691 Union Rd., children welcome

### COMMUNITY CORNER

**PIRCHEI** in the Shul 2:30-3:30

**FRIDAY** Mincha/Kabbalas Shabbos at Zichron Yehuda 18 minutes before *plag* each Friday

**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"ג; **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. 1:40/6:30; **MAARIV** daily 8:00/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30

**MINCHA** daily 6:30PM; **MA'ARIV** at KNH, Mon-Thurs 8:30PM

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@verizon.net)  
**TO BE INCLUDED** on our email distribution list and receive shul/community related news send an email to [knesses\\_yisrael@yahoo.com](mailto:knesses_yisrael@yahoo.com)

### ONGOING SHIURIM

**Daf Yomi**: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

**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; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> 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

**Gemara Shiur**, Shabbos, 7:50 AM, at KNH; **Mishna Berura**, Rabbi Kerner, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

**Maseches Sukkah**, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Shabbos 5PM, by Rabbi Leibel Lam, at Flegman, 29 Brockton

Mondays 8:40 PM, **Sefer Shoftim**, 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: וְהָשִׁיג לָכֵן דַּיֵּשׁ אֶת בְּצִיר וּבְצִיר יִשָּׂא אֶת זֵרַע**: 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 **וימם וליילה** at the same time... As we near Shavuot, when we received the Torah, let us redouble our efforts to fulfill our learning obligations on a daily basis.

**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 **שמייטה**? Rather than a reference to the seventh day of the week, **שבת** here refers to the seven-year **שמייטה** cycle.

**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”.