

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

The Torah calls the third year of the *maaser* cycle שנת המעשר, “the year of *maaser*”; why does the third year specifically deserve this special title? Rav Aharon Bakst explains that the first two years after *shmita* we would give *maaser rishon* to the *levi*, but the *maaser sheni* was consumed by the owner in Yerushalayim; the Torah tells us, that the time has come in the third year that everything should be given to others, since instead of *maaser sheni*, there was *maaser anni* given to the poor. Giving to the poor is referred to as a complete giving, and therefore that year is meritorious of the special title of שנת המעשר.

Shulchan Aruch (YD 251:3) provides a detailed list of the priorities of *tzedakah*, which are: one’s closest relatives, starting with one’s own parents who are unable to provide for themselves their basic needs; it is preferable that *maaser* money should not be used for this purpose, but if it is not possible otherwise, he must give his parents priority (Chassam Sofer YD 229). Next are children who may be supported by *tzedakah*, then grandchildren, grandparents, brothers or sisters and then other relatives. Chasam Sofer (YD 231) writes that one may give about half of his *maaser* to relatives that are in need. Shach (247:1) writes that one’s divorced wife also has a status of relative, and has priority over other poor people or Torah institutions (Rav Feuer Shli”ta in *Tzedakah Treasury* pg. 374). The next priority is given to עמילי תורה, those who toil in learning Torah. It is a privilege to be able to support a person who is involved in learning Torah, and according to the Chafetz Chaim in *Ahavas Chesed*, the main purpose of *maaser k’safim* was in order to provide for those who dedicate themselves to studying Torah. Relatives come before close neighbors, and close neighbors before other residents of that city. Aruch Hashulchan writes that even when one category has precedence over a second one, some money should always be left over to help others in lower categories as well. Shulchan Aruch also says that within each category, one who needs food to subsist has precedence over one who needs clothing, and a woman comes before a man. One who is a greater *talmid chacham* has precedence over a lesser one, and the wife of a *talmid chacham* has the status of her husband. If both are equally learned, a *kohain* comes before a *levi*, followed by a *yisrael*. Rav Moshe Feinstein ZT”L writes (IGM YD 1:144) that all the order of precedence listed above is referring to the distribution of funds by a *gabbai tzedakah*; however, an individual who is distributing his own *tzedakah* money has *tovas hana’a*, which means that the Torah gives him the right to decide to whom he would like to give the money, and therefore he may distribute it as he wishes. Thus, he may decide to give it to someone who needs clothing before someone who needs food; he may even select between two people who have the same need, or to give the whole amount to one of them, or even to give it to the one who is less needy. However, the *gabbai tzedakah* may not give any preference to anyone he wishes, since he is not entitled to *tovas hana’a*, and therefore it is his responsibility to follow the priorities as determined in Shulchan Aruch. The Steipler Gaon related that when he went to Vilna, he asked Rav Chaim Ozer Grozensky whether he was obligated to give *tzedakah* to all the people who ask when he goes to Shul, to which Rav Chaim Ozer answered, that before he came to Vilna he used to greet every person he met in the street, but now in a large city this is not possible, and the same idea applies to *tzedakah*. Rav Feuer writes that he discussed this concept with Rav Chaim Kanievsky, and was told that one may rely on this as *halacha*, and although one is supposed to give at least a small amount (25 or 10 cents) to all those who solicit *tzedakah*, that is only where there is a limit to solicitors, since otherwise, giving even a small amount to each would balloon into a huge sum.

**THOUGHTS ON THE HAFTARA ...** By Rabbi Yaakov Shapiro (Y’shayahu 54:1-10)

It should be abundantly obvious by now that the core message of ‘comfort’ that Yeshayahu brings to us centers on the promise of the future *geulah*. We’ve read the past weeks of the many great things that await us when Mashiach will come, but we’ve yet to see any reference to when that will be. In this week’s haftara we find 2 clues. In the last *pasuk* of the haftara the navi says בעתה אחישנה אני ה', i.e. “I am Hashem, in its time I will hasten it”. The last 2 words are seemingly contradictory; if the *geulah* is to come in its proper time, how can it be hastened? Rashi, based on the Gemara (Sanhedrin 98b), explains: if we merit it, Hashem will bring the *geulah* immediately, if not, we will have to wait until the appointed time. The Iyun Yaakov says that it is for this reason that the קץ is hidden from us, for if the precise moment of the *geulah* were to be known, as the time approached people would no longer feel the need to do *teshuvah*! After all, why bother? It will soon come on its own anyway! Therefore the time is hidden from us to ensure we do all we can to hasten the coming of that great moment. The second clue can be found in the prior *pasuk* where the navi says ועמך כלם צדיקים. The Gemara uses this *pasuk* to explain that Mashiach will come in a generation that is either completely good or completely bad. Since the Gemara doesn’t qualify its statement, it would seem that a completely bad generation will not only bring Mashiach, but even hasten his arrival! Doesn’t that contradict the prior statement of the Gemara? The Maharsha explains: There is but one merit that can cause the arrival of the Mashiach: our nation as a whole doing *teshuvah*. This can come about in one of 2 ways: we either come to the realization on our own that our sins have caused our exile - and we repent; or, our sins can become so universal that Hashem is forced to bring upon us terrible punishments and subjugation, and our pain and suffering will bring us to do *teshuvah*. Therefore, it is **only** the merit of our complete *teshuvah* that can truly ‘hasten’ the coming of the Mashiach.

**ON LANGUAGE ...** By R’ Moshe Orlan

One of the potential punishments mentioned in the תוכחה is כרם תטע ולא תחללנו (Devarim 28:30). The word תחללנו is from the root חלל, which can have several distinct meanings. In our *passuk*, the underlying meaning is “to profane”, or remove from a status of קדושה. Since for the first three years the fruit is קדוש, חלול refers to one’s ability to eat it in the fourth year. The noun חולין stems from this meaning as well. A second meaning is “to kill”, hence the noun חלל, meaning “corpse”. A third meaning connotes “piercing” or “hollowing”, giving rise to the nouns חלל, “space”, and חליל, “flute”, a hollowed-out instrument. Thus, as a verb, חלל also means to play the *chalil*. Fourthly, according to some explanations, חלל can also mean “to begin”, as in the literal interpretation of the *passuk* regarding Enosh, ה' הוחל לקרא בשם ה' (Beraishis 4:26). The common theme of these diverse meanings? All involve some sort of change in status.

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:12	6:15/6:52	9:41	7:00/8:50	7:24	7:09	7:06

**MONDAY**, Labor Day, Shacharis 7:45, followed by breakfast and shiur, by Rabbi Bechhofer, “Bitachon & Hishtadlus: a Delicate Balance”  
**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun–Thur 7:01; next Fri 6:57 (candles 6:54)

### KNESSES NEWS

**MAZEL TOV!** to Mr. and Mrs. Barry and Devora Adler on the engagement of their son Zacharia to Rachel Lankry. **Vort**, Sunday, Sept. 6, at Ohel Moshe, 1848 E. 7<sup>th</sup> (bet. Kings Highway and Ave. R.), 7:00-9:30PM

**VORT** for Moshe Goldfeder and Sigalit Glaser will be Sunday, Sept. 6, 42 Taft Court (Staten Island), 5:30-8:30PM

### COMMUNITY CORNER

**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/י"ד/ה"א; **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; Su-Th 7:30; **שבת** 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40/7:45; Sun. 6:30/7:30/8:15

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### 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; **פרקי אבות** 5:45PM

**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 afternoon, 45 minutes before Mincha, 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 Shiurim: Shabbos 5PM, Mrs. Chanie Juravel, at Jacobs, 4 Brockton

Mondays 8:40 PM, **Sefer Shoftim (new series)**, by Mrs. Aviva Orlian, at Levy, 29 Fessler, will resume September 14

Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

### MECHOCHMAS HAS’FORNO ... By Rabbi Shmuel Burstein

In discussing the *mitzvah* of *bikkurim* and the “short speech” given by Jews at the ceremony in Yerushalayim, S’forno introduces a subtle yet meaningful lesson in acquiring humility. When a Jew brings *bikkurim* to the Bais HaMikdash (or the Mishkan) he must face the kohen, hand him the *bikkurim*, and make his declaration: the familiar ‘ארמי אוֹבֵד אֲבִי’. Rav Kupperman reminds us that this is the *only* such example by any of the *mat’nos teruma* where a Jew must “read” something at the time of the *matana* (gift). In fact, it is an additional *mitzvah*, counted as one of the 613 *mitzvos*, aside from bringing the fruit themselves. S’forno deftly picks up on the language of this declaration. He tells us the following: “Even though [if] the kohen is not great in *chochmah* you should address him with respect by saying the words ה’ אֱלֹהֶיךָ (26:3), even though language of this sort (ה’ אֱלֹהֶיךָ) is reserved for outstanding people such as kings and prophets (it is appropriate to use them when speaking to the kohen). By your bringing him the *bikkurim* it is as if you are bringing a ‘present to God’, for *He* is the owner of the land. It is therefore befitting that you should speak to the kohen in a manner of respect.” The lessons are many. To start, a Jew who approaches the Makom HaMikdash must remember Who is doing what for whom. Everything I own is really His, a bestowal of favor from Hashem. But there is more. The kohen may be a very ordinary Jew, the kind of Jew I would never think of inviting to my Shabbos table. He may not be able to tell over a d’var Torah fitting to share with others. But, as a kohen, he does *me* the favor of receiving my gift to the Almighty. I must not see the kohen as the lucky one who receives my gift, from my wealth. Rather, I am the lucky one, the person who can now actually give something to Hashem (!) only because this humble kohen is there. Rav Kupperman adds that S’forno was keenly aware that any expression of undue *kavod* is forbidden as a form of flattery, called *chanifa*. Why then can the Jew address the kohen in language (“your Lord”) we find only by kings and prophets? The answer to this question provides an additional point. There is a message of humility here for the kohen as well. He must not lord himself over the genuinely sincere Jew who brings what little (or much) he has. The kohen must see himself as Hashem’s representative. He is nothing more than the vehicle through which I, and others, can approach Hashem with a gift. According to S’forno, therefore, *bikkurim* is not really a gift for the kohen at all, but rather for Hashem. Getting back to the original point, which is S’forno’s intention: *mikrah bikkurim* is just one more instance that the Torah provides for me to remember that our presence in Eretz Yisrael in due only to Hashem. The Torah recognizes our need to remember that the gift of Eretz Yisrael is just that, a gift we humbly received. It is not something “coming to us.”

### “A GIGANTIC LITTLE SECRET” ... By Rabbi Yosef Schwab

This week’s *paresha* begins with the *mitzvah* of *bikkurim*. This section, constituting the first 11 *pesukim* of the *paresha*, contains all the letters of the aleph-bais, except the letter ם. The missing ם alludes to the fact that there is no shiur for *bikkurim* from the Torah, but Miderabbanan, the minimum proportion that must be brought is 1/60 (ם = 60 in *gematria*). Similarly, the Torah uses the word טַנָּא for “basket”, rather than סַל, as אַטַּנָּא in *gematria* also equals 60.