

HALACHA V'HALICHA... By Rav Chaim Schabes

The Chofetz Chaim writes: “We know that Hashem is the שומר ישראל (Watchman of Yisrael). Is He a שומר שכר (a paid watchman)? No! We don't pay anything for His services; rather, Hashem is a שומר חנם (unpaid watchman). However, a שומר חנם does not have any obligation, and he only watches when he desires. That is what the Torah tells us: ושב מאחריך, ולא יראה בכ ערות דבר, (no nakedness should be seen in you, lest He turn away from you). The Torah is speaking about tznius. It is coming to teach us that when there is a lack of kedusha in our camp, Hashem retires himself from his position of שומר ישראל, rachmana litzlan, and we don't want to hear what the consequences would chas v'shalom be”.

Tzedaka is a type of nedder (vow), and therefore the prohibition of לא תאחר לשלמו (delaying its fulfillment) applies to it also. If someone commits a quantity of money to tzedaka, or he says about specific bills or coins that they should become tzedaka, he is obligated to immediately transfer it to the tzedaka for which they were designated. If he did not specify a tzedaka, then they must be distributed to the poor immediately, and if one delays, he has transgressed the Torah commandment of לא תאחר (YD 257:3). If there are no poor people available, then he is only obligated to separate and set aside the money and have it ready for when the need will present itself; however, one is not obligated to seek out poor people to whom to distribute his tzedaka money, even if more than three yamim tovim have gone by (Shach ibid). All this is in reference to tzedaka that he was meant to personally give out, but when people make commitments of tzedaka in Shul, for the gabbaim to distribute, one does not transgress לא תאחר unless the gabbai has requested from him to give it, even if the need of the poor is present. Thereafter, one will immediately transgress the Torah prohibition if there is a present need, and the gabbaim would distribute it right away (Rama ibid). An individual does not have to have personal knowledge of the need, because it is a private matter that is not necessary to be disclosed; in a case when one happens to know that the need is not immediate, he will not transgress even if the treasurer has asked him for the payment of his pledge. If the gabbai of tzedaka is not aware of his commitment, one must make it known to him so that he should be able to make use of it when necessary. The Mordechai writes, that if the tzedaka was announced in Shul at an appeal, then it is not necessary for him to inform to the gabbai, since it was made public knowledge, and therefore, unless he is sent a bill for it, he will not transgress. All the above applies if a person separated money in a general way. However, a person is allowed to have an account of tzedaka money with the intention to give it out at his will as the needs may present themselves, and he will not transgress any prohibition if he takes his time in distributing it, or saving it for a later date; the reason is, because the Torah gave the person the benefit (tovas hana'a) of being able to distribute it at his discretion. The same holds true if he specifically designated the money to become a fund, or if he stipulated any other conditions at the time of the donation (for ex. if he donated it to be given to a specific poor person); in such cases everything follows those conditions, as in any other nedder.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (Y'shayahu 54:1-10)

This haftara's focus is on the city of Yerushalayim. A person's strong emotional connection with his home is recognized by Chazal in many instances. It is no wonder, then, that to be sent into exile is one of the harshest punishments that a person can receive. But imagine how much harsher it would make it if a person in exile finds out that there is no home left to which he can return, and no one left to greet him even if he were to manage to return!! With recent events in Eretz Yisrael and here in the United States fresh in our memories, remember that for over 2000 years the pain of our galus has been magnified by the status of Yerushalayim, our home! The navi speaks to that emptiness we have felt by describing the drastic turnaround the city will experience. Suddenly, people will come pouring into the city from all over the world! Yerushalayim's boundaries will have to expand in all directions beyond its historical borders to make room for the multitudes and Hashem's 'moment of anger' will be totally forgotten, replaced by His eternal kindness. While in the midst of this description the navi all of a sudden tells the Jews not to fear and not to be embarrassed. Afraid and embarrassed of what? The navi recognizes two thoughts that might hit us at this time, a fear of once again going into galus and the embarrassment of the actions that brought us into galus to begin with! Therefore the navi promises us that not only will we never again go into galus, but our sins will be wiped away so completely it will be as if they had never been. And to prove it, the navi compares his promise to the promise that Hashem made to Noah to never again destroy the world.

ON LANGUAGE... By R' Moshe Orlian

The procedure of Chalitzta (where a childless widow removes the shoe of her husband's brother) is discussed in this week's parasha (25:9). The phrase used is וחלצה נעלו מעל רגלו. The Minchas Yehuda notes that, in addition to חלץ, 2 other verbs are found in the context of removing shoes: by Moshe, של נעליך מעל רגליך, (Sh'mos 3:5); and in Rus (4:7), ושלף איש נעלו. He explains that של (patach under the ש), from the root נשל, refers to a situation where the shoe is loose enough to be removed simply by shaking it off (such as a clog); שלף is used where the shoe is snug and requires removal by hand (the verb is commonly used together with חרב, indicating withdrawal from a scabbard). It is interesting to note that both of these roots have the letters של in common, which seem to have a fundamental meaning of "removal" (with שלה and שלל as other examples). חלץ requires the most effort, as is the case with chalitzta, where the shoe consists of multiple straps that the woman must undo. In modern Hebrew, the word מחלץ means corkscrew, again connoting the effort needed to extricate something.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוּק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:04	6:44	9:42	6:50/8:30	7:16	7:01	6:58
SHACHARIS Sun 7:45, Mon-Fri 7:00; MINCHA/MAARIV Sun-Thu 6:53; next Fri. 6:49 KNESSES NEWS PEREK IN THE PARK shiur for women, Shabbos 4:15PM, at Frank (backyard) 691 Union Rd., children welcome (Brachos party) COMMUNITY CORNER TASTE of TANYA in 25 Minutes, by Rabbi Weinstein, Shabbos, 75 minutes < candle-lighting time, followed by a <i>shiur</i> in Rambam by Yehuda Eckstein, followed by Mincha and <i>seuda shlishis</i> – all are invited MIKVAH OF NEW HEMPSTEAD , 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861 MINCHA at <u>Tefilla L'Moshe</u> , Sun. 1:30; S-Th 15m<shki'a; שבת 1:30/י"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 <u>Zichron Yehuda</u> (2 Kakiat Ln) Sun. 1:40; MAARIV daily 9:15PM; SHACHARIS Mo-Fr. 6:40; Sun. 6:30/7:30; MA'ARIV at <u>KNH</u> , Mon-Thurs 8:30PM; FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or 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						

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael
Maseches Kesuvos (by R' Apter) daily 1 hour before Shacharis;
Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארוחת שבת** (by Rabbi Schabes) after the 2nd minyan; **חומש**, Shabbos 8AM
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
Mishna Berura, at KNH, Rabbi Kerner, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM
Chumash B'iyun 24/6, 1 aliyah per day, by Rabbi Schwab, Kol Haloshon (718) 395-2440, upon pick-up press 11101; Kolhaloshon.com
Maseches Sukkah, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 5PM, by Mrs. Menucha Kahan at Schlusberg, 476 Viola Rd.
 Mondays **new time** 8:15PM, **Sefer Shmuel II**, by Mrs. Aviva Orlian, at Levy, 29 Fessler
 Wednesdays 9:45AM, **Emunah and Bitachon**, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to jungerh@aol.com to join the Monday night (9-10 pm) telephone shiur)
 Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

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MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

The mitzvah of **שְׁלוּחַ הַקֶּקֶן** is one of the widely discussed mitzvot in this week's parasha. The gemara in Chullin has an entire chapter named after, and dealing with, this mitzvah, aside from other references in Chazal. The rishonim discuss the mitzvah at length, with the Ramban and Chinuch as notable examples. They want to know: (1) What exactly is the intention of the Torah in sending away the mother bird? (2) Why is it that Hashem offers such great reward (long life) for fulfilling this "easy" mitzvah? The Chinuch learns that this mitzvah teaches us a great lesson about Hashem's Hashgacha (supervision / guidance); specifically, the difference between His guidance over people, and that of other living things. When it comes to man, Hashem's Hashgacha is maintained over each individual person. However, with other living beings, Hashem maintains His control only as far as it concerns "species." He guarantees, says the Chinuch, that the species *as a whole* will not disappear. The life and death of each individual animal, however, is *not* directly under God's Hashgacha. (While this accords with the Rambam's view in Moreh Nevuchim, other very prominent rishonim and acharonim disagree, and see Hashem's Hashgacha encompassing everything in creation.) The S'forno adds to this train of thought. He sees in the mitzvah, and in the attendant reward, an additional lesson. He sees this as an opportunity to learn how Hashem treats **גְּמִילַת חֶסֶד**. In the case of **שְׁלוּחַ הַקֶּקֶן**, Hashem is interested, says S'forno, in safeguarding the masses, as well as the species of birds "out in the wild" (home bred birds are not included in the mitzvah, Rav Kupperman reminds us). The beneficiaries of this mitzvah are, therefore, both the birds out in the wild, and the large numbers of poor who do not have enough to eat. Setting birds free guarantees that some will survive. But it also, at one and the same time, makes some available for the consumption of the poor, which is a key ingredient of this mitzvah. With untold numbers of mother birds sent away throughout Jewish history, some will serve as dining for the poor. But then S'forno adds some other original thoughts. He says that since this is an act of **גְּמִילַת חֶסֶד**, one must be rewarded in this world. The Torah promises long life for completing the mitzvah. But, as we know from the gemara (Shabbos 127a), there is also an additional element of reward. Gemillas chessed is one of a limited number of mitzvot whose reward is guaranteed in both worlds. Hence, the lucky bird sender is also guaranteed, he tells us, that the full principal of reward is vouchsafed for the future.

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

There are 4 unique things in this *paresha*: 1) Its 74 *mitzvot* are the most in of any *paresha*; 2) It contains the word **כְּבֹא**, the only word in the Torah the spelling of which is disputed – Sefaradim spell it with a ה; 3) The *pasuk* (25:6) **וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד יָקוּם עַל שֵׁם אָחִיו הַמֵּת** regarding the *meyabem* is the only *pasuk* which cannot be translated literally, according to the *gemara* (Yevamos 24a), as it teaches us that the *meyabem* gets a double portion of his father's estate; 4) No soldier ever succumbed to the temptation of an **אִשֶׁת יֵת תַּאֲרָר**.

LESSONS FROM OUR GEDOLIM: A well-known Darshan, who was reputed to be less than scrupulous in his personal life, once came to Brisk; R' Chaim refused to allow him to speak. The man came before R' Chaim to complain: "Hear what I have to say, and you will find that my words are beyond reproach! My talks are based strictly on the Torah and Torah hashkofos!" R' Chaim refused: "The people of Brisk should not be exposed to evil influences. Your words may be kosher; but even meat which was properly slaughtered, salted and soaked becomes *traif* if cooked in a non-kosher pot..."

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