

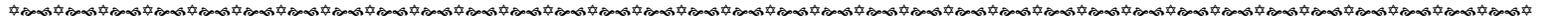
**HALACHA V'HALICHA...** By Rav Chaim Schabes

This year, the year following Shemitah, there are a few potential issues with the Esrogim that come from Eretz Yisrael. The first issue is the exportation of Esrogim out of Eretz Yisrael; the Mishna (Shvi'is 6:5) clearly states that there is a prohibition to export fruits of Shemitah out of Eretz Yisrael, so that the bringing them out may be a prohibition. However, even if it is prohibited to bring them out, the fruit itself does not become forbidden, and therefore there would be no problem in using it. In addition, there is an opinion (Tosafos Pesachim 52) that if the fruits are exported for a purpose other than for eating, it is not prohibited. Others learn (Rash Shevi'is 6:5) that it is prohibited to export Shemitah fruits because of the obligation to do *bi'ur* to the fruits in Eretz Yisrael (*bi'ur* means that at the time when one can no longer find that type of fruit on the tree, then one would be obligated to get rid of all such fruits by declaring them *hefker*), but the Rambam holds that there is no obligation to do *bi'ur* to the fruits of Shemitah in Eretz Yisrael, and the *bi'ur* could take place in *chutz la'Aretz*. According to this opinion, it would even be permitted to export the fruits of Shemitah out of Eretz Yisrael. The other opinion in the Rash and Tosafos holds that it is not permitted to bring out the fruits from Eretz Yisrael, and therefore, even if we say that the Esrog dealer transgressed by taking them out, nevertheless, the fruit itself may be eaten, and there would be no problem in using it to fulfill the mitzvah. When we buy fruits of Shemitah, since there is a prohibition of doing business with fruits of Shemitah, we must pay for the *lulav*, and include in its price whatever the seller charges for the Esrog (*בהבלעה*), and by doing so we avoid the issue of helping and supporting someone who did a prohibition (*מסייע*); besides, since the Esrogim dealers imported their merchandise after having consulted with a Posek, there isn't any concern of *לפני עוור* or *מסייע*, because they acted in accordance to the *psak* that they were given, even if we would hold differently. Therefore, Rav Moshe Feinstein ZT"l (Igras Moshe OC 1:186) held that there is no problem in buying an Esrog that has *k'dushas shvi'is*; he is only *machmir* that one should take the Esrog out of his house after buying it and to do *bi'ur* on it, by making it *hefker* in front of three people (his opinion is that if in regard to Esrog we follow *lekittah*-picking, if so, there aren't many Esrogim that were picked and are available as *hefker*, so therefore there is a *chiyuv* of *bi'ur* on them right after Rosh Hashana). However, if one did not do *bi'ur*, the Esrog would not become *passul* because of it, since it is possible to do *bi'ur* right now. It would also be preferable that we send the Esrogim back to Eretz Yisrael after Yom Tov, and if they are still in some edible condition, do *bi'ur* at that time in Eretz Yisrael. However, one could be lenient and assume that by that time the Esrog will be completely dried out and not have anything to do *bi'ur* on. Rav Yehoshua Leib Diskind was careful to eat the Shemittah Esrog right after Yom Tov, and so did the Chazon Ish and the Steipler. About a Lulav from Eretz Yisrael there is a dispute amongst the Poskim if there is *k'dushas shvi'is*. It is brought in the name of Rav Shlomo Zalman Auerbach ZT"l that he held that there is no issue at all nowadays (since no one uses lulavim as brooms), while the Chazon Ish and the Steipler were *machmir*, and according to them it would be problematic to make rings or baskets out of them, or to burn them with the *chometz*. Still, there is no issue of *bi'ur* on the Lulav (Tosafos Sukkah 39). About the Haddasim there is also a dispute as to their status of *k'dushas shvi'is*, but it would appear that one could be lenient in buying them and not be concerned about the prohibition of selling (*סחורה*) *shvi'is* products, and the same could be said about the Lulav.



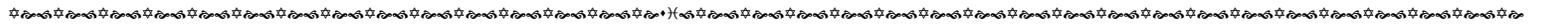
**THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (**Hoshea 14:2-10; Yoel 2:11-27; Micha 7:18-20**)

Our haftara begins with the words *שובה ישראל עד ה' אלוך*. The Midrash (B'reishis Raba 84) relates that when the brothers sold Yosef to slavery, Reuvain was not present because he was busy doing *teshuva*. Hashem then tells Reuvain that since he is the first person to do *teshuva*, his son (Hoshea HaNavi) will merit being the first to teach the Jewish people about *teshuva*. This Midrash, like many others, is at first glance difficult to understand. First, how is it possible to say that Reuvain was the first to do *teshuva* when clearly there were others who did *teshuva* before, specifically Adam HaRishon and his son Kayin? Furthermore, Hoshea was certainly not the first to speak out about *teshuva*; many of the Neviim preceded him and spoke to the people about the need for *teshuva*! In addition, the concept of *teshuva* is found in the Torah (Devarim 4:30) and in fact, many Poskim derive that *teshuva* is a Mitzva D'oraisa from here! The *mefarshim* answer that while others before him may have done *teshuva* to some extent, they did not reach the level that Reuvain achieved. Adam and Kayin did not think of repenting until after they were confronted by Hashem and punished. Their *teshuva* was commendable, but it was not as great an achievement as what Reuvain did. He did not wait to be prodded. He did not wait for any punishment. Rather, he realized on his own that he 'sinned' and immediately proceeded to take corrective action. This is the message of Hoshea's words *עד ה' אלוך*, that when one sins he will find himself 'far from Hashem'; and despite that distance, if he wants to become a *ba'al teshuva* par excellence like Reuvain, he should not wait for Hashem to approach him but rather he should seek out Hashem and be the one to initiate the *teshuva*. While it is true that Hoshea was not the first to discover the concept of *teshuva*, he was a great innovator in that arena. It is this *chiddush* of Hoshea, as well as several others found in the Gemara (Yoma 86a-b), such as turning one's sins into positive forces and penetrating the Heavens so that one's *teshuva* can reach directly to Hashem, that Reuvain's descendant merited to reveal to us.



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

There are 3 types of atonement one may attain on Yom Kippur: (1) *סליחה* - this is total forgiveness for unintentional sins (*חטאים*); (2) *מחילה* - this is conditional forgiveness for intentional sins (*עוונות*). If a person allowed his passions to get the better of him he must now withstand his *yetzer hara* to achieve total forgiveness. (3) *כפרה* - this is a temporary shield (*כפרת* = cover) for rebellious sins (*פשעים*). After intentionally rebelling against Hashem, a person must correct his behavior going forward to receive total *סליחה*.



**SHABBOS SCHEDULE - KNESSES YISRAEL**

שבת וי"ט					ערב שבת וי"ט				
הדלק"ן	מעריב	מנחה	סוק"ש	שחרית	שקיעה	מעריב	מנחה	הדלק"ן	שבת
	7:22	6:02	9:50	7:00/8:50	6:34		6:19	6:16	
	7:14	4:15	9:52	8:10	6:26	6:15	3:00/3:45	6:08	יה"כ

**SHABBOS SHUVA DRASHA** Women: 5:02PM; Men: after Mincha

(Kol Nidrei)

**SELICHOS** Sunday 7:20AM; Monday-Tuesday 6:30AM; Wednesday 6:45AM;

**YOM KIPPUR** Fast begins 6:25PM; Fast ends 7:14PM **YIZKOR** after 11:50 AM **SHACHARIS** Friday 6:55/8:00AM

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 6:18, next Fri. 6:08 (candles 6:05)

**KNESSES KNEWS**

**MAZEL TOV!** to Mr. and Mrs. Dovid and Leah Rath on the recent Bar Mitzvah of their son Yerachmiel

**MAZEL TOV!** to Mr. and Mrs. Marty and Chayke Leidner on the engagement of their daughter Tzippy to Yoni Wengrow

**KOMMUNITY KORNER**

**OPEN HOUSE** on behalf of Yeshiva Bais Hachinuch, at B. Adler, 1 Radford Pl., Sunday 8PM, guest speaker Rabbi Nojowitz, Executive Director of Torah Umesorah

**MACHSOM L'FI** for women, Monday 8PM, at Becher, 4 Bedford Ct., by Rabbi Aryeh Schechter, ל'ע"נ Aryeh ben Yosef Dov Lazarus, followed by Tehillim ל'ע"נ Raizy Steier

**"PURPOSEFUL PARENTING"** by Rachma Friedenberg, MSW, Mondays 10-11AM at Danesh (487 Viola) will resume after Succos

**NEW MINYANIM** daily Shacharis at 7:40, and daily Mincha at 1:50, at Zichron Yehuda (Rabbi Bronspigel)

**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** 7:30 & 8:10

**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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**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* on **Sha'arei Teshuva** Sun-Thurs. 9:30PM; by R' Bronspigel at Zichron Yehuda

**Maseches Bava Metzia**, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: 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:** Why does *tzedaka* have the power to change the evil decree? Further, since מלך שמחל על כבודו אין כבודו מחול, how can Hashem forgive our sins against Him? The Gemara relates that Turnus Rufus asked Rabbi Akiva why Hashem created the poor; he explained that it was so that we could earn merit by caring for them. "But if a king orders his subjects not to feed a particular servant, and one does so anyway, wouldn't the king be angry?" Rabbi Akiva explained: "If a king ordered his subjects not to feed his son, and one did so anyway, wouldn't he be rewarded?" The meaning is obvious: we are Hashem's children, not his servants. This is why He can forgive us: because אב שמחל על כבודו - כבודו מחול. We now understand why *tzedaka* has this power: it is *tzedaka*, as Rabbi Akiva explained, that demonstrates conclusively that we are as children to Hashem, and not His servants, and that He therefore may forgive our sins and change the evil decree to a good one. May the merit of our prayers, *teshuvah* and *tzedaka* serve as a catalyst for *mehila* and the ultimate *geulah*.

**DAYS OF תשובה, DAYS OF נחמה ...** Rabbi Naftoly Katzenstein

The month of אלול largely overlaps the period of the ד' דנחמתא, the 7 weeks of נחמה following ט' באב. What is the commonality of these 2 periods? Why do these תקופות overlap? אלול is the month defined by the עבודה of ל' ידודי ידודי. During this period we strive to strengthen the bond between us and הקב"ה and to come closer to Him. How does this relate to the נחמה following ט' באב? When a person is sitting שבעה, his family and friends are obligated to visit & console him. This נחמה is an external נחמה, flowing from the consolers to the one who is sitting שבעה. The נחמה for the המקדש on the other hand, is a very different type of נחמה, for it is an internal נחמה. In the *sefer* גלות ונחמה Rabbi Pinkus points out the following paradox. ל' set up the אבילות for the בית המקדש in such a way that the אבילות grows stronger as time goes on. First we observe the 3 Weeks. On ראש חודש אב the אבילות intensifies, followed by שבוע שחל בו, then by באב ט' באב, followed by באב ט' itself. However at הצות היום on באב ט', the point in time when the בית המקדש started burning, when the אבילות should be most intense, we arise from the floor and tone down the אבילות! Why? R' Pinkus explains this based on the *pasuk*: משוש כל המתאבלים עליה שישו אתה. Only those who truly mourn over the destruction will be זוכה to rejoice in its rebuilding. It is at the point of the most intense אבילות that we realize our connection to the destruction of the בית המקדש and the loss we are suffering by the גלות of the שכניה. And it is this closeness that gives us an internal נחמה, knowing we will ultimately exult in the building of ירושלים. The connection between אלול and דנחמתא is now clear. Both תקופות are tied together by the עבודה of drawing close to הקב"ה. May we be זוכה to be close to הקב"ה by passing through the days of נחמה to the days of תשובה.