

THE CHEVRA

3'02



Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center

www.yifl.org

Rabbi Eli Belizon

Avi Zanjirian
President

Friday, November 10, 2017

כא חשון תשע"ח

Shacharis	7:00 AM
Candle Lighting	4:24 PM
Mincha	4:30 PM
Shaila of the Week	
Tzeis	5:04 PM

Saturday, November 11, 2017

כב חשון תשע"ח

No Chevra Mishnayos

Shacharis	8:30 AM
Sof Zman K"SS	9:09 AM

Kiddush following davening

(Everyone is reminded to help out and clean up after your children.)

Mincha	4:10 PM
--------	---------

Seudah Shelishis

Maariv after the conclusion
of the Rabbi's shiur

Shabbos Ends	5:32 PM
Rabbi Reisman	7:30 PM

Sunday 11/12/17

Shacharis	8:30 AM
-----------	---------

Monday-Friday 11/13-11/17

Shacharis	7:00 AM
Night Seder (M-TH)	8:45 PM
Maariv (M-TH)	10:00 PM

Weekly Iyun Chabura

We will continue our weekly Iyun Chabura learning Maseches Sanhedrin on Wednesday nights starting at 8:20 pm. If you are interested in participating, sponsoring (\$54) and/or need help finding a chavrusa please email YIFL.Chabura@gmail.com.

Welcome!

Welcome to Tani and Josh Rossman who have moved into their new home, along with their children, Batsheva and Moshe.

Carlebach Kabalas Shabbos

In honor of Rabbi Belizon's shiur visiting, we will be having a special Carlebach style Kabalas Shabbos.

Shaila of the Week

Beginning this week, following Kabalas Shabbos, the Rav will discuss the most exciting and relevant shaila asked during the week.

Parent Child Learning

Parent Child Learning at Shomrei Torah will begin at 5:50 PM. This week is sponsored by the Batya Levine Memorial Fund. Pizza will be served.

Women's Shiur

On Sunday at 9:30 AM, Rebbetzin Schoonmaker will be speaking. Please see flyer for details.

Shabbos Parshas Chayei Sarah

שבת פרשת חיי שרה

YBH Shabbos Parshas Toldos

Shabbos November 17-18, Rabbi Leiner and Rabbi Rothberger from YBH of Passaic will be visiting. More details to come.

Yachad Melava Malka

On Motzai shabbos, November 18, at 8:00 pm at Congregation Keter Torah, New Jersey Yachad will be having a melava malka, honoring Shira and Scott Sheps of Fair Lawn. For more information, please visit <http://www.yachad.org/NJGALA2017>.

AMIT Yartzeit Shiur

On Sunday, December 3, at 9:30 AM, Mrs. Deena Kobre will be speaking at the Kraut home, 40-12 Kilada Court, in memory of Evelyn's mother. RSVP by Nov. 22nd to eskraut@gmail.com

Amazon Smile

Designate YIFL as your Amazon Smile charity. Then shop at smile.amazon.com. You get the same great prices and YIFL benefits, too. Search for National Council of Young Israel (Fair Lawn, NJ).

Eruv and Announcements

Please support our minyanim. Being on time assures that those who are in need to say kaddish can do so and that we can all conclude in a timely manner.

Please remember to check the up-to-date status of the Fair Lawn Eruv by calling (201) 791-7910 and choosing option 4 or by visiting the website www.fairlawneruv.com

Parshas Ha'Shavua

Parashat Haye-Sara: The Dangers of Vanity

Rabbi Eli Mansour

The opening verse of Parashat Hayeh-Sara tells us that our matriarch Sara lived for “one hundred years, twenty years, and seven years.” This is an unusual way of telling us how long Sara lived, as rather than simply stating that Sara’s life spanned 127 years, the Torah speaks of three different units of time – one hundred years, twenty years, and seven years. Rashi explains that the Torah presents the number this way to allude to the fact that Sara’s life was consistent. She was free of sin at 100 years old just as she was when she was 20, Rashi writes, and she was as beautiful at 20 as she was when she was 7.

Many later commentators noted the difficulty in the second segment of Rashi’s comment, where he writes that Sara’s beauty at age 20 equaled her beauty at age 7. The implication of this remark is that normally, a twenty-year-old woman is less beautiful than a seven-year-old girl, and Sara was unique in featuring the same beauty at age 20 that she had at age 7. Of course, we normally think of twenty-year-old women as being far more beautiful than seven-year-old girls. Why, then, does Rashi imply that a girl is usually more beautiful at age 7 than at age 20? The answer, apparently, is that Rashi refers here not to the beauty of physical appearance, but rather to the beauty of innocence. Twenty-year-olds are far more prone to paying an inordinate amount of attention to their appearance than seven-year-olds are. Unlike many twenty-year-olds, seven-year-old girls do not generally spend a long time in front of the mirror before leaving the house, and do not fuss over their clothes. They can enjoy life without feeling pressured about their physical appearance, without the vain obsession over their looks. Rashi here is telling us that although Sara was an exceedingly beautiful woman,

as the Torah itself mentions, nevertheless, she was not vain. She was not preoccupied with her looks. Even at age 20, the age when women tend to pay a great deal of attention to their appearance, she had the beautiful innocence of a seven-year-old, and was not overly preoccupied with her looks.

This insight is especially relevant today, when, unfortunately, many even within our religious communities are preoccupied with vanity. Too many young women feel undue pressure to appear beautiful, and oftentimes, it is their parents who apply this pressure. The Torah does not frown upon beauty – indeed, Sara, Ribka and Rahel are all described as having been very beautiful – and it is certainly important to look presentable. However, there is a huge difference between ensuring to look presentable and preoccupation with one’s looks. The bulk of our attention should be focused on our inner selves, not our outer appearance. What we are inside is infinitely more important than the way we look outside. We need to redirect our priorities away from vanity and towards the truly significant areas of life.

It is no secret that vanity poses serious dangers. Girls and women who feel inordinate pressure to have the perfect appearance develop low self-esteem and insecurity as they helplessly compete against other girls and women. And tragically, many develop very dangerous eating disorders in their frantic attempt to look good. We must be extremely careful in the way we speak and think about physical appearance, and see to it that physical beauty is never given higher priority than the beauty of character. As with most things in life, we need to apply common sense and moderation, ensuring to look respectable as befitting Torah Jews, without paying excessive attention to external beauty.

Parashas Chayei Sarah: “We Will Take Care of It” Does Not Satisfy Avraham *Rabbi Yissocher Frand*

Avraham Avinu came to the Children of Ches and asked for a burial plot to bury his dead wife. They guaranteed that he would not have a problem finding a burial plot, saying, “You are a prince of G-d in our midst; in the choicest of our burial places bury your dead, not one of us will withhold his burial place from you, from burying your dead.” [Bereshis: 23:6] Avraham then asked for a specific person and a specific plot — the Double Cave (Me’aras Hamachpelah) that belonged to Efron ben Zochar.

The Chofetz Chaim points out that this Biblical narration illustrates one of the great truths of life: nothing ever happens by committee. Whenever something is a communal responsibility or “in committee” such that everyone is responsible for accomplishing something, it is never completed. Each person in the community feels that the other person will wind up doing it.

When the offer was in the form of “no man in our midst will refuse you the right to bury your dead in his piece of land”, Avraham was not satisfied. Everyone was thinking “He,” not “Me.” Avraham insisted on dealing with a specific person over a specific piece of land.

Unfortunately, this is very true of communal life in general. Often, the only way to accomplish anything is to do it yourself. The guarantee of “no man from our group will refuse you” did not satisfy Avraham: “I have to know specifically who the ‘We’ is and who is going to make this transaction, because that is the only way anything is ever accomplished.”

Shabbat Shalom!