

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

April 12, 2019

ז ניסן תשע"ט

Shacharis	7:00 AM
Candle Lighting	7:14 PM
Mincha	7:19 PM
Tzeis	7:54 PM

April 13, 2019

ח ניסן תשע"ט

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	9:39 AM

Kiddush following davening

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

Seudah Shelishis at home

Drasha for Women	5:00 PM
Mincha	6:45 PM
Drasha	7:00 PM

Maariv following the Rabbi's
Drasha

Shabbos Ends	8:24 PM
Rabbi Reisman	10:00 PM

Sunday

Shacharis I	7:30 AM
Shacharis II	8:30 AM

Monday-Friday

Shacharis	7:00 AM
Night Seder	8:45 PM
Sanhedrin Chabura (W)	9:15 PM
Bedikas Chametz (TH)	8:00 PM
Maariv (M-TH)	10:00 PM

Shabbos HaGadol Drasha

This Shabbos, the Rav will be giving a Shabbos HaGadol Drasha to women at 5:00 PM at the shul. Mincha will be at 6:45 PM, with a drasha for men to follow.

Mechiras Chametz

Rabbi Belizon will be available on Motzai Shabbos for Mechiras Chametz from 9:00-9:30pm. There are forms available in shul.

Hagalas Keilim

Hagalas Keilim will take place on Sunday, April 14th, from 9:00 AM to 12:00 PM, at 37-14 Jasper Road.

IDF Kiddush

On Shabbos, May 4th, we will be having a kiddush in honor of those who have served in the IDF. To sponsor in honor of someone, please contact Joe Blumenthal blumenthaljoseph@gmail.com

Biur Chametz

There will be a biur chametz at the Rusanov home, 28-10 Fair Lawn Avenue, on Erev Pesach from 10:00 AM-11:00 AM.

Dumpster

The shul's dumpster will be available to dispose of chametz and will have a special pickup on Erev Pesach before the Zman.

Shabbos Parshas Metzora

שבת פרשת מצורע
שבת הגדול

Parshas Ha'Shavua

**Shabbat Ha'gadol –
Celebrating Our Status as
Hashem's Children**

Rabbi Eli Mansour

The Shabbat before Pesach is given the special name "Shabbat Ha'gadol" – "The Great Shabbat."

Various explanations have been given for this name, the most famous of which is that suggested by the Tur. It was on the Shabbat before the Exodus, the Tur writes, that Beneh Yisrael were required to take a sheep and prepare it for the Pesach sacrifice which they would offer four days later, on the afternoon before the plague of the firstborn. The Egyptians, who worshipped cattle, saw Beneh Yisrael walking about with sheep and asked what they were doing. Beneh Yisrael fearlessly explained that they were preparing the sheep to be slaughtered as a sacrifice to Hashem. Despite this affront to their pagan beliefs, the Egyptians were unable to cause any harm to Beneh Yisrael. This great miracle, which occurred on the Shabbat before the first Pesach, is celebrated on Shabbat Ha'gadol, which is so named because of the great miracle which transpired on this day.

The question, however, remains as to why this miracle is celebrated on the Shabbat before Pesach, and not on the calendar date on which it occurred – the 10th of Nissan. Why was specifically Shabbat chosen as the time for celebrating this great miracle?

Rav Pinchas Friedman (contemporary) explains the particular relevance of Shabbat to the miracle that happened on the 10th of Nissan before the Exodus. The Gemara teaches that it is forbidden for a non-Jew to celebrate Shabbat; meaning, not only are gentiles not obligated to

observe Shabbat – they are prohibited from doing so. The Hid"ra (Rav Haim Yosef David Azulai, 1724-1806), in his work *Rosh David*, explains this prohibition based on the fact that Shabbat is similar to "Sharbito Shel Melech" – a king's scepter. Using a king's scepter is a capital offense, as it constitutes a grave infraction on the king's honor. However, a king would certainly allow his beloved child use his scepter. The Jewish People are G-d's beloved children, as Moshe Rabbenu tells us in the Book of Debarim: "You are children of Hashem your G-d." Therefore, we are allowed to observe Shabbat – G-d's "scepter" – while other nations may not.

Rav Friedman proceeds to cite the comment of the work *Noam Megadim* explaining that Beneh Yisrael earn this stature of G-d's children when we reject all other deities besides the one, true G-d. Whereas other nations believe in G-d as well as other deities, we profess our belief in only G-d Himself. Rav Friedman thus explained that it was specifically on Shabbat that Beneh Yisrael needed to prepare their sheep for the Pesach offering – because in so doing, they proclaimed their firm rejection of the Egyptians' pagan beliefs. Our Sages teach us that during the period of exile in Egypt, Beneh Yisrael – while still believing in G-d – practiced the idol-worship of the Egyptians. Over the course of their stay in Egypt, living with constant exposure to the Egyptians' belief system, they gradually adopted the Egyptians' beliefs and practices. However, on the 10th of Nissan, on the Shabbat before the Exodus, Beneh Yisrael resoundingly rejected the Egyptians' idol-worship. On that Shabbat when they prepared a sheep for the sacrifice, they proclaimed publicly and loudly that they worshipped only the one, true G-d. And so at that moment, they truly became G-d's children – and therefore this took place specifically on Shabbat, the day which underscores our nation's unique status as Hashem's beloved children.

This is the reason why we celebrate this miracle specifically on Shabbat – because the event of Beneh Yisrael's designation of a sheep for the Pesach sacrifice marked their becoming G-d's children, a special stature which underlies our observance of Shabbat. Shabbat Ha'gadol thus celebrates our status of G-d's beloved children, an exalted status which we earn through our firm affirmation that we do

not place our trust in anyone or anything other than the single Creator of the universe.

Parshas Metzora – House With Tzaraas: Blessing or Curse?

Rabbi Yissocher Frand

Parshas Metzora deals with blemishes that appear on the walls of homes in Eretz Yisrael ("upon a house in the land of your possession") [Vayikra 14:34]. Rashi quotes the famous Medrash that the Torah is informing the Jewish people of "good news." Encountering Tzaraas on the walls of someone's house is a cloud with a silver lining. "The Emorites hid gold treasure in the walls of their houses all forty years that Israel was in the desert, and as a result of the Tzaraas affliction, the Jew will need to break down the walls of his house, and he'll find the hidden treasure."

The Sefas Emes asks, if the Almighty wants to give a person treasure, there are many easier ways than having to break down the walls of his house. So, is it a punishment or a gift? If it is a punishment, let it be a punishment. If it is a present, give it properly, gift-wrapped with a bow on top!

Many years ago, we quoted an amazing insight from the Chidushei HaRim, the grandfather of the Sefas Emes. The Torah says that when Klal Yisrael left Egypt, "And the Children of Israel did according to the word of Moshe and they asked (va'yishalu) the Egyptians for silver vessels and golden vessels and items of clothing." [Shemos 12:35] The Jews left Egypt enriched. The term va'yishalu is peculiar because it literally means borrowing, and everyone knows that the Jewish people were not borrowing these items – they did not ever intend to return them. Then why does the Torah say that they borrowed from the Egyptians?

The Chidushei HaRim suggests a powerful thought. This is the first time that the Jewish people, as a nation, are coming into wealth. The Torah teaches us a basic principle about money. As we all know, money has the capacity to be a

great blessing, but it also has the capacity to be a great curse. Hashem tells the Israelites: You are coming into money for the first time. Do you know how you need to look at money? "Let them ask (va'yishalu)...." Money is always borrowed. Hashem is lending us money. We have stewardship over it. He wants us to use it in the proper way, but we need to know "The money is mine and the gold is mine, the Word of Hashem, Master of Legions." [Chaggai 2:8] It is His money. He is lending it to us. To make this point, Hashem tells the Children of Israel: Listen here, you are going to have money now. For the rest of your history, money is going to be a factor, a big factor. I am telling you, look at money as, "And one man asked for from his fellow man (Va'yishalu ish mei'es ray-eihu)". It is a loan. It is not yours. Do not ever think, "It is my money. I made it." No. It is His money and He is giving me the privilege of taking care of His money. That sets the tone.

This, explains the sefer *Milchamos Yehudah*, answers the Sefas Emes's question regarding why they needed to find the treasures by tearing down the houses. The Ribono shel Olam is teaching us a second lesson about money: Money can destroy houses. Money can destroy a family. The message is that if a person is not careful, money can cause him to rip apart a home. There is a message in that. The message is that such can be the power of money. It can destroy a person's home.

If someone has any doubt about that, speak to lawyers who deal with estates and how much argument comes about because of money and wills. Money can tear families asunder. The only people who benefit from that are estate attorneys. Sometimes the lawyers' fees exceed the amount of money remaining for the inheritors! This is the symbolism of Hashem giving the Jews the money, but providing them with it in a way that it was necessary to destroy their homes to acquire it.

Shabbat Shalom!