

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

Shabbos Parshas Miketz

מקץ פרשת שבת
ראש חדש שבת חנוכה

December 7, 2018

כט כסלו תשע"ט

Shacharis	6:50 AM
Candle Lighting	4:10 PM
Mincha	4:15 PM
Tzeis	4:51 PM

December 8, 2018

ל כסלו תשע"ט

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	9:28 AM

**Hot Kiddush following davening
sponsored by**

**David and Rena Moisa,
Benji and Aliza Kreitman,
Henry and Sheila Schanzer, and
Robert and Riki Kreitman,
in honor of the births of
Tova Moisa and Ayelet
Kreitman**

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

Mincha	4:00 PM
Seudah Shelishis	
Maariv following a shiur by Dr. Kreitman	

Shabbos Ends	5:19 PM
Avos Ubanim	6:15 PM
Rabbi Reisman	7:30 PM

Sunday – Rosh Chodesh

Shacharis I	7:30 AM
Shacharis II	8:30 AM
Mincha	12:40 PM
Maariv	8:15 PM

Monday - Friday

Shacharis (M)	6:50 AM
Shacharis (T-F)	7:00 AM
Night Seder	8:45 PM
Sanhedrin Chabura (W)	9:15 PM
Maariv (M-Th)	10:00 PM

Chanukah Blast

On Sunday, December 9, we will be having a Chanukah Blast for children at 10:00 AM. For more info, see https://www.yifl.org/event/chanukah_hblast.

Motzai Shabbos Girls Event

Next Motzai Shabbos, December 15, from 6:00-7:00, there will be a girls event at the Belizon home (33-01 Berdan Ave). Music and Movement with Batya Sarah Belizon, for 4-5 year old girls.

Yartzeit Shiur

On Sunday, December 16, at 9:30 AM, there will be a guest shiur for women, given by Mrs. Yael Kaisman. The shiur is sponsored by the Blumenthal family, l'ilui nishmas Shayna Toba bas Yitzchak Ber.

Save the Date!

Join YIFL for a special Shabbos with Rebbetzin Deena Schoonmaker, December 21-22, that will include a special Friday night shiur and oneg and a women's shiur and shalosh seudas. If you would like to sponsor please contact Stacey Zanjirian sjgertz@gmail.com.

Project Ezrah Dinner

On Motzai Shabbos, December 15, Project Ezrah will be having their annual dinner. For more information, please visit ezrah.org

Mazal Tov!

Mazal Tov to Yisroel and Kayla Schatz who are spending their Shabbos Sheva Berachos at YIFL. Mazal Tov to the Schatz and Pridemore families on this great simcha. May Yisroel and Kayla merit to build a bayit ne'eman biyisroel together.

Parshas Ha'Shavua

The Hanukah Candles and Gradual Growth

Rabbi Eli Mansour

The Gemara in Masechet Shabbat (21b) outlines the three levels of the Misva of lighting Hanukah candles. The basic obligation, the Gemara teaches, requires every household to light just one candle each night of Hanukah. The next level – the level of “Mehadrin” – is to light one candle for each member of the household, each night of Hanukah. The highest level – the “Mehadrin Min Ha'mehadrin” – is, according to the accepted opinion, to light one candle the first night, two the second night, and then one additional candle on each subsequent night. Of course, we all observe the Misva on the highest level, the level of “Mehadrin Min Ha'mehadrin.” Why did the Sages institute three different levels of this Misva, something which was not instituted for any other Misva?

Rav Pinchas Friedman (contemporary) explained that three levels of observing this Misva can be understood in light of the precise nature of the threat posed by the Greeks.

The Hebrew word “Yavan” (“Greece”) is spelled with three letters – Yod, Vav, Nun. These three letters are all a straight line, each one longer than the preceding one. The Yod is a small line; the Vav extends lower than the Yod; and the Nun extends even lower. Rav Friedman explains that the Greeks’ strategy was to pull the Jews down slowly, one step at a time. This is, indeed, the only the way the Yeser Ha’ra – our evil inclination – can lead us to betray Hashem. The Gemara in Masechet Shabbat (105b) teaches that the Yeser Ha’ra works by first persuading a person to commit a minor offense, then persuading him to commit a more grievous offense, and then persuading him to abandon observance entirely. It’s a gradual process.

Elsewhere, in Masechet Sukka (52b), the Gemara expresses this idea by teaching that the Yeser Ha’ra is first called a “Holech” (“passerby”), then an Ore’ah (“guest”), and finally, an “Ish” (which Rashi explains to mean a permanent resident). The process of decline unfolds in these three stages – with an occasional misstep, which is then followed by more frequent violations, which then becomes permanent abandonment.

This was the strategy of “Yavan” – to begin with the “Yod,” with leading the Jews to relatively minor infractions, and then gradually proceeding to the “Vav,” and then, finally, to the “Nun,” pulling them all the way down, Heaven forbid.

On this basis, Rav Friedman explains, we can understand the three levels of the Hanukah candle lighting. We are to learn from the method of the Yeser Ha’ra. Just as the Yeser Ha’ra tries to defeat us incrementally, in stages, similarly, our process of spiritual growth is to proceed gradually, one step at a time. If we try to grow rapidly, and to leap directly to the greatest heights of piety, we are bound to fail. We might suggest an analogy to extreme weight-loss programs, which are often effective for losing weight in the short-term, but their effects are eventually reversed, as the individual is incapable of permanently following such an extreme diet. Likewise, people who undertake extreme religious measures, trying to instantly transform themselves into great Sadikim, are all but guaranteed to fail.

Religious growth must be slow, steady and incremental. And so to celebrate our triumph over the Greeks, who tried to pull us down one step at a time, the Rabbis instituted the three-tiered obligation of the Hanukah candles, which represents the notion of incremental growth. We must first begin with the observance of our basic obligations, and then gradually proceed to the higher level of “Mehadrin,” and then to the lofty standard of “Mehadrin Min Ha’mehadrin.”

This is also the message of the custom of “Mosif Ve’holech,” of adding one candle each night of Hanukah. We express the notion that when it comes to spiritual growth, we need to follow the system of “Mosif Ve’holech,” of growing one step each day, without ever trying to jump straight to the top.

May Hashem help us all to continually be “Mosif Ve’holech,” to increase our light of sanctity gradually, one day at a time, throughout our entire lives, Amen.

Parshas Miketz – Help Wanted

Rabbi Yissocher Frand

Our Parsha begins with the story of Pharaoh’s dream. Yosef interpreted that the seven thin cows swallowing up the seven fat cows symbolized seven good years that would be followed by seven lean years. To prepare for this impending famine, Yosef suggested the establishment of a governmental agency to collect food during the years of plenty and distribute food during the years of famine. The specific language of the suggestion was “Now let Pharaoh seek out a ‘discerning and wise man’ and set him over the land of Egypt” [Bereshis 41:33].

The author of Shay Le’Torah asks the following question. Why did Yosef stress the attributes of wisdom and understanding in describing the individual who should be in charge of the new agency? The task required a bureaucrat par excellence. It would seem that the most important qualifying attribute for the director of the new agency should have been excellent organizational skills, rather than wisdom or intelligence.

The answer is that Yosef felt that this situation required someone who was a

Chochom [wise person]. “What is the definition of a Chochom? One who foresees what will be.” [Tamid 32a] When a country is enjoying seven years of plenty, rare is the person who can imagine that the bubble is going to burst — that products, which are now in abundance, will become scarce commodities.

People who lived through the “boom years” of the 1980s when it was so easy to make money in real estate, have difficulty imagining a market where one can not sell anything, or even rent anything. In the “good old days” when gas was 35 cents or 40 cents a gallon, surplus oil was burned off at the oil wells. They had too much. They did not know what to do with it all. “Unproductive wells” which were not producing 100 barrels a day, were abandoned. Later, when we all stood in the gas lines, we looked back and thought, “We remember the fish that we ate...” [Bamidbar 11:5]. We remembered the good old days when we could just pull up and the attendant would wash our windows and check our oil.

The same thing was true in Egypt. When grain was so plentiful, it was very difficult to convince people that it was necessary to save, to put away for tomorrow. Who would be able to inspire the people that the “good times” would not last forever? It could not be done a bureaucrat. Only a “wise and discerning individual” might prove equal to the task. The task required a “Chochom” who could see the future and help others perceive the future and convince them of the reality of that future. That is why only someone of the caliber of Yosef met the qualifications for the job.



Shabbat Shalom!