

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
Reeh**

שבת פרשת ראה

August 10, 2018

כ"ט מנחם אב תשע"ח

Shacharis 7:00 AM
Mincha 6:20 PM
Candle Lighting 6:34/7:43 PM
Repeat Shema 8:24 PM

August 11, 2018

א' אלול תשע"ח

Rosh Chodesh

No Chevra Mishnayos

Shacharis 8:45 AM
Sof Zman K"SS 9:31 AM

Groups for ages 6 & up

Kiddush following davening

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

Women's Shiur 4:00 PM
Seder 7:00 PM
Mincha 7:30 PM

Seudah Shelishis

Maariv following the Rabbi's
shiur

Shabbos Ends 8:51 PM

Sunday – Rosh Chodesh

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

Monday-Friday

Shacharis 7:00 AM
Night Seder (M-Th) 8:45 PM
No Sanhedrin Chabura
Maariv (M-Th) 10:00 PM

Welcome!

Welcome to Evan and Rachel Genachowski, along with their children, Avraham Yeshaya and Tova, who are visiting our community.

Women's Shiur

This week's shiur will be given by Kayla Bluman at the Hardy home, 35-10 Berdan Avenue.

Kol HaNe'arim Talis

Forms were sent out for the Kol HaNe'arim Talis. Please submit those by this **Monday, August 13th**.

Yizkor Books

Forms were sent out for the Yizkor books. If they are not submitted by August 20th, your previous listing will be included and you will be billed accordingly.

Yomim Noraim Seats

An email has gone out about purchasing seats for yomim noraim. Deadline is September 2, please visit <https://www.yifl.org/form/HH2018>

Membership Directory

The YIFL Hospitality Committee is compiling its first annual membership directory. If you would like to advertise your business, please contact Leah Blumenthal or Stacey Zanjirian, by emailing yiflhospitality@gmail.com. The cost of an ad is \$75, payable via check or through the shul website.

Rabbi Belizon Contact Info

Rabbi Belizon will be away later this week and can be reached via WhatsApp.

Parshas Ha'Shavua

**Parashat Re'eh – The Long
Term Reward of Torah
Study and Sedaka**

Rabbi Eli Mansour

This week's parasha, Parashat Re'eh, teaches about the commandment to give maasrot. "You shall set aside every year a tenth part of all the yield of your sowing that is brought from the field" (Devarim 14:20). Of course, while the Torah relates to an agrarian society, and the farmer is expected to separate tithes from his produce, nowadays we are expected to give sedaka (charity) from our earnings.

The gemara (Taanit 8b) teaches that unlike other commandments, one can expect to receive a reward for giving sedaka. Regarding this, the Talmud relates the following story:

Rabbi Yohanan found the young son of Reish Lakish. He said to the boy: Recite to me your verse that you studied today in school. The boy said to him: "Aser teaser' - A tithe shall you tithe." The boy further said to Rabbi Yohanan: But what is the meaning of this phrase: "A tithe shall you tithe"? Rabbi Yohanan said to him: The verse means: Take a tithe so that you will become wealthy.

The Midrash, without explanation, connects this commandment to another verse in Kohelet (10:2): "A wise man's understanding is at his right hand, but a fool's understanding at his left." What message does the Midrash intend to

convey? How does the commandment to give sedaka relate to “a wise man’s understanding is at his right hand”?

The Kedushat Tzion offers an interesting suggestion. He first notes that the gemara, in several places, asserts that “the words of Torah are poor in one place and rich in another place.” Seemingly, the gemara means that while in one place it may be difficult to understand a passage of Talmud, elsewhere, where one can find more interpretations. However, there is a deeper interpretation of this passage. When one begins to learn gemara, he struggles to understand its language, style, and concepts, and may even become very frustrated. He should realize that eventually, after practice and hard work, the Torah opens up, and one can see its depth and beauty. Therefore, the rabbis teach that the Torah is “poor” when one begins, but “rich” after time. Similarly, the Talmud (Megilla 6b) states that we believe one who says, regarding learning Torah, “I toiled, and I found something.” The commentaries explain that if one works hard and toils when one is young, eventually, Torah insights will come to him with ease, as one who finds something. The same is true, says the Kedushat Zion, regarding sedaka. When a person first gives charity, he feels the sacrifice. Sedaka is “poor in one place.” However, the Torah promises that eventually, after giving much sedaka, it will not be difficult; rather, it will be “rich in a different place,” as he will be blessed with wealth.

The Kedushat Zion notes that elsewhere, a different verse (Mishle 3:16) says: The length of days is in her right hand, and in her left hand riches and honor. He employs this verse to explain the Midrash cited above. The right-hand represents the long road; that is the road of the wise man. The wise man can see the long-term benefit and understands that when he gives sedaka, he may receive the reward only after a long time. However, the fool looks for “riches and honor,” and is frustrated when he gives sedaka and does not receive an immediate reward. The Kedushat Zion explains that this is the intention of the Midrash.

Furthermore, we may suggest a deeper understanding for the gemara cited above. When Rabbi Yohanan asked the student what he was studying, the young talmid responded “*asur taaser*”- he felt that like sedaka, he was giving without receiving any benefit. Rabbi Yohanan explained to him that Torah study may be “poor” in the beginning, but will be “rich” in the end. When a person gives sedaka, at first, he feels the sacrifice, and only later receives the benefit. Similarly, Rabbi Yohanan explained to the child that when learning Torah, at first one may feel only frustration, but eventually, he will see the wealth.

It is important to add that the reward described above also corresponds to the manner in which one give sedaka. Later in the parasha, the Torah says, “but each with his own gift, according to the blessing that the Lord your God has bestowed upon you” (Devarim 16:17). The commentaries ask, what does the Torah mean “*kematnat yado kevirkat Hashem*” – like the gift of his hand, like the blessing of God? Why doesn’t the Torah simply say that if he gives a gift, he will receive the blessing of God. The simple understanding is that the blessing a person receives is in accordance with the amount that a person gives. However, some suggest a deeper explanation. R. Shimshon Raphael Hirsch taught that a person is measured by the manner in which he gives. Here too, the blessing of God is dependant upon the manner in which he gave the gift, i.e., by his initiative or only after being asked. The message of this verse is that a person who gives sedaka, generously and properly, will one day be rewarded, and will continue to be able to give sedaka with greater ease and without sacrifice.

Parashas Reeh: Positive First?

Rabbi Yissocher Frand

“But this shall you not eat from among those that bring up their cud or have completely separated split hooves: the camel, the hare, and the hyrax, for they bring up their cud, but their hooves are not split — they are unclean to you; and the pig, for it has a split hoof, but not the cud — it is unclean to you” (14:7-8)

The Torah’s listing of kosher and nonkosher animals, which seems somewhat technical, contains many lessons beyond the mere details of what we may and may not eat.

Rav Noach Weinberg, Rosh Yeshivah of Aish HaTorah, who was directly responsible for bringing tens of thousands back to Yiddishkeit and an exponentially larger number through his students, would point out (based on a Gemara in Chullin 60b) that there is proof that an all-knowing God wrote the Torah from the verses listing the animals that chew their cud but do not have split hooves, and the animal that has split hooves and does not chew its cud. Would a human put his credibility on the line by predicting that at no point in the future would a single animal that is not on that list be found somewhere in the world?

And indeed, some three millennia after the Torah was given, and with all the searching science has done for unknown species, not a single such animal has been found!

Aside from strengthening our faith, however, these verses also teach us a lesson in how to view, and relate to, other people.

The point of the verses listing the animals that have only one kosher sign is to teach us that they are not kosher. It would seem appropriate, then, to list the sign that causes them to be nonkosher first. Yet we see that the Torah lists them as the camel, the rabbit, and the hyrax, which chew their cud but do not have split hooves, and the pig, which has split hooves, but does not chew its cud.

Why does the Torah list the kosher signs of these animals first if the non-existent signs are the only ones we really need in order to label these animals nonkosher?

A Midrash explains that the Torah is trying to teach us that even when something is not kosher, we should find a way to mention something praiseworthy about it first. Even something as treif as *chazir* (pig) deserves to have its positive trait pointed out.

If the Torah does so for nonkosher animals, how much more do we have to learn to have this consideration with regard to people?

Bosses, employees, children, students, coworkers, and neighbors will invariably have some negative traits. It might be our job, from time to time, to deliver a negative message.

This Midrash is teaching us that even when we have to deliver a negative message to others — to tell them that they are “nonkosher” in some way — we should always find a way to point out their positive attributes or qualities first.

Shabbat Shalom!