

# THE CHEVRA

3'02



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

[www.yifl.org](http://www.yifl.org)

**Rabbi Eli Belizon**

Avi Zanjirian  
President

Shabbos Parshas  
Shmini

שבת פרשת שמיני  
שבת מברכים

## Friday, April 13, 2018

כח ניסן תשע"ח

Shacharis 7:00 AM  
Candle Lighting 6:12/7:16 PM  
Mincha 6:00 PM  
Shema/Sfira/Kezayis 7:55 PM

## Saturday, April 14, 2018

כט ניסן תשע"ח

Chevra Mishnayos 8:00 AM  
Shacharis 8:45 AM  
Sof Zman K"SS 9:38 AM

**Hot Kiddush Following  
Davening sponsored by YIFL,  
I'lui nishmas Sam Lorber,  
Shmuel Tzvi ben Yisrael**  
*(Everyone is reminded to help out and  
clean up after your children.)*

Seder 6:25 PM  
Mincha 6:55 PM

**Seudah Shelishis  
Sponsored by the Mermelstein  
family, I'lui nishmas Anne's  
mother, Manya bas Getzel Leib**

Maariv following the Rabbi's  
shiur

Shabbos Ends 8:26 PM  
Rabbi Reisman 10:15 PM

## Sunday, April 15

*Rosh Chodesh*

Shacharis 8:30 AM

## Monday, April 16

*Rosh Chodesh*

Shacharis 6:45 AM

## Tuesday-Friday

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

## Weekly Iyun Chabura

Our weekly Iyun Chabura learning  
Maseches Sanhedrin is on  
Wednesday nights starting at 9:15  
pm. **This week we are beginning  
the second perek, so it is a good  
time to join.** If you are interested in  
participating, sponsoring (\$54)  
and/or need help finding a chavrusa  
email [YIFL.Chabura@gmail.com](mailto:YIFL.Chabura@gmail.com).

## Welcome!

We would like to welcome Shani  
and Avi Brick, along with their  
children, Mordechai, Tova, and  
Tehilla, who are visiting this  
shabbos.

## Project SARAH Breakfast

The 12th annual Project SARAH  
breakfast, will take place on  
Sunday, April 22nd at 9:30am at  
Keter Torah in Teaneck. Rabbi  
Taubes will be receiving the  
rabbinical supporter award. For  
more information please visit  
[www.projectsarah.org](http://www.projectsarah.org)

## Substance Abuse Awareness

There will be a presentation about  
substance abuse on Sunday night,  
April 22nd, at 8:00 pm, at TABC. For  
more information, please see the  
flyer.

## 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](http://www.fairlawneruv.com)

## Parshas Ha'Shavua

**Parashat Shmini – The  
Inherent Value of  
Preparation**

**Rabbi Eli Mansour**

Parashat Shemini begins with the events  
of what we might call “opening day” in the  
Mishkan, when it first began operating,  
with Aharon and his sons serving as  
Kohanim and offering the sacrifices.  
Although this was the first day of the  
Mishkan's operations, the Torah refers to  
this day as “Yom Ha'shemini” – “the  
eighth day” – because it was preceded by  
a seven-day process of preparation, during  
which special rituals were performed to  
formally consecrate the Mishkan and the  
Kohanim.

Rav Dovid Feinstein noted the  
significance of the fact that the Torah  
refers to this day as “the eighth day.” It  
might seem strange, at first glance, that a  
day so significant, which marked the  
beginning of the regular service in the  
Mishkan, would be described as the  
conclusion of a process, rather than the  
beginning of a new era. The title “eighth  
day,” Rav Feinstein commented,  
demonstrates the immense importance  
that the Torah affords to the preparation

for Misvot. The point being made is that this first day of the Mishkan's operation could not have been possible without the seven preparatory days. This is why it was the "eighth day" – because the seven-day period of preparation was a vitally important, indispensable part of the process.

Too often, we neglect the process of preparing for Misvot. This neglect is especially common when it comes to Tefila. Many times, we arrive in the synagogue late, or just before it begins, huffing and puffing and then jumping right into the prayer. We should endeavor to arrive in the synagogue at least a few minutes early so we can mentally prepare ourselves to communicate with our Creator. In fact, the Mishna in Masechet Berachot tells that there used to be especially pious people who would arrive a full hour early before the prayer in order to prepare. While this is not practical for the vast majority of us, it shows us the importance of spending a few moments to prepare ourselves for prayer – and for other Misvot which we perform.

There is also another aspect to this concept, of the value of preparing for Misvot. From the Torah's perspective, if a person prepared to do a Misva which then did not materialize, he is nevertheless considered to have performed the Misva. Since preparing for a Misva is no less significant than the Misva itself, a person receives credit for a Misva he prepared to fulfill even if circumstances eventually prevented him from actually fulfilling it. For example, if a woman arranged her schedule one day to allow her to attend a Torah class, doing everything she needed to get done ahead of time, but in the end she was called to pick up a child who was not feeling well in school, she gets credit for attending the class. Since she made the preparations for the Misva, she is considered as having fulfilled it despite the outcome.

The Gemara in Masechet Berachot presents the text of a prayer which many have the custom to recite just before they leave the Bet Midrash after learning Torah. In this prayer, the student gives thanks to G-d for granting him the privilege of spending his time learning, instead of being like those who engage in other pursuits. In one segment of this prayer, the person proclaims, "For we toil and they toil; we toil and receive reward, while they toil and do not receive reward." The Hafetz Haim raised the question, is it

really true that other people toil without receiving reward? We all know many people who do not learn Torah and who earn a great deal of money through their hard work. How can we say that they do not receive any reward through their toil? The Hafetz Haim explained this prayer to mean that we receive reward for the toil itself, irrespective of the outcome, whereas in all other pursuits, one receives reward only for the result. A salesman who spends a month traveling throughout the country trying to sell a product will not receive any money unless he succeeds in making sales. In Torah, however, we receive reward for the effort invested, even if in the end we do not understand. Sometimes, Yeshiva students spend hours trying to answer a certain question, or trying to understand a difficult passage in one of the commentaries, but leave at the end of the day without a satisfactory explanation. They will receive reward for the effort they put in, despite not ever arriving at the answer.

This is unique to Torah, because the Torah values not only the end result, but also the entire process. The hard work invested in preparation for a Misva is immensely valuable, irrespective of the final outcome.

## **Parashas Shmini: "Opening Day" is Eight** *Rabbi Yissocher Frand*

The parsha begins, "And it was on the eighth day..." [Vayikra 9:1] To which eighth day is the Torah referring? The Torah is discussing the "eighth day" after the previous seven, during which the Jewish people performed the Seven Days of Inauguration Offerings. It was a "Chanukas HaBayis" [inaugural dedication], so to speak, for the Mishkan [Tabernacle], with Moshe Rabbeinu acting as the Kohen Gadol [High Priest]. The "eighth day" referred to in the above quoted pasuk [verse] was the day when Aharon took over from Moshe, and the Mishkan began functioning in its normal way with the Kohanim performing the services.

Rav Dovid Feinstein notes that it is peculiar that the Torah refers to this occasion as the "eighth" day. It was really the "first" day. The first seven days were merely a dry-run rehearsal. Every day, they put up the Mishkan and then took it down, and the Shechina, the Divine

Presence, did not rest within it. This was the real "Day One" of the functioning of the Mishkan, when the Shechina came down, [9:23] yet the Torah insists on calling it the "eighth day". The Torah emphasizes the previous seven days nonetheless, even calling the whole Parsha "Shmini" (meaning eighth). What message is the Torah giving us?

He suggests that the Torah is teaching us the following important lesson: in spiritual matters, preparation is almost as important as the real thing. If the Torah had called this "Day One", it would have been sending the message that all the preparation was merely practice. That may be how it works in worldly affairs, but not regarding matters of spirituality (Ruchniyus). Preparation is vital for spiritual matters. Preparations place the mitzvah in its proper perspective. Therefore the Torah emphasizes that this is day 8, not day 1.

At a Siyum marking the conclusion of a tractate of Talmud we say "We toil in our tasks (of learning) and they toil (in worldly tasks). We work and receive reward and they work and do not receive reward." What does this really mean? Those who work are paid for their work. What does it mean "they work and do not receive reward"? The answer is that in other areas of life, a person only receives reward if he completes the task, if he is successful in his endeavor. A person is only paid for producing. It is not the effort or preparation that counts; it is the results: "What's the bottom line?"

Regarding matters of spirituality, however, if a person attempts to do a mitzvah, but does not achieve the end result, the person still receives reward for his attempt.

So too regarding the Mishkan, the months of preparation and the Seven Days of Inauguration Offerings are not merely past events that are forgotten on "Day One". The effort of that preparation will pay off. There will be reward for it.

We toil and receive a reward. "Opening Day" is already "Day 8" because all the thought and preparation that led up to that day also play a very important role in G-d's calculations.

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## **Shabbat Shalom!**