

# 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

## February 8, 2019

### ג אדר א תשע"ט

Shacharis	7:00 AM
Candle Lighting	5:04 PM
Mincha	5:09 PM

### **Shaila of the Week**

Tzeis	5:44 PM
Tish	8:00 PM

## February 9, 2019

### ד אדר א תשע"ט

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	9:34 AM

**Hot Kiddush following davening sponsored by the Blumenthal family, as hakaras hatov to Rav Zelig Prag and Rav Chaim Cohen**

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

Mincha	4:55 PM
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### **Seudah Shelishis**

Maariv following a shiur by  
Rabbi Prag

Shabbos Ends	6:14 PM
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<b>Final Avos Ubanim</b>	<b>6:50 PM</b>
Rabbi Reisman	8:00 PM

## Sunday

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

## Monday-Friday

Shacharis	7:00 AM
Night Seder	8:45 PM
Sanhedrin Chabura (W)	9:15 PM
<i>Sponsored by Sid and Sandi Goldschmidt, l'ilui nishmas Sandi's mother, Tzvyta bas Avraham Matisyahu</i>	
Maariv (M-Th)	10:00 PM

## Rav Shlomo Zalman Shabbos

On Friday night, there will be a tish at the Blumenthal home, 39-18 Knott Terrace. Rabbi Prag will share personal insights into the life of Rav Shlomo Zalman. Rabbi Prag will give the Shabbos morning Drasha, and also a story for kids following davening. He will also speak at Shalushudos.

Thank you to the following sponsors: The Anonymous, Berman, Blumenthal, Faber, Graber, Greene, Isaacs (in honor of Rav Neventzal, shlita), Kraut, and Mermelstein families.

## Welcome!

Welcome to Rav Chaim Cohen, mashgiach in Yeshivas Shaalvim, who is spending shabbos with us.

## Shabbos Parshas Terumah

שבת פרשת תרומה

## Shabbos Parshas Tetzaveh

Next week, Rabbi Belizon will be hosting his talmidim from Netiv Aryeh. Stay tuned for info regarding a Friday night Tish and an inspirational Shabbos.

## Mishloach Manos

To participate in our annual Mishloach Manos program please visit [www.yifl.org/form/purim2019](http://www.yifl.org/form/purim2019). Deadline is February 21, 2019

## Parshas Ha'Shavua

**Parashat Teruma –  
Perpetuating the Influence  
of Sinai**

### **Rabbi Eli Mansour**

Parashat Teruma tells of G-d's instructions to Beneh Yisrael regarding the construction of the Mishkan, the sanctuary that served as the temporary Bet Ha'mikdash until Beneh Yisrael entered the Land of Israel and were able to build the permanent Bet Ha'mikdash in Jerusalem.

The Midrash makes a seemingly peculiar remark to the beginning of this Parasha, commenting that this Parasha is connected to G-d's proclamation through the prophet Malachi (1:2-3), "Va'ohab Et Yaakov Ve'et Esav Saneti" – "I loved Yaakov, and I despised Esav." Somehow, the command to build a Mishkan is associated with this pronouncement, where G-d affirms that He loves Am Yisrael and dislikes the wicked nation of Esav. How?

The Kerem Shelomo (Rav Shlomo Halberstam of Bobov, 1907-2000) offers an explanation based on a teaching of the Or Ha'haim (Rav Haim Ben-Attar, 1696-1743) regarding G-d's special love for Beneh Yisrael. The Talmud famously relates that before G-d offered the Torah to Beneh Yisrael, He first offered it to the other nations, each of whom rejected it upon hearing what it entails. The Or Ha'haim commented that G-d, in His infinite love for Beneh Yisrael, always intended for us to receive the precious Torah, and not the other nations. And therefore, before offering Beneh Yisrael the Torah, He brought them to Mount Sinai, a place with inherent Kedusha (sanctity) which would, undoubtedly, influence them to accept the Torah. When offering the Torah to the other nations, G-d went to them in their lands, which were places of impurity. This influence all but guaranteed that these nations would reject the Torah. Hashem then brought Beneh Yisrael to Mount Sinai, where they came under the influence of the special sanctity of this location. This Kedusha impacted them, and inspired them to proclaim, "Na'aseh Ve'nishma" – "We will do and we will hear" – wholeheartedly and lovingly embracing Hashem's Torah.

On this basis, the Kerem Shlomo suggests an explanation of the Midrash's perplexing remark. Due to Hashem's great love for Beneh Yisrael, He brought them to Mount Sinai so they would accept the Torah – and out of this same love, He commanded them to build a Mishkan. He wanted them to perpetuate the special influence of Mount Sinai, to have in their midst a place of Kedusha similar to the special Kedusha of Mount Sinai, which would influence them to make the right decisions and live the right way. This is the connection between the prophet's proclamation – "I have loved Yaakov" – and the command to build a Mishkan. It was because of G-d's special love for Beneh Yisrael that He issued this command – because He

wanted them to always be under the influence of Kedusha.

Living in a society with a foreign culture and foreign values, we do not even realize how much we are influenced by those values and by society's lifestyle. The society around us has values and beliefs that are completely at odds with ours, and encourages a lifestyle that is, in many ways, diametrically opposed to the way the Torah wants us to live. Whether we recognize it or not, we are influenced by this spiritually hostile culture. We might think we are protected, but we're not.

Hashem, in His infinite mercy, gave us the Mishkan so we can come under the positive influence of Kedusha, the influence of Sinai. Today, of course, we don't actually have a Mishkan, but instead, we have our synagogues, yeshivot, and Torah classes. It is imperative for all of us to ensure we come under this influence to counter the influence of general society. We need to involve ourselves as much as possible in Kedusha so we can live under the sacred influence of Sinai, and thus live the way we are supposed to live even while living in a society whose values and beliefs encourage us not to.

## **Parshas Terumah– Building Your Own Coffin**

### ***Rabbi Yissocher Frand***

Parshas Terumah follows on the heels of Parshas Mishpatim, but they are really two very different types of parshiyos. Mishpatim is a parsha filled with monetary laws — virtually all of Bava Kama and Bava Metzia originate from Parshas Mishpatim. Parshas Terumah is a portion dealing with laws between man and G-d. It is the portion dealing with the building of the Beis HaMikdash, a portion dealing with sacrificial offerings. On the surface these would appear to be two totally distinct parshiyos.

Yet, the Pardes Yosef writes, it is for a specific reason that the Torah wrote

Parshas Terumah right after Parshas Mishpatim. The Torah wants us to know that when there is a Mitzvah to donate one's money to a Beis HaMikdash or to a shul ("And you shall take for Me an offering..." [Shmos 25:2]) we need to be sure where that money is coming from.

The Torah wants us to know that there is a section called Mishpatim: There is a section dealing with theft and there is a section dealing with the prohibition of taking interest on a loan. The Torah wants us to make sure that the money we are donating comes from sources which are legal and above board (Kosher v'Yosher). The Torah is not interested in a person donating money that was acquired illegally.

There is an interesting Maharsha [Ketubot 67], which decries and criticizes stealing and then giving from that money to charity:

"Many in this generation gather their wealth through measures which are without faith in G-d and which involve the desecration of G-d's name (Chillul HaShem) like by stealing from idolaters. Afterwards, they donate this money (for communal purposes) to get annual honors for themselves so that they will be blessed by the community (get a special "Mi She'Berach"). This is nothing other than a Mitzvah that comes by way of a sin (mitzvah ha'baah b'aveirah). Such money will not last."

This, says Pardes Yosef, is the reason that Parshas Mishpatim comes before Parshas Terumah. We need to know about the prohibitions of theft and corruption, and Ribbis, and stealing from Jew and Gentile alike. Only then can we talk about making a long term pledge to the Beis HaMikdash.

## **Shabbat Shalom!**