

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

Tzav

שבת פרשת צו

March 22, 2019

טו אדר ב תשע"ט

Shacharis	7:00 AM
Candle Lighting	6:52 PM
Mincha	6:57 PM
Tzeis	7:31 PM

March 23, 2019

טז אדר ב תשע"ט

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	9:59 AM

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

Seder	6:10 PM
Mincha	6:40 PM

Seudah Shelishis

Maariv following the Rabbi's shiur

Shabbos Ends	8:02 PM
Rabbi Reisman	9:30 PM

Sunday

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

Monday-Friday

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

Thank you!

Yasher Koach to everyone who participated in Matanos L'evyonim. We collected \$2,000 to be distributed between the two organizations. Tizku L'mitzvos!

Parshas Ha'Shavua

Parashat Tzav – Double Gratitude

Rabbi Eli Mansour

One of the sacrifices discussed in Parashat Sav is the Korban Toda, or thanksgiving offering. A person who emerged safely from certain dangerous situations – illness, captivity, desert travel or an overseas trip – was required to bring this sacrifice to express his gratitude to the Almighty for helping him survive the perilous situation.

David Hamelech writes in the Book of Tehillim (50:23) that God declares, "One who offers a Toda gives Me honor." In formulating this verse, David employs an unusual term – "Yechabedaneni" ("gives Me honor"). According to the normal rules of grammatical conjugation, this word should read, "Yechabedani." David, however,

adds an extra letter "Nun," yielding the seemingly peculiar term, "Yechabedaneni."

It has been explained that David added an extra "Nun" to allude to the double feelings of gratitude that one should feel upon being rescued from a dangerous situation. Firstly, and far more obviously, one should feel grateful for being saved. But in addition, one must thank the Almighty for putting him in the situation that required salvation. Upon being cured from a serious illness, for example, one might instinctively think, "Why did God put me in this situation to begin with? Why should I thank Him for rescuing me – He was the one who brought the danger upon me in the first place!" David therefore instructs us that we must not only feel grateful, but feel grateful on both accounts – for both the original crisis, and for the salvation.

Why should we feel grateful to God for putting us in a situation of crisis?

God loves each and every Jew like a parent loves a child. Just as a parent will not do anything to harm a child, similarly, God will not do anything to harm us. He might punish us, as a parent must occasionally punish a child, but this, too, is done out of love and concern – just as a parent punishes a child out of love. In fact, God's punishments are even a greater expression of love than those of

parents. When a parent punishes, it might be motivated by anger, frustration or anxiety, and is not always purely out of concern for the child. When God punishes us, however, we can be certain that it is out of love, and for no other reason.

We say in our prayer service before the Shema recitation, “Ahabat Olam Ahabtanu” – “You have loved us with eternal love.” God’s love for Am Yisrael is eternal; it is not dependent or contingent upon anything. Anything He does that affects us must therefore be attributed to His love for us. Even if it seems harsh, it is undoubtedly for our benefit.

For this reason, we must thank Him for everything – both for the salvation, and for the crisis that preceded it. Even if we cannot understand how, the crisis was for our benefit and in our best interests. We thus express to God double gratitude – not only for helping us get through the hard times, but also for bringing the hard times upon us in the first place.

Parshas Tzav – Rule Number One: Clean Up Your Mess

Rabbi Yissocher Frand

In this week’s parsha we have the mitzvah of the offering of the Korban Olah. Aharon and his children are given the tremendous responsibility of the Temple Service. But the first thing Aharon is instructed to do is, “And the priest shall put on his linen garment and his linen pants shall he wear on his flesh, and take up the ashes to which the fire had consumed the elevating-offering on the altar, and lay them down at the side of the altar” [Vayikra 6:3].

There is a biblical command known as “Terumas HaDeshen.” One of the first things that had to be done every morning as part of the service was to remove the ashes of the wood and offerings that had burnt the previous night.

The Chovos HaLevovos, one of the classic works on Ethics and Jewish philosophy, says that the rational behind this is that the Torah is particularly careful that people should not let things go to their head, lest they become ba’alei gayvah and haughty.

Here, the Kohen thinks he is something special — and in fact he is something special. He is among the select few who were chosen to do the Avodas HaMikdash. The Torah, nevertheless instructs him, “Take out the ashes!” The Torah is very sensitive to human emotions. Lest Aharon come to think too much of himself, the Torah tells him to begin his day by the lowly task of taking out the ashes.

A number of years ago, it hit me that the last thing I do on Erev Yom Kippur is take out the garbage. Erev Yom Kippur is a very special moment. We have the Seuda Mafsekes. We bless our children. Yet, last thing I always do before I go to shul on Erev Yom Kippur is take out the garbage.

I was struck with two thoughts: That this really is what we all try to do on Erev Yom Kippur — take out the garbage in our lives. Secondly, when one walks into Shul on Yom Kippur wearing his Kittel, he may be tempted to think of the loftiness of his station – entering into Yom Kippur, enveloped in Kedusha. One should always remember however, he still has to deal with such things as the garbage bags; he still is a very human type of being, and he should never forget that he has to take out the garbage — he

remain a very real human being. He must eat, and yes he must still take out the garbage. If one thinks in those terms, he will not let other things go to his head.

Shabbat Shalom!