

# 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  
Va'era

שבת פרשת וארא  
שבת מברכים

## Friday, January 12, 2018

### כה טבת תשע"ח

Shacharis	7:00 AM
Candle Lighting	4:31 PM
Mincha	4:35 PM
<b>Shaila of the Week</b>	
Tzeis	5:13 PM

## Saturday, January 13, 2017

### כו טבת תשע"ח

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	9:42 AM

### **Kiddush Following Davening**

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

Mincha	4:20 PM
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### **Seudah Shelishis**

Maariv following the Rabbi's  
shiur

Shabbos Ends	5:41 PM
Rabbi Reisman	7:30 PM

### Sunday

Shacharis	8:30 AM
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### M/T/TH/F

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

### Wednesday – Rosh Chodesh

Shacharis	6:45 AM
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### **Weekly Iyun Chabura**

Our weekly Iyun Chabura learning Maseches Sanhedrin is on Wednesday nights starting at 8:20 pm. If you are interested in participating, sponsoring (\$54) and/or need help finding a chavrusa please email [YIFL.Chabura@gmail.com](mailto:YIFL.Chabura@gmail.com).

### **Parent Child Learning**

The Batya Levine Weiner Z"L Parent Child Learning Program will start at 5:55pm in the downstairs Beit Midrash (Don't worry if you get there a few minutes late!) Sponsored by the PCL Fund. (Waffles will be served)

### **Healthy Internet Habits**

On Sunday night at 7:45 pm at Shomrei Torah, Dr. Yitzchak Schechter will be speaking about Healthy Internet Habits for You and Your Family.

### **Women's Shiur**

On Monday night at 8:00 pm, the final shiur of the medication and healing on Shabbos series will take place, "Make Sure to Finish Your Dose."

### **Welcome!**

Welcome to Reuven and Jessica Lebovitz who are visiting for shabbos, along with their children, Nachi, Ahuva, and Koby.

### **YIFL Melava Malka**

Our annual shul Melava Malka will take place on February 3<sup>rd</sup> at 7:45 PM. More details to follow.

### **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 Vaera:  
Maintaining Idealism**

**Rabbi Eli Mansour**

In Parashat Vaera the Torah traces the lineage of Moshe and Aharon, listing the sons and descendants of Levi through Moshe and Aharon. The Torah concludes this section by saying, "This is Aharon and Moshe to whom G-d said, 'Bring Beneh Yisrael from the land of Egypt... They are the ones who spoke to Pharaoh king of Egypt... This is Moshe and Aharon'" (Shemot 6:26-27).

The obvious question arises, why did the Torah have to emphasize – twice – that "this is Aharon and Moshe"? Moshe and Aharon have already been introduced, and we have been reading about them in the stories told

thus far in the Book of Shemot. What is the Torah's intent in stressing that "this is Aharon and Moshe" and "this is Moshe and Aharon"?

Rav Mordechai Gifter (1915-2001) explained that the Torah here refers to Moshe and Aharon's consistent mindset and motives throughout the entire process of the Exodus. Too often, people who involve themselves in noble and important causes gradually lose their idealism as time passes and complex issues arise. As committees are formed and people must sit and work together to achieve the desired results, the egos often take over, and eventually the committee members act to promote themselves rather than the idealistic cause for which they initially joined the project. The initial rush of idealism subsides and gives way to personal agendas and selfish goals. And in the end, what had begun as a noble, altruistic endeavor degenerates into a battle of egos and clash of personal interests.

The Torah therefore emphasizes that "this is Aharon and Moshe" who first went to Pharaoh, and "this is Moshe and Aharon" even later in the process. All throughout, their motives and intentions remained consistent. Their desire was to lead Beneh Yisrael to redemption, and was not tainted by the quest for grandeur and self-promotion. Their involvement in this undertaking began idealistic, remained idealistic, and ended idealistic.

The Torah thus teaches us to keep a proper perspective throughout the noble projects in which we involve ourselves, not to lose sight of the higher purpose for which we committed ourselves to those causes in the first place. The spirit of idealism and "Le'Shem Shamayim" ("for the sake of Heaven") that drives us to take on important projects should continue fueling us

throughout the long, and often difficult, process. It must always be about our higher ideals, and never about just ourselves.

### **Parashas Vaera: From Beginning to End** *Rabbi Yissocher Frand*

There is a strange set of verses near the beginning of our parsha. After G-d charged Moshe and Aaron with taking the Children of Israel out of Egypt, the pasuk launches into their genealogy. The pasuk says, "This was Aaron and Moshe to whom Hashem said, 'Take the Children of Israel out of Egypt, according to their legions'. They were the ones who spoke to Pharaoh, King of Egypt, to take the Children of Israel out of the land of Egypt, this was the Moshe and Aaron." [Shmos 6:26-27] This last pasuk is seemingly a total repetition of the preceding pasuk.

Rashi notes this apparent redundancy, and says that it teaches that Moshe and Aaron retained their righteousness and their perfection throughout their mission.

Rav Gifter, zt"l, explains this Rashi. When the pasuk first introduces Aaron and Moshe "who received the command to take the Jews out of Egypt" the reason why they were doing what they did was simply because G-d told them to do it. This is how we all start out when we embark on a task. Why do we do it? We do it because we were told to do it. When someone first assumes a position of responsibility — whether as a result of being elected to a post, or appointed to a job or whatever — he takes his charge seriously and does what he was elected or appointed to do.

But then what happens? After beginning to work and getting involved, we are no longer doing it because we were told to or because we were asked. We are doing it because our egos have become involved. Now it has become a question of whether

WE will succeed or fail. Our reputation is on the line.

The pasuk is informing us that the greatness of Moshe and Aaron was that from the time they got the initial command to take the Jews out of Egypt — which they did solely for altruistic purposes (because G-d said so) — until they completed the entire process, they remained totally committed — at a completely altruistic level (because G-d said so). At the end of the day, when it was all said and done, the Torah reiterates "This is the same Moshe and Aaron" as at the very outset. They were not acting because of egos or because their reputations were on the line. They were acting — until the very end — simply because they were carrying out G-d's will. It was not 'them', it was G-d's command that was operative. They remained in their righteousness from beginning to end.

So many times, our trouble is that despite the fact that we embark on extremely noble endeavors, we become too involved with our egos. Eventually, "our success and glory" drives us, rather than the nobility of the cause or endeavor. When we are working for G-d, success should not be the factor. Effort is all that counts. Did we do the job honestly? Did we give it our best shot? That is what counts.

When the ego becomes involved and drives us to 'succeed' at any cost, that is when we lose perspective. That is when our character traits (midos) are put on the line. That is when things sometimes go awry.

## **Shabbat Shalom!**