

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

Friday, March 9, 2018

כב אדר תשע"ח

Shacharis	7:00 AM
Candle Lighting	5:38 PM
Mincha	5:43 PM
Tzeis	6:17 PM

Saturday, March 10, 2018

כג אדר תשע"ח

No Chevra Mishnayos	
Shacharis	8:35 AM
Sof Zman K"SS	9:11 AM

Kiddush Following Davening

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

Mincha	5:25 PM
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Seudah Shelishis

Sponsored by Rabbi Belizon's mother, P'luvi nishmas her parents, Tzvi ben Eliyahu and Zeesel bas Chaim Zev

Maariv following the Rabbi's shiur

Shabbos Ends	6:48 PM
Rabbi Reisman	8:30 PM

Change the clocks forward one hour

Sunday

Shacharis	8:30 AM
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Monday-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. If you are interested in participating, sponsoring (\$54) and/or need help finding a chavrusa email YIFL.Chabura@gmail.com.

Women's Infertility Awareness

On Sunday night, March 11, at 8:00 pm at the shul, there will be a women's infertility awareness roundtable discussion. For more information, please visit http://www.yifl.org/event/infertility_awareness

Community Haggadah Marathon

The annual community Haggadah marathon will take place on Thursday, March 15, at 8:00 pm at Darchei Noam followed by maariv.

Pre Pesach Q&A

On Motzai Shabbos, March 17, at 9:00 pm, there will be a question/answer session with Rabbi Belizon regarding Pesach.

Teach NJS

On March 21 at 8:00 pm at the home of Mira and Daniel Stokar (15-10 Ellis Avenue), there will be a discussion regarding the tuition crisis and lobbying in order to obtain state funding.

Shabbos Parshas

Vayakhel Pekudei

שבת פרשת ויקהל פקודי

פרשת פרה

שבת מברכים

Welcome!

We would like to welcome Simcha and Sarina Kerper, along with their daughters, Devorah and Kayla, who are visiting for Shabbos.

A Hands On Seder

On Monday night, March 19th, at 9:00 pm, Rabbi Elly Storch will be presenting on how to lead a Pesach seder for children.

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

Parshas Ha'Shavua

Parashat Vayakhel – The Definition of a Mitzva

Rabbi Eli Mansour

Parashat Vayakhel tells of Moshe assembling Beneh Yisrael in order to tell them G-d's commands regarding the construction of the Mishkan. However, Moshe prefaces these instructions with the command to observe Shabbat. The Rabbis explained that Moshe began with Shabbat observance to underscore the point that the lofty undertaking of building a Mishkan, the place where the Shechina (Divine Presence) would reside, did not override the Shabbat prohibitions. The people

might have assumed that given the importance of this project, and the nation's enthusiasm to bring the Shechina into their midst, they should do everything necessary to hasten the completion of the Mishkan, including working on Shabbat. Moshe therefore prefaced the commands regarding the Mishkan with the command of Shabbat, emphasizing that as important and precious as the Mishkan of course was, its construction had to be halted each week for the observance of Shabbat.

This concept conveys a critical message about our religious observance generally. It teaches us that only the Torah itself dictates for us what a Misva is. We cannot define for ourselves what a Misva is, what is good to do and what is not good to do. It made a great deal of sense to the people that the work on the Mishkan should continue on Shabbat, but this is not what G-d wanted. And so if the people had continued working to build the Mishkan on Shabbat, they would have been guilty of a grievous sin. Even though their work was idealistically motivated, they were sincere in their desire to bring G-d into their midst, and their activity certainly appeared and felt like a holy act, it would have been a sin. The fact something seems like a Misva does not make it a Misva. Only the Torah determines for us what is a Misva and what is not.

There are numerous different applications of this fundamental principle. One is the grave mistake made by the non-Orthodox Jewish movements. Their leaders have taken the liberty to decide for themselves, based on their feelings and perceptions, what a Misva is. And thus, for example, they decided that driving to prayer services on Shabbat is acceptable, because otherwise many people would be unable to attend. It is clear to anyone with even the most basic familiarity with the Halachot of Shabbat that driving constitutes an act of Shabbat desecration, and that avoiding driving on Shabbat is thus far more important than praying with a Minyan. The fact that some people might intuitively decide otherwise does not make their view correct. Only the Torah, and not people's intuition, determines what is a Misva.

Another example is the observation made by Rav Yisrael Salanter (1809-1883) about students who are so passionate about attending Torah classes that they push and shove to get a front row seat. They might feel they're doing something "religious" or "holy" by excitedly rushing to be among the first in the room and get a

seat close to their Rabbi, but what they are doing, Rav Yisrael Salanter said, is sinful. It is better not to attend a Torah class at all than to push people on the way to a Torah class.

Another example is charity. Of course, charity is a wonderful and vitally important Misva. But there is zero positive value to giving charity with money which was earned dishonestly. A Misva performed by way of a sin is not a Misva. It might feel like a Misva, it might seem holy, and the donor might be sincerely motivated – just like building the Mishkan on Shabbat seemed holy – but in truth, there is nothing holy about it, because the Torah strictly forbids such conduct.

Similarly, there are people who are involved in the otherwise noble effort to build a new institution, such as a synagogue or yeshiva, and in the process take the liberty to insult, embarrass or malign other people. They assume that the lofty ends – building a new institution – justify the means of hurting other people and instigating fights. This assumption is in diametric opposition to the Torah. The Torah teaches us in no uncertain terms that the ends most definitely do not justify the means, and that a Misva performed by way of a sin is not a Misva at all.

Let us remember that the Torah, and only the Torah, teaches us what is right and what is wrong. We need to consult with our Rabbis and receive their guidance, so that we ensure that everything we seek to do that seems like a Misva is, indeed, a Misva.

Parashas Vayakhel: Bezalel's Ability to Share the Stage Made Him a Leader

Rabbi Yissocher Frand

The Talmud states: "There are three things that the Almighty Himself proclaims: Famine (ra'av), Abundance (sovah), and a good leader (parnas tov)." [Berachos 55a]. The Gemara cites pasukim [verses] to prove each of these points. The pasuk [verse] cited to prove that the Almighty Himself proclaims a good leader is the pasuk from Parshas Vayakhel: "See, Hashem has proclaimed by name, Bezalel son of Uri son of Chur, of the tribe of Yehudah." [Shmos 35:30].

Bezalel was the general contractor, so to speak, behind the construction of the

Mishkan. He perhaps had artistic ability. He was a good organizer. He was talented. But it is strange that the Gemara refers to him as a 'parnas tov'. Where do we see leadership qualities in Bezalel? He succeeded in getting the job done under budget and on time — he was a good general contractor. But in what sense does that make him a good leader (parnas tov)?

The Yalkut Shimoni on this week's parsha contains the following teaching: During the building of the Mishkan, two tribes had a partnership — the tribe of Yehudah (as represented by Bezalel) and the tribe of Dan (as represented by Oholiav ben Achisamach) had a partnership.

Why did they need two tribes for the project? In truth, G-d did not need anyone to build the Mishkan, but it certainly would have been sufficient to provide just one tribe. Bezalel could have done the job alone. With his G-d given talents, he did not need a partner. Nonetheless, the Medrash emphasizes that the Mishkan had to be built by two tribes.

Rav Chaim Zaytchik, zt"l, writes that this Medrash allows us to better understand the previously cited Gemara that labeled Bezalel as a 'parnas tov.' There are many people who are interested in getting involved in communal work as long as they will have the spotlight by themselves. They are in it so that when the job gets done, they will be able to say: "Look, what I've done!" But if you ask them to be a co-chairman, to share the job and responsibilities, and as such, to share the limelight and glory, they say — "under those circumstances, I am not interested."

The Almighty is looking for people who work lishma [altruistically]. He wants people who are interested in efforts for the Sake of Heaven, not for the sake of an ego trip. The true test of a person's motive is whether he will tolerate a partner. Therefore, the first test that the Ribono shel Olam gave Bezalel — to see whether he was the man for the job — was to assign him a co-chairman. "I want you to work with someone, with someone who is not even from the prestigious tribe of Yehudah, but from the "lowly" Tribe of Dan. In accepting this partner, Bezalel showed us how to be a leader (parnas tov).

Shabbat Shalom!