

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

March 15, 2019

ח אדר ב תשע"ט

Shacharis	7:00 AM
Candle Lighting	6:44 PM
Mincha	6:49 PM
Tzeis	7:23 PM

March 16, 2019

ט אדר ב תשע"ט

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	10:06 AM

There will be an additional reading of Parshas Zachor at 11:15am

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

Seder	6:05 PM
Mincha	6:35 PM

Seudah Shelishis

Maariv following the Rabbi's shiur

Shabbos Ends	7:55 PM
Rabbi Reisman	9:30 PM

Sunday

Shacharis I	7:30 AM
Shacharis II	8:30 AM
Rav Wachsmann Shiur	8:00 PM
Maariv to follow	

Monday-Tuesday

Shacharis	7:00 AM
Night Seder	8:45 PM
Maariv	10:00 PM

Wednesday – Taanis Esther

Fast Begins	5:38 AM
Shacharis	6:45 AM
Mincha	6:40 PM
Maariv/Megilla	7:30 PM
Late Megilla	8:40 PM

Fast ends following Megilla reading

Thursday – Purim

Shacharis	6:30 AM
Hanetz Hachama	6:58 AM
Megilla not before	7:10 AM

Additional Readings

Shomrei	6:40 AM
Shomrei	8:10 AM
Ahavat Achim	8:25 AM
Shomrei	9:25 AM

Kids Megilla/Ice Cream	10:30 AM
Mincha	2:30 PM

Friday

Shacharis	7:00 AM
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Welcome

Welcome to Matt and Rena Schaikewitz who are visiting for shabbos, along with their children, Netanel, Yael Nava, and Leora.

Welcome

Welcome to Avi and Shoshana Areman who are visiting for shabbos, along with their son, Elisha.

Shabbos Parshas Vayikra

שבת פרשת ויקרא
פרשת זכור

Brachos Party

This shabbos we will be beginning a weekly Shabbos Brachos party for boys ages 5 and 6. It will take place from 4:00-4:45 and will include snacks and mishnayos. This week will be at Shteingart home, 13-28 Jerome Place.

Rav Ephraim Wachsmann

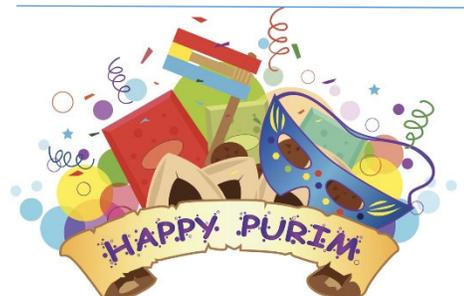
On Sunday night, we will have the privilege of hearing a shiur on the Megilla from Rav Ephraim Wachsmann. The shiur will take place at 8:00 pm and Maariv will follow. To sponsor, please speak with Rabbi Belizon.

Matanos La'evyonim

We will be collecting Matanos La'evyonim this year, with the option of either contributing towards Project Ezra or to Beitar. Please see the email for more information. The deadline is Sunday, March 17.

Kid's Megilla Reading and Ice Cream Truck

We will once again be having a kid's megilla reading on Purim morning, followed by an ice cream truck out back. For more information, see <https://www.yifl.org/event/icecream>



Parshas Ha'Shavua

Purim – Correcting the Mistakes of the Jews of Shushan

Rabbi Eli Mansour

The Gemara teaches that the Jews of the time of the Purim story were initially deserving of annihilation “because they enjoyed the feast of that wicked person.” The Jews of Shushan participated in the lavish feast which Ahashverosh hosted, the feast described at the beginning of the Megilla, and for this they were condemned to death, until they repented and annulled the decree.

What exactly was the Jews’ sin? Why was their participation considered such a grave infraction that they deserved annihilation?

In a different passage, the Gemara teaches that at this feast, Ahashverosh wore the special garments that the Kohen Gadol would wear in the Bet Ha’mikdash. This is the clothing that the king decided to wear at this feast. The Gemara reaches this conclusion based on the Megilla’s description of Ahashverosh displaying at his feast “Yekar Tiferet Gedulato” (“the glorious splendor of his greatness” – 1:4), and the priestly garments are described as being worn “Le’kavod U’le’tifaret” (“for honor and splendor” – Shemot 28:2).

For what reason did Ahashverosh decide to wear specifically these clothes at the party? What message was he trying to convey to the Jews?

The lesson of the Bigdeh Kehuna (priestly garments) is that we are to take the delights and beauty of our physical world and elevate them, by using them for sacred purposes. The Kohen Gadol’s garments were

magnificent, made with golden thread and the finest dyes, and they were used for Kedusha, for holiness, to serve G-d. One of our most important jobs as observant Jews is to sanctify the mundane, to elevate the physical world by utilizing it in the service of G-d. Adam and Hava sinned in Gan Eden by partaking of the physical world in violation of G-d’s command, and we correct their sin by partaking of the physical world in serving G-d and bringing Him honor. This is the symbolism of the priestly garments.

Significantly, the Gemara does not say that the Jews deserved annihilation because they ate at Ahashverosh’s party. Rather, it says that they were deserving of annihilation because they “enjoyed” the feast. They lost sight of their sacred mission to elevate the mundane, and they indulged for the sake of indulgence, purely for their physical enjoyment. When Ahashverosh saw the Jews betraying one of their most important and cherished values, he donned the Bigdeh Kehuna, as though telling them, “You’re no better than us. You’re no more special than us. You indulge just like we do. You don’t deserve the priestly garments any more than we do.”

This was Ahashverosh’s message: that the Jews no longer deserved the priestly garments, because they no longer lived according to the ideal that these special garments represented – the ideal of sanctifying the mundane.

And thus the Megilla relates that when Ester prepared to approach Ahashverosh, “Va’tilbash Ester Malchut” – “Ester donned royalty” (5:1). She wore her garments for the sake of “Malchut” – referring to the Kingship of G-d. In order to

correct the Jews’ vanity and indulgence, she wore her royal garb for the sake of Hashem, and not for vain purposes.

With this in mind, we can perhaps understand the otherwise perplexing custom cited by the Mishna Berura (695:2) that one wears Shabbat clothes on Purim, and he comes home from the synagogue to lit candles and a set table, prepared for a festive meal. According to this custom, Purim evening is like Shabbat – one wears Shabbat clothing, and the candles are lit and the table is set, just like on Friday night. The explanation might be that Shabbat, too, represents the notion of elevating the physical pleasures of the world. On Shabbat, we enjoy fine delicacies and wear our finest clothing – but in an atmosphere of Kedusha, for the sake of spirituality and as part of our effort to uplift ourselves. This is precisely the message that was lost on the Jews of Shushan, and the message which we need to reinforce through our Purim celebration.

At no point on the Jewish calendar do we indulge like we indulge on Purim. We do so in order to correct the mistake of our ancestors in Persia, to remind ourselves that the delights and pleasures of this world are given to us in order for us to elevate them and make them sacred, by utilizing them in the service of Hashem. There is certainly nothing wrong with enjoying the comforts and delights of the world – but only if we are mindful at all times of the purpose for which we have been brought into this world, that we are here not to indulge, but to serve our Creator.

Shabbat Shalom!