



# THE CHEVRA

Young Israel of Fair Lawn  
The Morris J. Kraut z'l Torah Center

Joe Smith - President

This Shabbat:

## Shabbat BeHa'alotcha 16 Sivan 5767; June 1, 2 2007

The Haftorah is from Zechariah 2:14-4:7

### Friday

Mincha	7:00 PM
Candle Lighting	8:03 PM

### Shabbat

Chevra Mishnayos Shiur	8:00 AM
Shacharit	9:00 AM
Sof Zman Keriat Shema:	9:10 AM (Gra"n)

### Shiur Pirkei Avoth

Mincha	7:00 PM
Shabbat Ends	8:00 PM
	9:13 PM

<u>Sunday</u>	Shacharit	8:30 AM
<u>Monday - Friday</u>	Shacharit	7:00 AM

Next Shabbat:

## Shabbat Parashat Shelach 23 Sivan 5767; June 8,9 2007

The Haftorah is from Joshua 2:1-24

### Friday

Mincha	7:00 PM
Candle Lighting	8:08 PM

### Shabbat

Chevra Mishnayos Shiur	8:00 AM
Shacharit	9:00 AM
Sof Zman Keriat Shema:	9:10 AM (Gra"n)

### Shiur Pirkei Avoth

Mincha	7:05 PM
Shabbat Ends	8:05 PM
	9:18 PM

<u>Sunday</u>	Shacharit	8:30 AM
<u>Monday - Friday</u>	Shacharit	7:00 AM

## Annual Journal Dinner

June 3, 2007

### Honorees:

#### Baalei Keria:

Aaron Kor, Aaron Safier, Betzalel Bacon, Brad Kaufman, Dovie Fischer, David Gottlieb, David Schwartz, Ephraim Loewy, Evan Silver, Josh Herbert, Leslie Gabor, Covey Schnipper, Phil Kestenbaum, Yechiel Boussi.

#### Awardees:

Rabbi Avidan Elkin – Hakarat Hatov  
Jerry Halpern – Talmud Torah  
Joe Smith – Manhig  
Sam Lorber, Paul Cooper – Founders  
Stu Mentzel – Minyonaire

## Mazel Tov

Mazel Tov to Naomi and David Graber on the birth of their new grandson, Raphael Simcha.

Mazel Tov to the proud parents Rachel and Ethan Brandler as well as to the rest of the family.

May you have much Nachas from Raphael Simcha for many years to come and may we celebrate many Smachot together in the future.

## Mazel Tov and Yasher Koach

**Mazel Tov** to all our honorees at this year's YIFL dinner scheduled for Sunday June 3rd at 5 PM at Shomrei Torah.

We look forward to giving Hakarat HaTov to the many people that have helped the Young Israel of Fair Lawn in recent years.

A great Yasher Koach and special thanks to Jack Mermelstein and Rachel Elkin the two individuals who organized and put together the entire YIFL journal dinner. Their hard work made the YIFL journal dinner possible and assured its success and for that the YIFL owes them a great debt of gratitude. Thank you for making the YIFL dinner a reality.

## Torah Insights – Harav Shlomo Riskin

### Shabbat Shalom: Parshat Behaalotkha

#### Numbers 8:1-12:13

“The Lord spoke to Moses, saying: ‘Make two trumpets of silver; make them of hammered work. They shall serve you to summon the community (*edah*) and cause the camps (*mahanot*) to journey (Numbers 10:1,2)... And when you shall come to wage war in your land, against the enemy who is oppressing you, you shall sound the broken staccato, sighing, weeping sound (*t’ruah*) with your trumpets... and on the day of your rejoicing, on your festivals and

your new moons, you shall sound the firm, fixed, exultant sound (*t'kiyah*) with your trumpets...(10:9,10).” <> Our Biblical portion this week uses two separate words to describe the assemblage of the Israelites and two separate words to describe the sounds which is to emanate from their trumpets: the trumpets shall summon the “camps” (*mahanot*) of Israel as well as the “community” (*edah*, literally the group bearing witness) of Israel, and in time of war they shall sound the broken, weeping *t'ruah* sound whereas in times of Festival they shall sound the firm, exultant *t'kiyah* sound.

My revered teacher Rav. J.B. Soloveitchik *ztz"l* distinguished between the *encampment* of Israel, which herded the Israelites together as a form of protection against the external elements of warring enemies and difficult climatic and topographical conditions, (*mahaneh* is Biblically used for protective army encampment, as in Genesis 32:8,9), and the *edah* or community of Israel which suggests a positive, united – commonality of purpose, testimony or mission to the world; similarly, the *t'ruah*, a broken, weeping sound signals tremble or fear whereas the *t'kiyah* a firm, fixed and exultant sound resonates resolve, commitment and victory.

These different terms – and realities – hark back to two Biblical covenants which formed our national and religious being as a distinct people; The Covenant between the Pieces and The Covenant at Sinai. The Covenant between the Pieces (Genesis 15) established the nationhood of Israel . It guarantees Abraham progeny and delineates the boundaries of the homeland which his descendants would inherit. It comes following a war, contains an element of great, black fear (15:12), foretells a period of servitude and affliction in a foreign land but guarantees eternal survival and eventual occupation of the Promised Land. This is what Rav Soloveitchik calls the covenant of fate. After all, an individual neither chooses the family or nation-state into which he/she is born nor the external persecution he/she may be singled out to suffer. The familial solidarity and the haven of secure boundaries of a national state will enable us to survive despite the external challenges and obstacles.

The Covenant at Sinai (Exodus 19, 20) infused and inspired our nation with a

singular purpose and goal, a system of commandments which would enable us to serve G-d and eventually bring the world to peace and redemption. This Covenant was not inflicted upon us externally; indeed, it is only when we voluntarily cried out that we would perform and internalize the laws that the Almighty ratified this second covenant. (Ex. 24:7,8).

The first covenant was our covenant of fate, the formation of the *encampment* of Jacob, the fearful, trembling sounds of the *t'ruah* which encourages us to seek refuge in the solidarity of a family-nation-State united against inimical forces threatening our destruction. The second covenant was our covenant of destiny, the formation of Israel as G-d's *witnesses*, the exultant, victorious sounds of the *t'kiyah* which express the resolve and commitment of a people imbued with a Divine mission, united in order to perfect the world in the Kingship of the Divine.

From this perspective, we can well understand the initial definition of the Rosh Hashanah sound of the *shofar* as being described as “a day of the broken, weeping sound” (*Yom t'ruah yiheyeh lakhem* – Numbers 29:1), since Rosh Hashanah – the anniversary of the creation of the world – brought us into an incomplete, imperfect and not-yet- redeemed world, replete with suffering and tragedy. On Rosh Hashanah we take the exultant *t'kiya* sound from the promise of the Jubilee year, when everyone will be free and secure in his/her own homestead and which serves as our metaphor for world redemption (Leviticus 25: 8-10, with the word *shofar* – meaning beautiful, complete – referring to the *t'kiya* sound, according to our Talmudic Sages), in order to remind us that by means of our repentance we have the mandate as well as the ability to perfect the world under the Kingship of the Divine. Rav Soloveitchik maintains that both in national as well as in personal terms, our greatest challenge is to transform fate into destiny, to turn bitter lemons into sweet lemonade, to develop our persecuted encampment into a nation of G-d's witnesses dedicated to redeem the world with love and peace.

I would merely add that these two covenants, our national covenant “between the pieces” and our religious covenant at Sinai, are not two separate and distinct

covenants, the first being the covenant of fate and the second being the covenant of destiny, with the national homeland of Israel serving as our ultimate destination whereas the Bible and its laws are our true calling and destiny. No, the two covenants must amalgamate into one since both are inter-related and even inter-dependent.

The holocaust tragically proved to us that we cannot exist as a religion alone without the necessary backing and protection of a nation-state, replete with secure boundaries and an Israeli Defense Force; and it is only through the medium of a nation-state, where we must tackle the very real issues of poverty and unemployment, peace and war, democracy and despotism, that we can ever hope to fulfill our ethical mission of teaching the world the importance of universal freedom and peace. It is for this reason that the Biblical introduction of the Divine revelation at Sinai reads: “And now if you will hearken, yes hearken, to My voice and observe My covenant, then you shall be for Me a treasure amongst all nations, since I am concerned about the entire earth. And (then) you shall be for Me a Kingdom of priest-teachers and a holy nation” (Ex 19:5,6). And as the Sforno interprets these words, “Since the entire world is Mine, and the righteous of all nations are precious to Me without a doubt... you must serve as priest-teachers to understand and teach every human being to call upon the name of the Lord and to serve Him shoulder to shoulder, as it is written, ‘From Zion shall come forth Torah’ (to the world).” (ad loc)

It is our mission as a nation not to merely be a nation like all nations but rather to teach the message of peace and freedom to all nations.

**By Shlomo Riskin**  
**Shabbat Shalom**  
 Shlomo Riskin  
 Chancellor Ohr Torah Stone  
 Chief Rabbi - Efrat Israel