



THE CHEVRA

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

Joe Smith - President

This Shabbat:

Parashat Vayakhel-Pikudei Parashat Hachodesh

**27 Adar - 5767,
March 16, 17 - 2007**

The Maftir reads in the second Sefer
Torah from Parshas Bo,
(Exodus 12:1-20)

The Haftorah of Parshas HaChodesh is
read in Ezekiel 45:16-46:18.

We bless the month of Nisan

**Rosh Chodesh Nissan
Tuesday, 1 Nissan, 5767
March 20, 2007**

The Molad for Chodesh Nissan
Monday, Mar. 19, 12:01 AM and 12
Chalokim

Friday
Candle Lighting 6:45 PM
Mincha 6:50 PM

Shabbat
Chevra Mishnayos Shiur 8:00 AM
Shacharit 9:00 AM
Sof Zman Keriat Shema: 10:05 AM (Gra"h)

Mincha 6:40 PM
Shabbat Ends 7:46 PM

Sunday Shacharit 8:30 AM
Monday-Friday Shacharit 7:00 AM

Mazel Tov

Mazel Tov to Bette and Yossi Herbert
on the Bat Mitzvah of their daughter
Ellana. Mazel Tov to the entire Herbert
family. May you have IY"H much
Nachas from Ellana for many years to
come and may we celebrate many
Smachot together with you in the
future.

Refua Shlema

Refuah Shalaima to Richard Geliebter
who is now at Maple Glen on Saddle
River Road.

He would love to have visitors so please
stop in when you have a chance.

Next Shabbat:
Parashat Vayikra
5 Nissan 5767, March 23, 24 - 2007

The Haftorah is read from Isaiah 43:21-
44:23.

(We do not say אב הרחמים or א-ל מלא
).

No צדקתך צדק at Mincha.

Friday
Candle Lighting 6:53 PM
Mincha 6:55 PM

Shabbat
Chevra Mishnayos Shiur 8:00 AM
Shacharit 9:00 AM
Sof Zman Keriat Shema: 9:58 AM (Gra"h)

Mincha 6:45 PM
Shabbat Ends 7:54 PM

Join us for

Shabbat Parshat Vayikra,
5 Nissan, March 23-24.

We will once again be hosting **Rabbi
Yehuda Halpert** of Teaneck. Rabbi
Halpert will be speaking Shabbat
Morning and at Seudah Shelishit.

His afternoon topic will be:

**"Bedikat Chametz: Extend Your
Reach Beyond Your Grasp!"**

If you wish to be a sponsor of the
Kiddush or Seudah Shelishit for this
special Shabbat please Contact Jack
Meremlstein.

YIFL - Annual Journal Diner

June 3rd 2007

Honorees:

Baalei Keria:

L. Gabor, A. Kor, E. Loewy, B.
Bacon, J. Herbert, E. Silver, Y.
Boussi, D. Gottlieb, D. Fischer, A.
Safier, P. Kestenbaum, D. Schwartz,
B. Kaufman, Schnipper

Awardees:

R. A. Elkin – Hakarat Hatov
S. Mentzer – Minyonaire
J. Halpern – Talmud Torah
J. Smith – Manhig
S. Lorber, P. Cooper – Founders

Mechirat Chametz

Rabbi Halpert will be available in the shul for Mechirat Chametz **Sunday, March 25th from 10:30AM to 12:00 Noon and Thursday March 29th from 8:00PM to 10:00PM.**

Torah Insights – Harav Shlomo Riskin

Shabbat Shalom: Parshat Vayakhel/Pekudai Exodus Exodus 35:1-40:38

By Shlomo Riskin

Efrat, Israel – The fundamental question which is constantly reiterated as we read these two last Biblical portions of the Book of Exodus is the fact of their repetitiousness. We have been told in exquisite detail precisely how G-d commanded every aspect of the Sanctuary – both in terms of the external skins and curtains as well as the internal furnishings – in the two portions of Trumah and Tetzaveh; here again we are being told – in what sometimes seems to be excruciating detail – that the commands were carried out to the most minute detail. Why do we have to hear it again?

I would add to this yet another question. Initially the Bible recorded how the Almighty spoke to Moses saying, “See, I have called my name Bezalel the son of Uri, the son of Hur as the architect of the Sanctuary” (Exodus 31:1). Here in our portion of Vayakhel we find a repeat of the architectural appointment from the mouth of Moses: “And Moses said to the children of Israel, ‘see (in the plural this time, Heb re’u) the Almighty has called by name Bezalel the son of Uri the son of Hur....” (Exodus 35: 30). Why the verb “see” and why does it appear the first time in the singular and

the second time in the plural?

The answer to both these questions literally screamed out of me, probably because of an inordinate number of scandals of corruption, deception and politically motivated appointments which are embarrassing many Israelis in high offices. I believe we have a great deal to learn from the ways in which our classical Biblical commentaries treat the questions I have just asked. The Sages of the Talmud understand the verb “see” in the plural voice immediately before announcing Bezalel’s appointment by explaining (in the name of Rabbi Isaac) that “a public appointment may never be made without first consulting the public” (B.T. Berakhot 55 a.) The Midrash is even more explicit, suggesting that since Bezalel was the son of Miriam and Hur and therefore a nephew of Moses (B.T. Sotah 11b), Moses was open to the charge that he was choosing all of his relatives to serve in high places: Aaron his brother is High Priest, Aaron’s sons as his priestly aids and now his nephew as the chief architect of the Sanctuary. Hence G-d tells Moses to first bring the appointment of Bezalel before the public – “Re’u”- for their approval, and only then can he be appointed. (Midrash Tanhuma Vayakhel 3)

In an even clearer way, the Sages of the Midrash insist that the painstaking account of the execution of every detail of the construction of the Sanctuary is provided in order to show all subsequent generations that not even Moses was above suspicion; even Moses had to give a clear rendering and accounting to prove that whatever he received was used for its proper purpose in the Sanctuary. “The scorners of his time gossiped regarding Moses... they looked at his back and said one to another, what a heavy neck

he has ! What heavy legs he has. He most probably eats of that which belongs to us and drinks of that which belongs to us. Others would reply, fool, a man like Moses who was in charge of the work of the Sanctuary, constantly handling uncounted, unweighed and unnumbered pieces of silver and pieces of gold would most certainly become rich! When Moses heard this, he replied ‘by your lives’! As soon as the work of the Sanctuary is finished I shall render an exact accounting” (Midrash Tanhuma Pedudai 7)

Our Sages derive the importance of completely transparent bookkeeping in a manner in which no individual can have any suspicion of embezzlement or wrong doing from the Biblical commandment, “You must stand innocent before the Lord and before the people of Israel” (Numbers 32:22) Indeed, the Talmud teaches us that the priestly family of Garmu, who were expert in the making of the showbread for the Holy Temple, never served bread to their family lest, people say that they took from the Sacred bread ; similarly the priestly house of Avtinas, who were expert in preparing the incense for the Holy Temple never let any of their brides go out perfumed for the same reason. (B.T. Yoma 38a) And those priests who went up to take an offering from the Chamber of Shekalim could not wear a sleeved cloak or shoes or sandals less they be accused of taking some of the sacred coins for their personal use. (Shekalim 3,2). From all this it is clear that especially the leaders of the people – and even the loftiest and most majestic of the religious leaders, must not only act in an innocent fashion but must prove conclusively to their nation that whatever they have done is beyond reproach.

Everyone is familiar with the very

first Biblical interpretation of Rashi to the very first verse of Genesis. Rashi asks in the name of Rabbi Isaac (perhaps the very same Rabbi Isaac cited previously in the Talmud Berakhot 55a) why the Bible begins with the creation of the world rather than with the first commandment given to Israel. His response is almost prophetic. He says that the time will come that the nations of the world will condemn us for having stolen the Land of Israel. We will then be able to answer, "the entire earth belongs to the Holy One blessed be He; He created it, and gives it to whomever is righteous in His eyes". These last words are unfortunately often overlooked or translated in an off hand manner, to the effect that G-d can give the land to whomever He wishes to give it. But that is not what the words say. The Land of Israel has very special and unique moral and ethical sensitivity. Only if we are righteous in our ethical conduct will we be able to retain sovereignty over the Holy Land of Israel.

Shabbat Shalom

Shlomo Riskin
Chancellor Ohr Torah Stone
Chief Rabbi - Efrat Israel

Parshat HaChodesh

(ou.org)

"This month shall be for you the beginning of the months, it shall be for you the first of the months of the year."
(Shemot 12:2)

On the Shabbat before Rosh Chodesh Nissan, or on Rosh Chodesh if it falls on the Shabbat, two Torah Scrolls are removed from the Ark. From the first, the Sidrah of the week is read, and from the second, the Maftir, in this case, the passage giving the commandments

associated with the very first Rosh Chodesh Nissan in Egypt, is read.

The first day of Nissan was and always remains a historic day for the Jewish nation. It was the day when the people received their first commandment as a nation: Sanctify the New Moon.

This ritual has a profound spiritual and historic significance. It is noteworthy that it was one of three commandments that the Syrian Greeks, in the time before the Chanukah miracle, attempted to nullify by force. The other two were the Observance of Shabbat and Circumcision. Clearly, therefore, Israel's enemies understood that the sanctification of the New Moon was basic to the existence of Israel as a nation of Torah.

Commentators explain that, by virtue of this Commandment, G-d gave the Jewish people mastery over time. From that moment onward, the calendar with its cycle of festivals could exist only when the Sages of Israel declared the New Month. This signifies more than control over the reckoning of time, the dating of legal documents, and all the banalities to which man is subject in his everyday life. It represents the potential for renewal.

The Jewish people is symbolized by the moon because, although the moon wanes, it waxes as well. It stands for hope, for the confidence that there is a future as well as a past. This vibrancy assures that any conquest of the Jewish people can never be more than temporary. Israel may seem to disappear from the panorama of history - but so does the moon.

The moon returns - and Israel, by means of the power vested in it by the Torah, sanctifies the New Month. So, too, the nation constantly renews its vigor, constantly defies the laws of history that insist it should have long since become extinct, constantly demonstrates its ability to make itself

the vehicle for the prophecies of redemption and a greater spiritual world.