

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, May 11, 2018

כּו אִיר תּשע"ח

Shacharis 7:00 AM
Mincha 6:20 PM
Candle Lighting 6:34/7:45 PM
Shema/Sfira/Kezayis 8:26 PM
42nd day of the Omer at night

Saturday, May 12, 2018

כּז אִיר תּשע"ח

Chevra Mishnayos 7:50 AM
Shacharis 8:35 AM
Sof Zman K"SS 9:17 AM

Hot Kiddush Following Davening sponsored by Jay Safier, to acknowledge the women of the Young Israel for providing him with meals during his period of disability and for their assistance in dropping off the food. He hopes to see you all there.

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

Boys Mishnayos @shul 4:00 PM
Seder 7:05 PM
Mincha 7:35 PM

Seudah Shelishis

Maariv following the Rabbi's shiur

Shabbos Ends 8:55 PM
Rabbi Reisman (final) 10:30 PM

Sunday – Yom Yerushalayim

Shacharis 8:30 AM

Monday, Wednesday-Friday

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

Tuesday – Rosh Chodesh

Shacharis 6:45 AM

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.

Shavuos All Night Learning!

We are excited to announce our topic for this year's Shavuos all night learning program with Rabbi Belizon.

"The Day of the Mundane Festival"

The Halachos Chol Ha'Moed

All night learning and refreshments are sponsored by

the Mermelstein Family.

To sponsor the individual shiurim throughout the night please contact Avi Zanjirian at president@yifl.org.

Eruv

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

Shabbos Parshas Behar-Bechukosai

שבת פרשת

בהקתי בהר

שבת מברכים

Mazel Tov!

Mazel Tov to Sylvia and Shmuel Boussi on the birth of their first grandson, born to their children, Heather and Yecheil Boussi.

Welcome!

Welcome to Chaim and Chaya Miriam Gerson who are visiting for shabbos, along with their daughter, Naomi.

Parshas Ha'Shavua

**Parashat Behar-Behukotai
– The Torah's Concept of Freedom**

Rabbi Eli Mansour

In the beginning of the Parashat Behar, we read of the Misva of "Yobel," the jubilee year. Every fifty years during the times of the Bet Hamikdash, a number of special laws took effect. Agricultural activity was forbidden (just like during the year of Shemita), purchased property returned to its original owner, and Jewish servants were released. The Torah sanctioned a system of indentured servitude – "Ebed Ibri" – whereby a person who was poor or could not repay stolen funds could "sell" himself as a servant. On the Yobel year, all servants had to be set free and released from their master's home.

In presenting this law, the Torah writes, "each of you shall return to his family" (25:10). The Torah places particular emphasis on the fact that the newly-freed servant shall "return to his family." Rather than simply stating that he leaves his master, the Torah found it necessary to stress that he must return home, to his wife and children.

This emphasis underscores the fundamental difference between the

Torah's concept of "freedom" and the notion of "freedom" that is prevalent in today's society. In the world around us, "freedom" is understood to mean the absence of restraints and limitations, the ability to act as one pleases without restriction. People today think that being "free" means being able to indulge freely and act unrestrained on their instincts and impulses, without being bound to any structure or system.

From the Torah's perspective, however, "freedom" means returning to one's family, to the structured environment and commitments of Jewish family life. A person who is "free" is able to fulfill his obligations to his wife, children and parents as mandated by the Torah. For us, "freedom" means not the ability to do what one wants to do, but rather ability to do what one must do.

The Sages famously commented, "There is no one who is free other than someone who involves himself in Torah." The freedom to act on impulse is not freedom – it is subjugation, being enslaved to one's desires and passions. A person who is truly "free" enjoys the freedom to control his instincts and the lead a life of virtue and sanctity. Rather than being controlled by his evil inclination, he has the power to rise above his impulses and follow the path of Torah and Mitzvos. Therefore, the Torah stresses that when a master releases his servant, the servant goes to his family, to a life of meaning and fulfillment. If he would leave to a life of lawlessness and the endless pursuit of vain pleasures, then he would simply leave from one state of subjugation to another. Instead, he is freed of his obligations to his master so that he could return to his obligations to his family, and to his obligations to his Creator.

Parshas Behar – Positive Peer Pressure

Rabbi Yissochar Frand

In this week's parsha we learn of the mitzvah of Shmitah and Yovel – the Biblical command that every seventh year the land in Eretz Yisroel [Israel] must lie fallow and after every seven Shmitah cycles the Jubilee year begins in which all servants go free. To signify this, the Torah commands (Vayikra 25:9) "You shall sound the Shofar throughout the land", a mitzvah performed on Yom Kippur of the

Yovel year — the point in time at which time all slaves went free.

The Sefer HaChinuch in this week's parsha analyzes the significance of the Shofar. He points out that the matter of sending away one's servants is very difficult for a slave-owner to carry out. Slave owners sustained a very substantial financial loss.

In general, owning slaves was a financial bonanza. Just imagine — for anyone who has a business — what it would be like not to have to pay workers. There was no salary, no social security taxes, no pension, no Blue Cross, nothing. It was almost like having free labor (other than cost of food and basic care).

Now, all of a sudden, they must wave good-bye to the slaves. Slave owners incurred major financial losses. The Chinuch says that in order to give the people the strength and the encouragement to fulfill this very difficult command, the Torah requires the sounding of the Shofar throughout Eretz Yisroel, to give everyone the sense that they are not alone in making this sacrifice: It is a phenomenon that transpired throughout the land.

When the Shofar sounded throughout Eretz Yisroel, the slave owner recognized "I'm not the only one taking a financial killing; everyone is taking a financial bath. Everybody has to send out their slaves today."

The Chinuch emphasizes that nothing strengthens the spirit of mankind like universal public action. The fact that "everybody is doing it" is the greatest source of encouragement. That, according to the Chinuch, is why the Shofar was blown. If everyone else has to do it, it is easier for me to do it as well.

This is a tremendous insight. Nonetheless, we still might ask, "So what if everybody is doing it — I will still take a beating!" Why does this help?

All we have to do to answer this question is to read the newspaper or listen to the radio. The whole country is bombarded with the slogan "Just Say No to Drugs". Thank G-d that in our society, for the most part, we are insulated from this, but it is a plague that is smiting the entire country (makas medinah)! It is destroying all of society. There is not a kid in all of America that does not know that drugs are bad for him. So are they all idiots? They know it is going to hook them, they know it is going to kill them, and yet they all start? The answer is "Everybody is doing

it". Peer pressure, social pressure is such that it can make a person do something that he does not want to do.

One can know something is bad for him, but as the Chinuch says, there is no greater encouragement to human activity than the fact that everyone is doing it.

That is why even though I know I have to send away my slave and it will cost me a fortune, I am strengthened by the fact that I know everyone is doing it as well. That is human nature. We are tremendously influenced by our peer and social pressure... to the extent that we will do something that is inherently bad for us, but we will be able to do it because everyone else is doing it.

The lesson to be learned from this is the importance of community. A person needs to understand that not only is one's spouse and immediate family a tremendous influence, but the type of community that one chooses to live in is as well. If everyone does something in one way, a person will feel obliged to conform — for good or for bad. A person will act better than he would usually act, because of community standards, and on the other hand a person will act worse than he would otherwise act, because "listen, this is what everyone is doing".

We do not outgrow this. When we were teenagers there was peer pressure, but even as adults we have peer pressure, social pressure. Therefore it is imperative, no matter how old a person is, that he find a community that wants the right things out of life. He must put himself in such a community and put his children in such a community.

Children will not be able to withstand the forces of peer pressure. They are human beings and whatever their peers do, they will do. One should not fool himself. We are all influenced, especially children and teenagers who are so dependent on what their friends say. This is what the Torah is reminding us through the blowing of the Shofar throughout the Land.

Shabbat Shalom!