

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, February 9, 2018

כ"ד שבט תשע"ח

Shacharis	7:00 AM
Candle Lighting	5:05 PM
Mincha	5:10 PM
Tzeis	5:45 PM

Saturday, February 10, 2018

כה שבט תשע"ח

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	9:34 AM

Kiddush Following Davening

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

Mincha	4:55 PM
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Seudah Shelishis

Maariv following the Rabbi's shiur

Shabbos Ends	6:15 PM
Rabbi Reisman	8:00 PM

Sunday

Shacharis	8:30 AM
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Monday-Wednesday

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

Thursday and Friday

Rosh Chodesh Adar

Shacharis	6:45 AM
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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.

Parent Child Learning

Parent Child Learning at Shomrei Torah will begin at 6:30 (don't worry if you are a few minutes late), sponsored by Camp Shalom (pizza will be served) the speaker will be Rabbi Gold (Camp Shalom director).

YU Kollel Elyon Shabbos

Rabbi Jared Rosenfeld of YU's Kollel Elyon will be joining us for Shabbos next week, Parshas Terumah, February 16 & 17th. Stay tuned for more details

Kid's Megilla & Ice Cream

Join us on Purim morning, March 1st at 10:30 am for a special Kid's Megilla reading following by an Ice Cream Truck. Price is \$10 per family

YIFL Mishloach Manos

Please sign up on the shul website for your Mishloach Manos orders. Deadline to order is February 18th. www.yifl.org/form/purim2018

Shabbos Parshas
Mishpatim-Shekalim
שבת פרשת משפטים
שבת שקלים ומברכים

Sinai Dinner

There will be a Sinai dinner on Sunday, February 25 at the Marriott hotel in Teaneck. For more info, please visit sinaidinner.org.

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 Mishpatim

Rabbi Avraham Moyal

"But if the servant shall say, "I love my master, my wife, and my children – I shall not go free", then his master shall bring him to the judges and shall bring him to the door or to the doorpost, and his master shall bore through his ear with the awl, and he shall serve him forever". Rashi writes, "And what is it about the ear that it should be bored of all the organs of the body? Rabban Yochanan ben Zakkai said: This ear that heard at Mount Sinai, "You shall not steal," and he went and stole, let it be bored. And if he sold himself, an ear that heard at Mount Sinai, "for the Children of Israel are slaves unto Me," and he

went and a acquired a different master for himself, let if be bored".

If we take a moment to think about this gemara Rashi is quoting, it should strike us that it doesn't seem to make much sense. What good does this procedure do if the slave nevertheless remains the property of his master? Of what use is this lesson if its outcome is the exact opposite of its original intention, since it is precisely as a result of the piercing of the ear that he becomes permanently enslaved to his master! What is even more staggering is that the gemara describes this exposition of Rabban Yochanan ben Zakkai as being of the most solid and concrete nature – yet we have somehow failed to find any connection!

In order to understand these words of Chazal, let us take a look at the following verses from the Book of Tehillim: "Much have You done, O you Hashem, my G-d, Your wonders and Your thoughts are for us – none can compare to You – were I to relate or speak [of them], they are too overwhelming to recount. Neither feast-offering nor meal-offering did You desire, but You opened ears for me; burnt-offering and sin-offering You did not request. Then I said, "Behold I have come!" with the Scroll of the Book that is written for me". Seemingly, there appears to be a contradiction within these sacred words of Dovid HaMelech, for on the one hand, he recounts how Klal Yisrael acknowledged all the wonders of Hashem went they went forth from Egypt, yet on the other hand, they needed to have their ears opened at Mount Sinai for the giving of the Torah! Why in the world should someone who has had first hand experience with these sort of miracles still be lacking in his belief that he needs further assistance from Hashem to open his ears to them?

To resolve this contradiction we must introduce an important principle regarding our relationship

with the Torah. The Torah, from our perspective, is essentially a closed Book. We can be witness to the most fantastic miracles ever, but this won't necessarily be enough to inspire us with the correct insight to fathom the true meaning of what is written inside the Torah. It was only through Hashem's abundant mercy that He opened our ears at Mount Sinai to hear His "Voice", which thereby implanted the potential within each and every Jew for all generations to discern the wisdom of the Torah. However, only the initial instillation came for free; from then onwards it would be up to each Jew himself to strive in opening his own ears. How do we open our ears? Through being totally submissive to our Master, and exerting ourselves to understand exactly what He wants from us.

However, opening our ears is not only necessary to delve into the wisdom of Hashem. It is also a prerequisite to the more basic level of first recognizing who is our Master. Unfortunately, there are many people who don't even get this far. Is it because they do not believe in Hashem, or in His Torah? Not necessarily. Often, it could just be because they failed to acknowledge Hashem as their own personal Master. And the reason for this occurrence is very simple: they have already made something else their master – their yetzer hora (evil inclination). This may not have been done intentionally, but when a person becomes submissive to his desires, he will be more ready to follow them than anything else.

This was where the slave made his big error. Having been sold as a slave, he gets to enjoy many benefits ordained by the Torah. He eats the best food, sleeps in good conditions and in general experiences a higher level of life than he would have had in his previous state of poverty (which is precisely what inspired

him to be sold as a slave in the first place). In addition to all this, he is also given a non-Jewish maidservant with whom he may cohabit (for the purpose of producing more slaves for his master). [It should be noted that the job description of a Jewish slave is nothing more than that of an ordinary hired worker. The Torah makes it quite clear that he must be treated in such a way, if not better, as we have seen.] If this slave, who was supposed to go free after six years, decides that he wishes to stay permanently, then his reason must have been because he was connected to the physical pleasures too much to be able to let them go. He had made the same mistake so many others make, of appointing his desires as his master. This is the deeper meaning of his statement, "I love my master, etc...". If he is going to remain in this state for the long term, then he most definitely needs to be taught the lesson that he must not be subservient to these material benefits that he will continue to have. He must have his ear "opened" to make him realize who is his Master.

We must always be on the alert for the different ways in which our yetzer hora tries to make himself master over us. If we don't take out time from our busy schedule to contemplate this problem, then it is inevitable that he will succeed in his goal. Making Hashem the Master over ourselves is not just a state of mind. It demands much effort, but in the end is most rewarding!

Shabbat Shalom!