BRIS AVROHOM of Fair Lawn

WEEKLY NEWSLETTER

Shabbos May 25, 2019 • 20 Iyar 5779
Parshas Behar

Schedule
Friday, May 24
Candle Lighting 7:57 pm
Evening Service
7:30 pm
Saturday, May 25
Morning Service
9:30 am
Evening Service 7:55 pm
Shabbos Ends 9:05 pm

Weekly Schedule of Services:
Morning Services:
Sunday- Friday: 8:15 am

Evening Services: (Mincha & Maariv)
Sun - Thurs: 8:10 pm

Office Hours
H-School Sunday:
9:00 am - 1:00 Pm
Monday - Thursday:
9:00am - 3:00pm
Friday: 9:00 am - 1:00 am

Reminders
Don't Forget to Count the Omer

UPCOMING EVENTS

A Word Of Torah

Behar begins: “G-d spoke to Moses on Mount Sinai . . .” There is a well-known Midrash that explains that Mount Sinai was the lowest of all the mountains, and so G-d chose it to teach us a lesson in humility: If you want to be a vessel for the Torah, you must feel yourself to be lowly and humble.

This, however, leads to the question: If G-d wanted to teach us a lesson in humility, why give the Torah on a mountain in the first place? Wouldn’t a valley be a better representation of humility?

The answer is that we need both: the greatness of a mountain, but the humility of Sinai. This dichotomy is expressed beautifully in the Parshah itself. One of the main mitzvahs featured in the Parshah is the Yovel (Jubilee). Every 50 years, the figurative reset button is pressed. All Jewish slaves are set free, and all land that was sold since the previous Yovel is automatically returned to its original owners. What is the point behind this reset? Why did the Torah institute such a mechanism, where all transactions become undone and everything reverts back to its original status?

There are two very different and profound answers found in the works of the Rishonim(early commentators).

The Lesson in Humility

According to the Chinuch (an anonymous 13th-century commentary on the mitzvahs), G-d wants us to remember that everything belongs to Him and is controlled by Him. As a person goes about conducting his business and acquiring wealth, he can begin to develop a sense of self-importance. He can start to feel like he controls his own destiny and that he alone is responsible for his great successes. So every 50 years, G-d reminds him that He is in control. Whatever this person may have acquired is returned to its original owner, and he realizes that only G-d can control who ends up with what.

The Yovel, then, is a lesson in humility. It reminds the person of how small he is and how little power and influence he has over destiny. It’s G-d who runs the world, and only He will decide who gets what.

The Lesson in Pride

Ralbag (Rabbi Levi ben Gershon) approaches the Yovel from another angle. A person who needs to sell himself as a slave or sell his property is generally from the ranks of the poor and destitute. Such a person can easily lose all hope of ever becoming successful again, and his life can spiral downward until he feels like he has nothing left to live for. To prevent this from happening, G-d instituted the Yovel. Even if a man becomes so desperate as to have to sell himself as a slave and sell his home, he need not despair. There is light at the end of the tunnel, and hope for a better future. Come the Yovel, he will automatically regain his freedom and have his home and property returned to him. This knowledge keeps his spirits up even while he is in his difficult state, and gives him a reason to keep persevering for a better future.

The Yovel, then, is a lesson in pride. It reminds a person to remain strong and hopeful even when things are looking down. It tells him that he will never be truly defeated, and that he always has the ability to turn things around again.

The Paradox

The Yovel speaks of strength, pride and perseverance, and at the same time of humility and human fragility. It is thus the mitzvah which best captures the paradox of Mount Sinai, the mountain of humility.

The lesson is clear: In life, a person must assume both attitudes. He must constantly juggle his humility and pride. There is great danger in exaggerating one attitude at the expense of the other.

A person who focuses too much on his frailty and smallness can become stagnant and unmotivated. Why work hard and persevere, when he has so little say regarding his success in life? One needs self-belief and strength of character to stay motivated and keep persevering.

On the other hand, if a person gets too caught up in himself, it could lead to a false sense of power and invincibility. Strength of character can easily turn into arrogance, and he could forget about G-d. One needs humility as well. He needs to keep in mind that ultimately G-d runs the world, and we must therefore submit ourselves to His will.

We must aspire to be like Mount Sinai—the quintessential humble mountain.

-adapted from www.chabad.org

A Biselleh Humor

Yankel replaced all the windows in his house in Chelm. He had expensive, double-insulated energy efficient windows installed.

Twelve months later Chaim Yankel gets a call from the contractor, complaining that the work has been done for a year but he hasn’t paid yet.

Chaim Yankel replies, "Now don't try to pull a fast one on me. The salesman who sold me those told me that in one year they would pay for themselves"

Kids Parasha Lesson

In this week's Parshah, **Behar**, we learn about some very important mitzvot that apply in the land of Israel.
First is ***shemittah***. The same way the seventh day of the week is Shabbat, every seventh year is a Shabbat for the land when the land gets to "rest." This means that for six years, farmers may work on the land, **sowing** seeds so things should grow, **pruning** to help the plants grow better, and **harvesting** the fruit and vegetables so they can sell it and make money. But in the seventh year, the year of *shemittah*, the land must be allowed to rest, and there can be no planting or harvesting. Instead, anything that grows becomes free for anybody who wants to just pick and enjoy.
After seven cycles of *shemittah*, the fiftieth year (7 x 7 = 49, it's the year following the 49th, so it's the 50th), is called *yovel* or the **jubilee**. It is also a year of rest for the land, but in addition to that, all servants go free, and all property returns to its original owner. That means that whenever somebody buys a plot of land he knows he will only keep it until the year of *yovel* when the land will go back to the original owner.
Then the Torah tells us that we shouldn't worry that we won't have enough to eat during *shemittah* and the following year because we can't plant and harvest. Because G-dpromises that the year before *shemittah*--the sixth year—will produce enough food for three whole years—the sixth year, the year of *shemittah*, and the following year, when things won't grow because there was no planting during *shemittah*.
We also learn in this Parshah that it's forbidden to charge a Jew **interest**. That means that when we lend someone money, we can't take a little extra back as a thank you for doing them the favor and lending them the money. Rather, all loans must be free—the person only has to pay back exactly what you lent them.

Daily Dose

Nuclear Education
Much of what we know about nuclear energy can be applied to Jewish education:

1. In normal times, it's enough to derive energy superficially. But in these times just before the times of Moshiach, we need to tap into the innermost, nuclear powers of the heart, mind and soul.
2. Real change comes from within each person. The job of a teacher is only to provide a trigger from time to time, one that leads to a chain reaction of growth and learning.
3. The greatest challenge of harnessing nuclear energy: Once you start a nuclear chain reaction, you must stand by and moderate, so that the energy goes in the right direction.

Nuclear reactors must pay back many times the investment. Each one of us must contribute back many times over that which we have been given.
By Tzvi Freeman

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Bris Avrohom of Fair Lawn

We are your center for everything Jewish, whatever your need may be, do not hesitate to contact us. Our ever popular holiday celebrations will enable you and your family to celebrate the Jewish holidays in style, with fun and educational ideas helping to make Judaism relevant to our youth.
Our Torah classes will give you a second opinion on any subject or matter you may be dealing with, our Holiday programs will allow you to celebrate your Jewish pride with your family and friends.
Our fun Hebrew School and Day Camp will fill your children with an educated sense of what it means to be Jewish and our synagogue services will give you the opportunity to pray, be inspired and experience spirituality.
From pregnancy and baby celebrations to weddings and after life services including Kaddish and unveiling, we will be there for you and help create a meaningful and memorable experience.

We are here to help you and serve you and look forward to seeing you soon!

Find out more & join online at www.JewishFairLawn.org/Partnership

Weekly Events

Fried Ravioli Dippers By Miriam Szokovski

Ingredients:
- 40 wonton wrappers
- 2 eggs
- 1 cup bread crumbs
- 1 tsp. salt
- 1 tsp. garlic powder
- 1 tsp. dried basil
- oil for frying

Ingredients: For Filling
- 1 cup ricotta cheese
- ½ cup shredded mozzarella cheese
- ½ cup shredded muenster cheese
- 1 tsp. kosher salt
- 1 tsp. dried basil
- ½ tsp. garlic powder
- ¼tsp. black pepper

Directions:
1. Mix all the filling ingredients together. Set aside.
2. Lay out the wonton wrappers on a cutting board or sheet of parchment paper. Double layer the wrappers, so that you are using two at a time.
3. Drop of a small spoonful of the ricotta filling into the center of each wonton wrapper. Dip your fingers in cold water and lightly wet the edges of the dough. Gently fold in half and seal well. (The water helps to seal them). Repeat until all are sealed.
4. Whisk the eggs in a small bowl.
5. In a second bowl mix and bread crumbs and spices.
6. Dip each ravioli into the eggs and then into the crumbs. Place gently on a plate or sheet of parchment paper until ready to fry.
7. Heat oil in a small pot or deep frying pan. Fry the ravioli on both sides until golden . Remove and place on a plate lined with paper towel to absorb the excess oil.
8. TIP: Stick a small piece of carrot in the oil. The carrot absorbs the burnt taste the oil sometimes gets. When the carrot looks dark ad shriveled, take it out and replace with a new one.
9. Serve immediately with warm marinara sauce. (Then eat a salad. Or an apple.)

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