

# Agudas Yisroel Anshei Kielce



## Zmanim

*Early Mincha/Kabbalas Shabbos: 6:40 pm*

*Candle Lighting: 8:11 pm*

*Mincha/Kabbalas Shabbos: 8:15 pm*

*Shacharis: 8:45 am*

### **No Pirkei Avos Shiur**

*Mincha: 8:00 pm*

*Maariv/Motzei Shabbos: 9:15 pm*

*Motzei Shabbos Rabbeinu Tam: 9:42 pm*

## Parshas Behar

*Adapted from Rabbi Mordechai Kamenetzky*

It is probably the most famous Pasuk in American History. Each year thousands of people come to see its bold raised lettering prominently encircling the rim of the revered icon of our country's independence. Many visitors hardly notice the pasuk. Instead, their gaze is transfixed upon another, much less divine symbol, that bears the painful message of that sacred pasuk. But the large crack they come to see has no inherent meaning. It is only the result of the constant resounding of the words that are sacredly enshrined on its oxidized metal. Those words are from this week's portion, "proclaim liberty throughout the land and to all its inhabitants thereof" (Vayikra 25:10).

Truth be told, however, those words refer not to a revolution or liberation, they refer to the mitzvah of Yovel. Every 50 years, all Jewish servants, whether employed for only a six-year period or on an extended docket, and even those who desire to remain as servants to their masters, are freed. They return home to their families, and their careers of indenture are over.

But the pasuk is confusing. It says, "proclaim liberty throughout the land and to all its inhabitants thereof." Isn't the Torah referring to the freedom of slaves and the servants. Isn't that a proclamation of freedom for only

a select few? Why would the Torah use the words "and to all its inhabitants," when only some of its inhabitants are going free? The masters and employers were never slaves. They are not going free. Or are they? In the first volume of his prolific Maggid series Rabbi Paysach Krohn relates the following story. It was a cold and blustery day and Rabbi Isser Zalman Melzer, the Rosh Yeshiva of the Eitz Chaim Yeshiva in Jerusalem, was returning home from a long day in the Yeshiva. Accompanied by his nephew, Reb Dovid Finkel, who normally walked him home, Rabbi Melzer began to ascend the steps to his Jerusalem apartment. Suddenly, Reb Isser Zalman stopped and retreated down the old staircase as if he had forgotten something. As he reached the street, he began to wander aimlessly back and forth, in thought. His nephew began to question the strange actions of the Torah sage. "Did Reb Isser Zalman forget something?" "Why didn't he enter the home." The winds began to blow, and despite the chill Reb Isser Zalman walked back and forth outside his home. About 15 minutes passed and once again, Rabbi Melzer walked slowly up the stairs, waited, and then headed back down.

His nephew could not contain himself, "Please, Rebbe," he pleaded. "What's the matter?" Reb Isser Zalman just shrugged and said, "just wait a few more moments. Please."

"But, uncle, it's getting cold. Please answer me. What are you waiting for?"

Rabbi Melzer realized that he could no longer keep his motivations to himself. "I'll explain. As I walked up the steps I heard the young woman who comes once a week to help with the housework in the kitchen. She was mopping the floor and singing while she mopped. I knew that if I were to walk in she would have become embarrassed and stopped her singing. The singing helps her through her work, and I did not want to make her work any bit harder, let alone deny her the joy of her singing. Despite the cold, I decided to wait outside until she finishes her work and her song. Then I'll go in."

that synthesizes the true meaning of ownership and servitude. "Proclaim liberty throughout the land and to all its inhabitants thereof." When one employs he is also indebted to his employee. In addition to the paycheck he is responsible for the workers feelings, working conditions and welfare. He is responsible to provide a safe environment, suitable provisions, and above all *mentchlechkeit*. And when Yovel arrives and the workers and servants return home, they are not the only ones going free. A great burden is lifted from the shoulders of the master. Freedom is declared for all the inhabitants of the land. The servants are not the only ones who are "home free." As we used to say in the heat of the game of ring-o-lee-vio, we are, "home free – all."

The Torah uses a very significant expression this week *Good Shabbos*

**PLEASE NOTE THAT DUE TO THE RECENT FLOODING  
KIDDUSH AND SEUDAS SHLISHIS WILL TAKE PLACE UPSTAIRS.  
WE APOLOGIZE FOR ANY INCONVIENANCE.**

**This week's Kiddush is sponsored by:**

**Avram & Suzy Lebovic and Aryah & Faige Lebovic in honor of the Yahrzeit of Avram & Aryah's mother OB"M and in honor of the Yahrzeit of Suzy's mother OB"M.**

**Rabbi & Mrs. Kaufman in honor of the yahrzeit of their daughter OB"M.**

**The kid's program is cancelled this week**

**The Rav's Pirkei Avos Shiur is cancelled this week.**

**The Sunday Morning Discussion is cancelled this week.**

**The cholim list is being updated for Chodesh Iyar. If you would like to submit a name to the cholim list please email [gabbai@agudahsouth.com](mailto:gabbai@agudahsouth.com) or contact one of the gabbaim.**

**Weekday Schedule**

**Shacharis**

Sunday: 8:00 am

Monday & Thursday: 7:00 am & 7:55 am

Tues., Wed. & Fri.: 7:00 am & 8:00 am

Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sunday), 7:40 am (Mon-Fri)

Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)

**Mincha**

8:20 pm

**Maariv**

8:45 pm

To sponsor Kiddush/Seudas Shlishis contact Leon Jakubovic ([kiddush@agudahsouth.com](mailto:kiddush@agudahsouth.com).)

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