



BAIS TORAH BULLETIN

Happy Tu B'Shvat

פרשת בא

January 22, 2021

Candle Lighting 4:43 הדלקת נרות

ט' שבט תשפ"א

ערב שבת פרשת בא

Candle lighting 4:43 p.m.
Mincha 4:50 p.m.
Sh'kiah..... 5:01 p.m.

שבת פרשת בא

Daf Yomi..... 8:00 a.m.
Shacharis..... 8:45 a.m.
Sof Z' K'Shma..... 9:41 a.m.
Mincha 4:40 p.m.
Ma'ariv 5:44 p.m.
Shabbos Ends 5:52 p.m.

Zoom ID 590-354-028

Halacha Shiur 6:20 p.m.

Weekday Schedule via Zoom
January 24 - January 29

Rabbi's Gemara Shiur

Zoom #721 128 697

Sunday 8:45 a.m.

Rabbi's Daf Yomi

Zoom #266 109 506

Sun - Fri..... 7:00 a.m.

Shacharis

Zoom #790 613 352

Sunday 7:45 a.m.

Mon. and Thu. 6:20, 7:45 a.m.

Tuesday, Wednesday and
Friday 6:30, 7:45 a.m.

Mincha-Ma'ariv

Zoom #790 613 352

Sunday - Thurs..... 4:50 p.m.

ערב שבת פרשת בשלח

Candle lighting..... 4:51 p.m.
Mincha 5:00 p.m.

parshas hashavua

Light and Darkness

by Rabbi Yisroel Gottlieb



Contrary to popular belief, Thomas Edison did not invent the incandescent light bulb. Others before him had solved the scientific challenges of illuminating a filament in a vacuum-sealed glass chamber. Edison, rather, perfected the incandescent bulb, making it practical and inexpensive enough to be produced on a commercial scale. Thus, Edison is credited with banishing the darkness, and ushering in the modern world that never sleeps.

Darkness, the eternal, intractable foe of mankind, still plagues mankind, even

(continued on next page)

what's new

Join **Avos U'Banim** Motzoei Shabbos at 7:00 p.m. in our multi-purpose room for learning, pizza and prizes. Thank you to the Pomerantzes for sponsoring this week's program. To help underwrite Avos U'Banim, please contact Amy Gottlieb at [\(845\) 357-3913](tel:8453573913) or [click here](#).

This week, the topic of Rabbi Gottlieb's Motzoei Shabbos halacha shiur will be **"Is the Next White House Simcha a Pidyon Haben? Hunter, Joe, and the President's New, Jewish Grandson."** The shiur begins at 6:20 p.m. on Zoom, ID #590-354-028.

Please join us every Wednesday night at 8:00 p.m. for a contemporary perspective on historic events in the Navi. Rabbi Gottlieb's shiur on **"Insights into the Book of Shmuel"** is zoomed weekly at ID #590-354-028.

The Rav's **Navi shiurim** and **weekly halacha shiurim** are now both archived on our website; log on to your account at baistorah.org or [click here](#). If you do not have an account or want further information on how to become a member, please e-mail the Bais Torah office or [click here](#).

Rabbi Gottlieb's Daf Yomi shiurim are streamed on Zoom every morning and are also available on our website. [Click here to e-mail Jack Gross](#) for information on dedicating daf yomi shiurim or a drasha to commemorate yahrzeits or other occasions. Soshi Mayerfeld is sponsoring the daf on Sunday in memory of her mother, Hadassah bas Yehuda Leib ז"ל.

The Torah Conferencing Network streams Rabbi Reisman's shiurim in our Simcha Room on Motzoei Shabbos at 7:30 p.m. There will be **no Thursday evening shiur by Rabbi Mansour this week, January 21st, or next week, January 28th**. Rabbi Frand's shiur is streamed on Thursday nights at 9:00 p.m. Masks and social distance seating are required.

When was the last time you planted a tree in Israel? In honor of Chag Ha'ilanot, you can visit the JNF Tree Center at jnf.org/trees and order your tree online. **Tu B'Shvat** falls out this year on Thursday, January 28th.

mazel tov

Gedalya and Leana Rapoport on the birth of a granddaughter, Malka Tova, born to their children, Aron and Rivkah Golovan.

Diane Schmeltz on the marriage of her grandson, Eitan Schmeltz to Serena Steinmetz.

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*When Receiving the
Coronavirus Vaccine...*

Refuah Shelaima

Pinky Frankel פינחס מנחם בן דבורה
Gordons' daughter-in-law שולמית בת מירל
Katie Tannenbaum's grandson יהונתן משה בן דבורה טובה
Rosalie Kallner שיינה רחל בת שרה הודל
Larry Seligson's son רפאל אפרים בן סימא פריעדל
Ruth Malinowitz רבקה בת פריידא
Andy Yurowitz אליהו זבי בן חנה
Goldress grandson אילן רפאל בן טובה רבקה

Bikur Cholim

Please call

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356-2506

Tova Eizik, 356-7981

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Light and Darkness (continued from the previous page)

after Edison's gift of light, not the darkness of the setting sun, but a self-inflicted darkness born of our failure to open our eyes. That, the *chidushei haRim* tells us, is the real darkness that plagued the Egyptians. Those Egyptian oppressors "did not see one another, and did not rise from beneath" the darkness. To see, in parlance of *mishna* and colloquially, refers not only to visual processing, but to recognizing and considering others' perspectives and opinions. "I see," you might say, when you really mean, "I understand," "I value," or "I give credence to."

The Egypt of the Exodus story was a divided nation, one whose citizens did not "see" one another, who could not entertain opposing viewpoints and differences of opinion. The Egypt of the Exodus was also a morally bankrupt nation, one that could enslave an entire population, order the summary execution of newborn babies, and toss infants into the river to drown. The powerful insight of the *chidushei haRim* is that these two phenomena are not unrelated.

In a society where no one "hears" opposing voices and no one "sees" dissenting opinions, the normal checks and balances on behavior and the social pressures that drive us to the moral high road simply evaporate. The Egyptians "did not rise" from beneath the weight of their own moral failures and shortcomings for they could not "see" their opposition, and soon enough their moral deficit devolved to moral bankruptcy.

By contrast, the *bonei Yisroel* had light in their communities, the illumination born of a multiplicity of opinion and mutual respect. They were able to elevate themselves morally and spiritually by their willingness to entertain the possibility of being wrong and to correct when they were. The Jewish people spoke to each other, the Egyptians shouted past one another. Jewish society was one of comity, Egyptian of enmity. The *bonei Yisroel* challenged one another to ever greater heights; the Egyptians ignored one another and continued to spiral downward.

On June 16, 1858, Abraham Lincoln addressed the Illinois Republican State Convention with his famous House Divided Speech. In that convention-closing speech, Mr. Lincoln declared, "a house divided against itself cannot stand." Lincoln spoke of a singular issue that tore at the fabric of the nation, the question of slavery. His remarks, however, carry greater weight and meaning against the backdrop of the *chidushei haRim*.

The trajectory of history informs us that empires tend to decay from within before they collapse from without, as moral rot and decay erode the foundation of society. A house constantly divided against itself, where every individual, interest group, and political party are certain that they are the only opinion on issues of morality, truth, and justice is a house that cannot stand. That house plunges deeper and deeper into moral darkness and depravity.

The state of modern, American politics bears striking resemblance to the *chidushei haRim's Mitzrayim*. Do we, as American Jews, bear enough resemblance to the *b'nei Yisroel* he spoke of?

I write this as a place-holder for our dear Pinchas Frankel until he returns to continue his regular column and I dedicate it as a z'chus for a Refuah Sheleimah for him, Pinchas Menachem ben Devorah, and, YBCL" C, l'ilui nishmas Aharon Baruch Mordechai ben Pinchas Menachem.

Tefilla when Receiving the Coronavirus Vaccine

Our Sages instituted a prayer to be said whenever we take medicine, engage in a medical procedure or receive a vaccine, in order to remind us that ultimately Hashem is our Healer.

Before receiving the vaccine say:

May it be Your will, Hashem my G-d, that
this activity will bring healing to me, for
You are the free Healer.

יהי רצון מלפניך ה' אלהי שְׁיֵהָא עָסֵק
זֶה לִי לְרְפוּאָה כִּי רוּפֵא חֲנֻם אַתָּה.

After receiving the vaccine say:

Blessed is the Healer of those who are ill.

בְּרוּךְ רוּפֵא חֲנֻלִים