

BAIS TORAH BULLETIN

פרשת תצוה

February 26, 2021

Candle Lighting 5:26 הדלקת נרות 5:26

י"ד אדר תשפ"א

ערב שבת פרשת תצוה

Candle lighting 5:26 p.m.
Mincha 5:35 p.m.
Sh'kiah..... 5:44 p.m.

שבת פרשת תצוה

Daf Yomi 8:00 a.m.
Shacharis 8:45 a.m.
Sof Z' K'Shma 9:21 a.m.
Mincha 5:20 p.m.
Ma'ariv 6:27 p.m.
Shabbos Ends..... 6:35 p.m.

Zoom ID 590-354-028

Halacha Shiur 7:05 p.m.

Weekday Schedule

February 28 - March 5

Rabbi's Gemara Shiur
Zoom #721 128 697

Sunday 8:45 a.m.

Rabbi's Daf Yomi
Zoom #266 109 506

Sunday - Friday.. 7:00 a.m.

Shacharis
Zoom #790 613 352

Sunday..... 7:45 a.m.

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

Tue and Wed ... 6:30, 7:45 a.m.

Mincha-Ma'ariv
Zoom #790 613 352

Sunday - Thursday 5:35 p.m.

ערב שבת פרשת כי תשא

Candle lighting 5:34 p.m.
Mincha 5:40 p.m.



parshas hashavua

Leaders, Not Followers

by Rabbi Yisroel Gottlieb



In June of 1972, The New York Times ran an article under the title, "Rabbi's Rabbi Keeps the Law Up to Date." The article was a brief window into the world of Rabbi Joseph B. Soloveitchik, the revered

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what's new

Rabbi Gottlieb's Weekly Halacha Shiur is streamed on Motzoei Shabbos on Zoom. The topic this week will be "**Purim In Yerushalayim Part II - The Seudah.**" The shiur begins at 7:05 p.m., 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 streamed weekly at Zoom ID #590-354-028.

Matza orders are ready for pickup. Please call the shul office at (845) 352-1343 to pick them up during the hours Rivke is there, generally Monday through Thursday from 9:00 a.m. to 1:00 p.m. If that time is not convenient for you, please call Sandy at (845) 304-8884 to arrange a more convenient time.

Save the Date! April 25th for Bais Torah's **Annual Siyum Mishnayos**. The guest speaker will be Rabbi Ezra Wiener.

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 a daf yomi shiur or a drasha to commemorate yahrzeits or other occasions. Friday's shiurim are dedicated by Lazer Pilchik in memory of Raizel bas Avrohom Moshe, Shelly Sanders ע"ה. Next week's shiurim are being dedicated by Peter Katz in memory of his father, Yehuda Aryeh ben Shlomo HaCohen ז"ל and by Mendel and René Rosenbaum in memory of Mendel's father, Moshe Aaron ben Shlomo Yechiel ז"ל.

The Torah Conferencing Network streams **Rabbi Reisman's** shiurim in our Simcha Room on Motzoei Shabbos at 8:00 p.m. **Rabbi Mansour's** shiur is streamed at 7:30 p.m. on Thursday evenings and **Rabbi Frand's** shiur begins at 9:00 p.m. Masks and social distance seating are required.

Everyone who participated in the **Bais Torah Mishloach Manos Fundraiser** should have received a letter with our special Purim poem and a list of people who

participated in bringing you your Mishloach Manos. The Sisterhood of Bais Torah was happy to present to the shul a large amount of money for the shul's ongoing projects. Thank you all for participating under Covid-19 restrictions. We also thank all the people who worked on making our mishloach manos project a success, including Miriam Frankel, Gloria Gordon and Hinda Kimmel.

mazel tov

Nachum and Miriam Rosenberg on the birth of a new granddaughter born to Yaakov Tzvi and Ettie Wayntraub

פורים Purim

ערב שבת פרשת תצוה
Friday, February 26

Shacharis 1: 6:00 AM
Shacharis 2: 7:45 AM

One should preferably start the seudah before 12:09 PM and complete it with enough time to have an appetite for Shabbos.

Candle lighting 5:26 PM
Mincha..... 5:35 PM

*Megilla Reading after Shacharis
on Zoom, ID #790 613 352, Code Bais

Refuah Shelaima

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

Rosalie Kallner, Fountainview
356-2506

Tova Eizik, 356-7981

How to Reach Us

Rabbi Yisroel Gottlieb
[Click here to call Rabbi Gottlieb](#)
(845) 357-3913

[Click here for Daytime emergency](#)
(845) 362-8362

[Click here to email Rabbi Gottlieb](#)

Jack Gross, President
[Click here to call Jack Gross](#)
(646) 450-7616
[Click here to email Jack Gross](#)

Michael Kronenberg, Treasurer
[Click here to email M. Kronenberg](#)

Rivki Faivelson, Shul Secretary
(845) 352-1343 M-Th, 9:00-1:00
[Click here to email the shul office](#)

Simcha Room Reservations
and Sponsorships
[Click here to call Jack Gross](#)
(646) 450-7616
[Click here to email Jack Gross](#)

Bikur Cholim
[Click here to call Sharon](#)
(914) 261-5654
[Click here to call Sandy](#)
(845) 304 8884

Shul Bulletin
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Leaders, Not Followers (continued from previous page)

senior rabbi of the Modern Orthodox movement who was largely unknown outside of his narrow circle of rabbinic and lay students.

Rabbi Soloveitchik, or The Rav as he was and still is affectionately known by his students, explained to his interviewer his unique place as an Orthodox leader, denying that he was an authority in the usual sense of the word. As The Rav explained "I have many pupils, I have many disciples, but I never impose my views on anyone. Judaism is a society of free and independent men and women bound by a single commitment and vision."

The Rav's vision of Judaism is reflected in an idea developed by Rav Shmshon Raphael Hirsch in the Parsha. The opening instruction is the command to collect donations of pure olive oil for the purpose of lighting the Menorah, employing the usual expression, "*Iha'alos ner*," "to raise up the candle." The expression, "raise up" captures a *halachic* requirement in lighting the *menorah*, namely that one must hold the kindling until the kindle until the flame rises up by itself.

The *menorah*, symbolic of Torah and study offers, in Rav Hirsch's view, two vitally important ideas about Judaism. First, each individual Jew's ownership interest in the Menorah's oil reminds that Torah study is not the exclusive domain of the elite class. Judaism represents the first great democratization of information. Unlike other religions that deliberately kept their basic theological texts in extinct languages expressly for the purpose of limiting those texts to the clergy, Judaism has always written in the vernacular, inviting the layman to sit alongside the scholar and weigh in.

Second, and very much along the same lines, lighting the candle until the flame of Torah rises by itself, says Rav Hirsch, reflects the Torah perspective on the teacher-student relationship. It is the teacher's job to make himself superfluous. A Torah teacher who creates a cadre of followers who will listen to his every word has failed in his task. The *rebbe's* job is to inculcate his students with a breadth of knowledge and to foster independent thinking, so that the student is, in Rav Soloveitchik's eloquent description, "a free and independent man or woman."

Rabbi Jonathan Sacks captured the idea beautifully in December, 2011, when he addressed the International Conference of Chabad Sheluchim. There, Rabbi Sacks spoke about his own personal relationship with the Lubavitcher Rebbe and of the influence on his life's path. Rabbi Sacks said something so simple, yet so profound. "The Lubavitcher Rebbe," he said "was a leader obsessed with creating leaders, not with creating followers."

Judaism is not supposed to be a patriarchy where the masses become dependent on a single individual who will dictate all aspects of their lives. That is the antithesis of the Jewish view on the world. We are commanded to hold the flame of Torah to the candle of the next generation until that generation becomes free and independent thinkers, pupils, not disciples.

The lighting of the *menorah*, as Rav Hirsch points out, is not even limited to the *Kohanim*. Unlike other acts of service in the Mishkan, a non-*kohen* may, under certain circumstances, light the *menorah*. Yet again, the message is clear. Torah is the domain of every Jew, and while every Jew must look to a teacher for education and guidance, the ultimate goal is not to create a generation of students, but a generation of teachers.

The story line of Megilas Esther is reminiscent of a Shakespearean play, which could have been called Achashverosh and Vashti, or possibly, Haman and Amalek. The historical setting is between the two destructions of the Temples. And, part of the setting is Esther's initial reluctance to ask Achashverosh for permission to rebuild the Temple.

Mordechai came out on Achashverosh's good side by informing against Bigsam and Seresh. His secret was that he had been a member of the Sanhedrin, which required of its members that they know all the languages spoken in the world. As a result, he knew the language in which they were plotting against the king, albeit was a rare language. Mordechai was well-versed in its peculiarities.

Why did Esther resist Mordechai's instructions to her to beg for his leniency for the Jewish people? She resisted his instructions because until now, she had been with the king against her will and with Mordechai quite willingly. Now she was longer able to say that she was going to the king against her will.

At the very time that Haman was going to Achashverosh to request that Mordechai be hung from the gallows, the king was struck with an attack of sleeplessness. He requested that his royal diary be read to him, whereupon he came across the incident when Esther had reported to him the murderous plot against him by Bigsam and Seresh in the name of Mordechai. The king inquired whether anything had been done for Mordechai. When Haman arrived, Haman imagined that Achashverosh must be inquiring about himself, so he answered in grandiose term. The king

then dropped the bombshell on Haman, followed by commanding Haman to parade Mordechai through the town with a glittering introduction.

At Esther's second wine feast, Achashverosh again asked Esther what she wanted as a reward. Esther arose to her feet and accused Haman as being the evil force trying to destroy her people. Then Charvona said, "And here, too, is the gallows which Haman constructed for Mordechai." And the King said, "hang him from it."

About the main characters in the Purim story, Rashi asks, "What did they see because of that and what reached them?" The medrash answers:

Achashverosh: "Who used the holy vessels". That satan came and danced among them and killed Vashti. Haman: who was jealous of Mordechai – they hung him and his sons.

Mordechai: who did not bow and did not bend

Esther: who invited Haman.

"Those who accompanied them": converts who in the future will convert.

Shoshanas Yaakov: The rose of Jacob was cheerful and glad, when they jointly saw Mordechai robed in royal blue. You have been their eternal salvation, and their hope throughout generations. To make known that all who hope in You will not be shamed; nor ever be humiliated, those taking refuge in You. Accursed be Haman who sought to destroy me, blessed be Mordechai the Yehudi. Accursed be Zeresh the wife of my terrorizer, blessed be Esther [who sacrificed] for me – and Charvonah, too, be remembered for good. [translation by ArtScroll]

L'Illui nishmas beni Aharon Baruch Mordechai ben Pinchas Menachem