

BAIS TORAH BULLETIN

פרשת וישלח

November 19, 2021

Candle lighting 4:16 הדלקת נרות

ט"ו כסלו תשפ"ב

ערב שבת פרשת וישלח

Candle lighting4:16 p.m.
Mincha4:25 p.m.
Sh'kiah4:34 p.m.

שבת פרשת וישלח

Daf Yomi8:00 a.m.
Shacharis8:45 a.m.
Sof Zman K'Shema ...9:16 a.m.
Halacha shiur3:25 p.m.
Mincha4:10 p.m.
Ma'ariv5:15 p.m.
Shabbos ends5:23 p.m.

Weekday Schedule

November 21 - November 26

Rabbi Gottlieb's Gemara Shiur
Zoom #721 128 697

Sunday8:30 a.m.

Rabbi Gottlieb's Daf Yomi
Zoom #266 109 506

Sun - Fri7:00 a.m.

Rabbi Fein's Daf Yomi

Sunday6:25 a.m.

Monday - Fri5:25 a.m.

Shacharis

Zoom #790 613 352

Sunday7:45 a.m.

Mon, Th6:20, 7:45 a.m.

Tue, Wed, Fri ..6:25, 7:45 a.m.

Mincha-Ma'ariv

Zoom #790 613 352

Sunday - Thurs4:25 p.m.

ערב שבת פרשת וישב

Candle lighting4:12 p.m.
Mincha4:20 p.m.

parshas hashavua

No Boundaries

by Rabbi Yisroel Gottlieb



"What is the master theme of the 21st century?" writes Lance Morrow in the November 10th edition of the Wall Street Journal. "I'd say it is the vanishing of borders—geographic, political, social, racial, sexual, moral. The age's obliteration of boundaries and norms has released powerful energies that are sometimes creative, sometimes destructive, and often

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what's new

You are invited to attend Rabbi Gottlieb's weekly **Halacha Shiur** on Shabbos afternoon at 3:25 p.m. This week's topic is "Shemita Today: Obligatory, Optional, or Something In-between?"

Enjoy learning, pizza and prizes at **Avos U'Banim** this Motzoei Shabbos at 6:30 p.m. Sponsor an evening's learning by contacting Amy Gottlieb at (845) 357-3913 or mrsagottlieb@gmail.com. This week's Avos U'Banim sponsors are David and Regina Abramczik.

The Wednesday night **Navi shiur** will not meet this week. It will recommence next week at 8:00 p.m. in the shul library.

Yayin L'Kiddush 5782 is \$180 for a regular sponsorship and \$360 for a master sponsorship. Please contact Michael Kronenberg at mkron1950@gmail.com to participate. All donors will be listed and recognized accordingly for the year 5782.

Rabbi Gottlieb's Daf Yomi shiurim are streamed live on Zoom every morning and are also available on our website, www.baistorah.org. To dedicate a shiur, kiddush or seudat shlishit in memory or in honor of a loved one, please contact Jack Gross. Monday's Daf was sponsored by Hinda Kimmel in memory of her mother, Chana Rivka bas Yaacov. Sunday's shiur is being sponsored by Ronnie Herrmann in memory of his mother, Lottie Herrmann, Breina bas Zvi Halevi.

TCN Network offers a popular schedule of shiurim which can be viewed in our Simcha Room. Rabbi Mansour's shiur begins on Thursday at 7:45 p.m. and Rabbi Frand's shiur begins at 9:00 p.m. On Motzoei Shabbos, Rabbi Reisman's Navi shiur begins at 7:30 p.m. Please join us.

Covid guidelines for Bais Torah: Masks are strongly suggested for anyone entering Bais Torah and are required for anyone who is not yet vaccinated, including children.

mazel tov

Nathan Hellman on his engagement to Bryndie Fogel.

Refuah Shelaima

Yossi Stern יוסף בן-ציון בן מלכה פראדל
Visitors please call first
845-352-5138

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

How to Reach Us

Rabbi Yisroel Gottlieb
(845) 357-3913
Daytime emergency (845) 362-8362
rabbigottlieb@gmail.com

Jack Gross, President
(646) 450-7616;
jack2act@gmail.com

Michael Kronenberg, Treasurer
mkron1950@gmail.com

Rivki Faivelson, Shul Secretary
(845) 352-1343 M-Th, 9:00-1:00
baistorah@gmail.com

Simcha Room Reservations
Kiddushim
Jack Gross (646) 450-7616

Shalosh Seudos Reservations
Jack Gross (845) 659-6590

Bikur Cholim
Sharon Kronenberg, (914) 261-5654
Sandy Lieder, (845) 304-8884

Friday Night Mikva
(845) 425-6101

Shul Bulletin
baistorahbulletin@gmail.com

No Boundaries *(continued from previous page)*

merely bizarre.”

Morrow's observation is the keenest, most precise assessment of the overarching theme of twenty-first century society, the eradication of boundaries. And, as Morrow goes on to observe, “Unless walls are kept in good repair, social order is apt to disintegrate. Entropy is freedom's evil twin.”

Yaakov Avinu, according to the *midrash*, understood the need for boundaries. The *midrash* I refer to is attached to the *possuk* describing Yaakov's setting up camp facing the city of Shechem, “*vayichan es pnei ha'ir*.” Yaakov, says the *midrash*, established *techumim*, boundaries. The *midrash* refers to the *techum Shabbos*, the outer boundary beyond which one may not travel on Shabbos. The *techum Shabbos*, in turn, conveys a value, the value that there are boundaries that we are not to cross.

For Yaakov, returning to a land not yet his, with customs and ways foreign to his illustrious family's values, the establishment of boundaries was vital. Nowhere was the need for boundaries more clearly on display than in the breach, with Dina overstepping her bounds and the consequent indignity that followed in Shechem.

Yaakov's boundaries would go on to be expanded, amplified, and broadened over the formative centuries of the Jewish People until codification in the ultimate Book of Boundaries. For, Torah Judaism is essentially life lived within limits. To be a Torah Jew is to live within defined borders of time, space, thought and action. You cannot go just anywhere anytime, and you cannot do just anything. Ours is a religion of *techumim*.

Against the backdrop of a society that has obliterated almost all boundaries, the confines of Torah life seem quaint, antiquated and anachronistic. Why would a people, by deliberate choice, select to be restrained and restricted by a series of ancient rules, when their fellow countrymen are free to come and go and do as they please?

Mr. Morrow answers that for us as well. “It's a familiar fallacy,” he says, “to think the end of an old society will bring happiness.” Ours is not the first society to break down barriers in search of happiness only to discover that joy is a byproduct of living within boundaries and not without them. The strictures of the Torah do not confine us; they refine us. The rules that govern our lives do not place limits on our joy, they create a framework for happiness to flourish. Look around, and you will quickly see that the breach of society's remaining boundaries has not produced the hoped-for elation. It has instead resulted in anger, depression, and loneliness.

Yaakov and his family came upon a lawless city, a free-for-all that had little time or place for the formalities of polite society. The culture of Shechem stood as a stark contrast to the Abrahamic tradition that Yaakov carried and would pass to his children. Rather than “When in Rome, do as the Romans do,” Yaakov's approach was, “When near Rome, put up a good fence.”

We now find ourselves, the People of the *techum* in a world increasingly devoid of boundaries. That demands of us as it did Yaakov before us to assess the city that stands on the hill before us and to add a fresh coat of paint to the old boundary lines that have kept us whole.

Good Shabbos.