

BAIS TORAH BULLETIN

פרשת בשלה - שבת שירה

January 14, 2022

הדלקת נרות 4:33 Candle lighting

י"ב שבט תשפ"ב

parshas hashavua

ערב שבת פרשת בשלה

Candle lighting..... 4:33 p.m.
Mincha..... 4:40 p.m.
Sh'kiah..... 4:51 p.m.

שבת פרשת בשלה

Daf Yomi..... 8:00 a.m.
Shacharis 8:45 a.m.
Sof Zman K'Shema ... 9:42 a.m.
Halacha shiur 3:45 p.m.
Mincha..... 4:30 p.m.
Ma'ariv..... 5:34 p.m.
Shabbos ends 5:42 p.m.

Weekday Schedule January 16-21

Rabbi Gottlieb's Gemara Shiur
Zoom #721 128 697

Sunday 8:30 a.m.

Rabbi Gottlieb's Daf Yomi
Zoom #266 109 506

Sunday to Fri..... 7:00 a.m.

Rabbi Fein's Daf Yomi

Sunday 6:25 a.m.
Monday - Fri..... 5:25 a.m.

Shacharis
Zoom #790 613 352

Sunday 7:45 a.m.
Mon, Thurs 6:20, 7:45 a.m.
Tu, Wed, Fr ... 6:25, 7:45 a.m.

Mincha-Ma'ariv
Zoom #790 613 352

Sunday-Thursday.... 4:40 p.m.

ערב שבת פרשת יתרו

Candle lighting 4:41 p.m.
Mincha..... 4:50 p.m.

Nostalgia

by Rabbi Yisroel Gottlieb



Nostalgia, it has been said, is a seductive liar. Individually and collectively, we often find ourselves pining for the halcyon days of a bygone era that only ever existed in our present-day minds. Nostalgia shades the eyes with rose-colored glasses, fooling us into believing

(continued on next page)

what's new



Feed the birds: It is customary to put bird seed outside on Erev Shabbos for the birds to eat on Shabbos Shira. Photo by Moshe Lehmann.

The Shabbos afternoon **Halacha Shiur** will be given at 3:45 p.m. Rabbi Gottlieb will speak on the topic of "Sale or Subterfuge? The legitimacy of the *heter mechira*."

Enjoy learning, pizza and prizes at **Avos U'Banim**, Motzoei Shabbos at 6:45 p.m. in the library. This week's program is sponsored by David and Ruth Lehmann in memory of their fathers, Felix Lehmann and Ludwig Rollhaus. To sponsor an evening's learning, contact Amy Gottlieb at (845) 357-3913 or mrsagottlieb@gmail.com.

This week's **shiurim** were dedicated by David and Soshi Mayerfeld l'zecher nishmas Hadassa bas Rav Yehuda Leib, the mother of Soshi Mayerfeld. To dedicate a shiur, kiddush or seudah shlishis in memory of a loved one, please contact Jack Gross.

Wednesday nights at 8:00 p.m., join the **Navi shiur** given by Rabbi Gottlieb in the shul library. You can also access the shiur via Zoom ID 590-354-028, passcode Bais.

The **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.

The governor of New York recently announced that masks are required in all indoor places that do not require proof of vaccination. Therefore, anyone unable to provide proof of vaccination will be required to **wear a mask** in Bais Torah. Thank you for your cooperation.

Save the date: On February 27th, Bais Torah members and friends will be making their way to **Shatzer Matzos** in Brooklyn for matza baking. Mark your calendar.

mazel tov

Jossi and Sandy Lieder on the bar mitzvah of their grandson, Avrumi, son of Menachem and Basya Brickman.



Tu B'Shvat begins Sunday night



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

Ruth Malinowitz
רבקה בת פריידא

Andy Yurowitz
אליהו זבי בן חנה

Goldress grandson
אילון 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

Nostalgia (continued from previous page)

things were truly better way back when.

It does not take long for nostalgia to set in, whitewashing the horrors of even the immediate past. The *bnei Yisroel* are out of Egypt for precisely one month when they begin to long for the good old days, sitting by the meat cauldron, eating their fill of bread. That the meat and bread came with a side order of slavery and genocide is conveniently forgotten in their nostalgic fancy.

The L-rd recognizes the natural human tendency to glorify the past, and he therefore mitigates the possibility when guiding the people away from Egypt and toward The Promised Land. Knowing that adversity will turn the focus of the Israelites back to the imagined glory days of their Egyptian youth, G-d decides to take the long route in leading the people to the land of their fathers. It is a plan that would take forty challenging years to succeed.

The *bnei Yisroel* we encounter on the way out of Egypt are not yet the “Kingdom of priests and holy nation” that will conquer the Land of Israel and become the light unto nations. For now, they are the world’s largest displaced persons camp. Stateless, bereft of citizenship, no longer welcome in the only homeland they have ever known, they are a people adrift. They will need to break free of their Egyptian identity before they can rise to be the Chosen People, and that will ultimately have to wait for the next generation, one that never knew the land of Egypt.

For the next forty years, the *bnei Yisroel* will slowly, in a fit of stops and starts, begin to form a new identity, separate and distinct from Egypt. They will become a nation unto themselves, but only by taking the long route to the promised land.

Romantic nostalgia for a utopian past is not the stuff of the generation of the desert alone. We live in an era of growing romantic longing for an idyllic, European-Jewish experience. Tour groups travel to towns and villages where Jews were rounded up like cattle to be sent to slaughter, as Jewish tourists ignore the inconvenient facts of genocide and centuries of anti-Semitism in favor of a narrative of glorious, blissful Jewish life.

Subsets of Orthodox Jews return to lands where their fathers died vainly attempting to recreate a world that is lost, but one that in reality was never found. Each Rosh Hashana, tens of thousands of Jews descend on a city whose very ground is drenched with centuries of Jewish blood, spilled in one horrific pogrom after another, the revelers too blissfully unaware to hear the sound of their brothers’ blood crying out from the earth beneath their feet. They connect, instead, to a past that never was, ensnared in the seductive lie of nostalgia.

What to do? Patience. The Master of the Universe recognized that you cannot rush time. Time will not only heal all wounds, it will also dull the luster of nostalgic memory. Jewish groups do not return en masse to Spain. They do not attempt to rebuild the ancient synagogues and study halls of Iraq and Iran, despite the glorious history of Jewish presence in these countries.

Why not?

We are too far removed by time for anyone to pine for a past no one in living memory can recall.

The Jews spent 210 years in Egypt. It took forty years to get Egypt out of them. How long will it take for the 1,000-year history of European Jewry to get out of our collective system? Time will tell.

Good Shabbos.

“Shabbos Shira” - The Feminine Spirit of Prophecy



Parshas Beshalach contains the magnificent “Shiras HaYam,” the Song of the Sea, sung by Moshe and the Children of Israel after the miraculous splitting of the Sea of Reeds. Following the “Shirah,” the Torah relates (Shemos 15:20-21) “And Miriam the Prophetess, the sister of Aharon, took a

timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam called to them ‘Sing to the L-rd, for He has triumphed gloriously; the horse and his rider has He thrown into the sea.’” Miriam began her prophecy in Egypt, when she foresaw that Amram and Yocheved would produce the “redeemer of Israel.” And indeed, according to the Midrash, when Moshe was born, and light filled the house, Amram saw that his daughter’s prophecy had been fulfilled. It was Miriam also who succeeded in having Yocheved nurse her baby. And Miriam’s nurturing continued throughout the Generation of the Wilderness, as the miraculous Well of Miriam accompanied the people throughout its wandering.

The Talmud in Maseches Megilah 14a identifies the seven women in Jewish history who were endowed with the gift of prophecy: “...Sarah, Miriam, Devorah, Chanah, Avigayil, Chuldah and Esther.”

An incident in Sefer Bereshis is cited in which Avraham and Sarah are engaged in a conflict over whether to send Yishmael away. HaShem intervenes on the side of Sarah, who favors banishment, telling Avraham (Bereshis 21:12), “Whatever Sarah says to you, heed her voice.” On these words, Rashi comments, “We learn from this that Avraham was on a lower level than Sarah in prophecy.”

In the Haftarah, taken from the Book of “Shoftim,” Judges, Chapters 4 and 5, we encounter Devorah, the Prophetess and Judge, who was the leader of her generation. This alone was a unique situation, to have a woman as leader, as well as a Torah scholar, about whom it is written (Shoftim 4:5), “And the Children of Israel came up to her for judgment.” She is pictured as engineering the victory of Israel over Yavin, king of Canaan, and his huge army, commanded by the great general, Sisera. Devorah offers command of the army of Israel to Barak ben Avinoam, who refuses to go unless accompanied by Devorah. Devorah agrees but informs Barak that he has forfeited the chance to be remembered as a hero, for the victory over Sisera will be attributed mainly to herself and to Yael (who, as it turns out, will plunge a tent peg into the head of the sleeping general).

After the victory, Devorah sings a song to HaShem, which is the reason that this Haftarah was selected to be read

on “Shabbos Shira,” the Sabbath of Song. Her song concludes with the immortal lines (Shoftim 5:31), “So will be destroyed all Your enemies, O G-d, but those who love Him, will be as the sun, rising in its might...”

Chanah, the mother of “Shmuel HaNavi,” Samuel the Prophet, whose story appears in I Samuel (1-2:11), prays for a son with such intention and devotion that many of the Laws of Prayer are derived from her behavior. When HaShem answers her prayers, she responds with another immortal song of gratitude and prophecy. The entire prayer of Chanah is also interpreted as a prophecy concerning Sancheriv, Nevuchadnezzar and Haman (Yalkut Shimoni, Shmuel).

Avigayil, the wife of Naval, who intercepts (with a load of provisions) David and his band of warriors who are on their way to kill her husband and his shepherds, because Naval has insulted David and denied him any provisions, blesses David and prophecies concerning him (I Samuel 25:28-29), “For the L-rd will certainly make my lord a sure house; because my lord fights the battles of the L-rd, and evil has not been found in you all of your days. Though a man rises to pursue you, and to seek your soul, yet the soul of my lord is bound in the bond of life with the L-rd your G-d, and the souls of your enemies shall He sling out, as out of the hollow of a sling...”

Chuldah the Prophetess, who appears in II Kings (22:14-20), identifies the holy manuscript that had been found in the Temple as the warnings of HaShem to the City of Yerushalayim that it faces destruction for its sins, but that Yoshiyahu the king will be spared because of his repentance. Chazal identify Chuldah as one of the three prophets of the generation, who prophesied to the women, as Miriam had sung to the women, and as the Midrash says concerning Avraham and Sarah, regarding the reference “...and the souls that they made in Charan” (Bereshis 12:5); namely, that Avraham would preach to the men and Sarah would preach to the women.

Queen Esther, the Prophetess, for whom the Megilah is named, of course needs no introduction, nor do her deeds require elaboration. The Sages (Megilah 14a) interpret the reference “And Esther put on her royal apparel” (Megilat Esther 5:1), as meaning that she clothed herself with the spirit of prophecy.

These seven great women, who as bearers of life, had keen senses of human nature as well as an inexhaustible reservoir of love for their children and their people, were rewarded by HaShem with the gift of prophecy.

*L'Ilyu Nishmas beni, Aharon Baruch Mordechai
ben Pinchas Menachem*