

BAIS TORAH BULLETIN

פרשת בא

January 27, 2023

Candle lighting 4:48 הדלקת נרות

ה' שבט תשפ"ג

ערב שבת פרשת בא

Candle Lighting..... 4:48 p.m.
Mincha..... 4:55 p.m.
Shkiah 5:06 p.m.

שבת פרשת בא

Daf Yomi 8:00 a.m.
Shacharis 8:45 a.m.
Sof Zman K'Shema ... 9:40 a.m.
No Halacha Shiur
Mincha..... 4:45 p.m.
Ma'ariv..... 5:49 p.m.
Shabbos ends 5:57 p.m.

Weekday Schedule

Shacharis
Zoom #790 613 352
Sunday 7:45 a.m.
Mon, Thurs 6:20, 7:45 a.m.
Tu, Wed, Fri 6:25, 7:45 a.m.

Mincha-Ma'ariv
Zoom #790 613 352
Sunday to Thurs..... 5:00 p.m.

Rabbi Fein's Daf Yomi
Sunday6:25 a.m.
Monday - Friday.....5:25 a.m.

Rabbi Gottlieb's Gemara Shiur
Zoom #721 128 697
Sunday8:30 a.m.

Rabbi Gottlieb's Daf Yomi
Zoom #266 109 506
Sun to Fri.....7:00 a.m.

ערב שבת פרשת בשלח

Candle lighting..... 4:57 p.m.
Mincha..... 5:05 p.m.

parshas hashavua

Reparations

by Rabbi Yisroel Gottlieb



In 2020, the city of San Francisco's commission on human rights authorized the San Francisco African American Reparations Advisory Committee, charging them to develop a plan to address "the institutional, city-sanctioned harm that has been inflicted upon African American communities."

(continued on next page)

what's new

There will not be a **Halacha Shiur** this Shabbos afternoon.

Enjoy pizza and prizes when **Avos U'Banim** meets Motzoei Shabbos at 7:00 p.m. This week's sponsors are David and Regina Abramczik. Contact Amy Gottlieb at (845) 357-3913 or mrsagottlieb@gmail.com to be listed as a supporter. The cost is \$60.

Shalosh seudos last Shabbos was sponsored by Ron Loewenstein. This week's **Daf Yomi** was sponsored by Felise Katz in memory of her mother, Tova bas Yitzchok and Steve and Jackie Fessel in memory of Steve's aunt, Esther Malka Bas Avigdor. To dedicate a shiur, kiddush or shalosh seudos, contact Jack Gross at (646) 450-7616 or the office at (845) 352-1343 or baistorah@gmail.com.

The Rabbi will give the **Navi shiur** this week at 8:00 p.m. in the shul's multi-purpose room. The shiur is also streamed live on Zoom at ID #590-354-028, password Bais. All are invited to attend.

There will be **matzah baking** this year for men on Sunday, February 19th in the New Square Matzo factory. To order, e-mail sandy at eyintova@gmail.com or send a text to (845) 304-8884.

Bais Torah streams the TCN shiurim by **Rabbi Frand** online Thursdays at 9:00 p.m. **Rabbi Reisman's** shiurim will be shown Motzoei Shabbos at 7:30 p.m. in the Simcha Room. Anyone interested in receiving the shiurim can be a sponsor or a master sponsor. Please contact Sandy Lieder at eyintova@gmail.com for details.

This month's **Ner LaMaor** was sponsored by Peter and Felise Katz in memory of Thea Loeser, Tova bas Yitzchak.

Coming soon to your Inbox: information about this year's **Mishloach Manos** project.

mazel tov

Ronnie and Jennifer Herrmann on the birth of a great-granddaughter, born to their grandchildren, Chaya & Moshe Fabbi of Passaic. Mazel tov to the grandparents, Shira & Doron Goldschmidt.

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

nichum aveilim

Harvey and Joan Newman on the petirah of their son, Yosef Newman.

Refuah Shelaima

Rosenwasser daughter
רבקה נעמי בת שולמית חנה
Kate Tannenbaum's grandson
יהונתן משה בן דבורה טובה
Andy Yurowitz
אליהו זבי בן חנה
Goldress grandson
אילן רפאל בן טובה רבקה

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, 10:00-1:00
baistorah@gmail.com

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

Shalosh Seudos Reservations
Jack Gross (646) 450-7616

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

Friday Night Mikva
(845) 425-6101

Shul Bulletin
Send your announcements to
baistorahbulletin@gmail.com

Reparations (*continued from previous page*)

The committee returned a draft proposal to the San Francisco Board of Supervisors recommending, among other things, a one-time \$5 million payment for all city residents descended from any person who was enslaved prior to 1865. The committee's report also suggested that the city should supplement for 250 years the income of lower-income households to match the area's median income, currently \$97,000 per year.

The Board of Supervisors is not bound by the committee's recommendations, and they may choose to adopt, amend or reject the proposal. They would be wise to reject. San Francisco, as you are aware, is in California, never a slave state, and the city currently faces a \$728 million deficit over the next two fiscal years before any reparations proposals are adopted.

The real problem with these pie-in-the-sky reparations proposals is not the unstoppable floodgates they will open, nor is it the fiscal carnage they will wreak on municipalities. The real harm is to the very descendants of slaves whom they are trying to help.

As many from the Black community have commented, financial compensation is not only not a step towards healing for harms of the past, it is a step backwards, forever defining their community as hapless victims and keeping them tethered to the misery and limitations of their past. Floating plans for grandiose compensation packages and long-term guaranteed minimal income robs the black community of the spirit of independence, entrepreneurship, and ambition necessary for the community to thrive.

The long-running conversation regarding reparations highlights the real challenge in rescuing a nation from slavery to freedom. Unbinding the fetters of physical bondage is the easy part. Breaking the people's minds and hearts free of their captors and their ordeal is far more challenging. Victims of tyranny, oppression, and involuntary servitude may be so consumed by thoughts of retribution and compensation that they are unable to move forward to liberty and freedom.

Witnessing a nation struggle to find its footing in the aftermath of captivity and bondage helps to frame the psychological brilliance of *yetzias mitzrayim*. G-d wanted not to simply take the Jews out of Egypt, but to take Egypt out of the hearts and minds of the Jews. They needed not just to leave the land of Egypt, but to move on, looking forward and not looking back.

The systematic dismantling of the Egyptian nation through the ten plagues quenched the nation's thirst for retribution and revenge. They could walk out satisfied that their captors had paid the price. There would be no talk that the wealth of this nation was built on the backs of their Israelite slaves, for they left behind a country in tatters.

They would also exit the country carrying much of the wealth of that shattered nation on their backs and on the backs of their donkeys. There would be no future discussion by descendants of slaveholders or their ideological heirs compensating the offspring of former slaves. Their bill was paid in full. They could make a clean break. They could be free.

This was the promise made to Avraham at the original covenant. The children shall be enslaved, but the nation of their torment will be judged, and those children will leave with great wealth. The judging of their oppressors is not about revenge, and the wealth with which they will leave is not about riches. It is G-d's promise to Avraham: Your children will be truly free, their bodies out of Egypt and the Egyptians out of their minds and their thoughts. That is the story told in these *parshios* of redemption.

Good Shabbos.

“...Upon the Lintel and the Two Doorposts ...” Shemos (12:22)



Throughout the preceding nine plagues, the Jewish People were completely passive; the only active human participants in the drama on the side of Israel were Moshe and Aharon, Hashem’s designated representatives.

However, on the eve of their Exodus from Egypt, they are commanded “Withdraw and take for yourselves” (Shemos 12:21) the lamb, the god of the Egyptians, to slaughter it, eat it with their families, and smear its blood on their door-posts, *mezuzos*, and upon their lintels, *mashkof*. What is the significance of these acts, how did they protect the Jewish People from the Tenth Plague, Makas Bechoros, the Plague of the First-Born, and why were they necessary ingredients for Jewish salvation?

Among the opinions cited by Rav Yissachar Yaakovson, in his work, *Binah BaMikra*, regarding this question, are the following:

According to the Midrash *Mechilta*, the purpose was to raise the Jewish People to the level of true Teshuvah, as Rabbi Yosi HaGelili says regarding the verse, “Withdraw and take,” “Withdraw from the idol worship to which you have become attached and cleave unto the Divine Commandments.”

The fact that the Jewish People were involved in idol worship is clear from the Midrash which speaks of the Heavenly Representative of Egypt complaining when Hashem is about to restore the Red Sea to full strength, thus drowning the Egyptians, “But these and those are idol worshippers!” It is also hinted at by the approximation that only about twenty percent of the Jews left Egypt and made specific by Yechezkel when he berates the People for continuing to hold onto the idol worshipping practices of ancient Egypt.

Despite the fact that the normal reaction of the Egyptians to seeing the blood of their idol being smeared on doorposts could have been expected to be deadly violence (imagine doing that in India even today to the cow) the *Ktav V’Kabbalah* writes, “Despite all of this, they chose to do the will of their Creator, and by this demonstrated a wondrous sign of full repentance.”

The Abarbanel and the Akeidas Yitzchak both emphasize the public protest aspect, the demonstration against and condemnation of the Egyptian Religion, which was expressed in “the blood of the sheep-god crying out from every door and doorpost.” Not only was the Jew raising himself above the level of idol worship, but he was shouting “False!” for all to hear, especially the Egyptians, to the religion and culture that had subdued his People for so long.

Rabbi S. R. Hirsch, with some nuances added by Dr. Nechama Leibowitz, focuses on the expression, “In one household shall it be eaten...” (Shemos 12:46) whereby the Jews of Egypt were required to eat their Korban Pesach, and their descendants after them throughout the ages were required to celebrate their Sedarim, in the context of a family grouping. The living cell in Jewish life was always seen to be the family and the home. And just as the physical *bayis*, the home, is protected by its wall and ceiling from the elements and from physical pressure, so is the spiritual *bayis* protected from assimilation, by the Torah and its Mitzvos, as symbolized by the *Mezuzah* and the *Mashkof*, the door post and the lintel.

*L’Iluy Nishmas beni, Aharon Baruch Mordechai
ben Pinchas Menachem*