



BAIS TORAH BULLETIN



February 3, 2023

פרשת בשלח • שבת שירה
הדלקת נרות 4:57

י"ב שבט תשפ"ג

ערב שבת פרשת בשלח

Candle Lighting..... 4:57 p.m.
Mincha..... 5:05 p.m.
Shkiah 5:15 p.m.

שבת פרשת בשלח

Daf Yomi 8:00 a.m.
Shacharis 8:45 a.m.
Sof Zman K'Shema... 9:37 a.m.
Halacha Shiur..... 4:10 p.m.
Mincha..... 4:55 p.m.
Ma'ariv..... 5:58 p.m.
Shabbos ends 6:06 p.m.

Weekly Schedule

TU B'SHVAT MONDAY

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..... 5:05 p.m.

Rabbi Fein's Daf Yomi

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

Rabbi Gottlieb's Gemara Shiur

Zoom #721 128 697

Sunday 8:30 a.m.

Rabbi Gottlieb's Daf Yomi

Zoom #266 109 506

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

ערב שבת פרשת יתרו

Candle lighting..... 5:06 p.m.
Mincha..... 5:15 p.m.

parshas hashavua

The Birds by Rabbi Yisroel Gottlieb



There exists a centuries-old custom on Shabbos Beshalach to spread wheat kernels or other seeds for the birds. The origins of the practice are somewhat opaque, leaving the door open for a plethora of perspectives and interpretations.

Some contend that the birds sang along with the Song of the Sea,
(continued on next page)

what's new

Rabbi Gottlieb will give his **Halacha Shiur** this Shabbos afternoon at 4:10 p.m. The topic will be "What's the Deal with *Tu B'Shvat?* *Halacha, Minhag, and Popular Custom.*" Been wondering about a topic or issue? Click the link to submit topics for discussion: <https://forms.gle/4HHwX8s9MJ2x6AvXA>.

Enjoy pizza and prizes when **Avos U'Banim** meets Motzoei Shabbos at 7:15 p.m. This week's sponsors are David and Ruth Lehmann in memory of their fathers, Hachover Uri Shalom ben Hachover Dovid Halevi and Yehuda ben Eliezer. Contact Amy Gottlieb at (845) 357-3913 or mrsagottlieb@gmail.com to be listed as a supporter. The cost is \$60.

Daf Yomi last Shabbos was sponsored by Shifra Horowitz in memory of her father, Chaim ben Yosef. 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.

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 8:00 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.

Purim arrives in just a month. Please sponsor (\$150) or participate (\$100) in our annual **Shalach Manos** fundraiser. Contact Miriam (845.893.4983) or Sandy (845.304.8884) by text or phone for details. Request a form by sending an email to Miriam.CBT.mm@gmail.com Deadline: Sunday, February 12..

mazel tov

Ed and Ruth Levi on the engagement of their grandson, Shimon, son of Eli and Debby Mayerfeld, to Chaya Rivka Apt.

Jay and Hinda Kimmel upon the birth of a great-grandson in Israel to Raanan and Milka Kimmel. Mazel tov to the parents, Shlomo and Jacqui Kimmel.

Saul and Phyllis Siegel on the birth of a great-grandson, Eitan Zev, to Ilan and Ayelet Fleisher, children of David and Sharon Berger.

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

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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

The Birds (*continued from previous page*)

and our food-gift to them is an eternal expression of gratitude. Others see the birds in a different context in the *parsha*, their having foiled the plans of Dasan and Aviram, eating the *mon* the two had left out in their failed attempt to discredit Moshe. Perhaps, the most insightful perspective is one credited to the Chasam Sofer who also links the custom to the *mon*, but for a very different reason.

To loosely paraphrase the Chasam Sofer: No one has ever seen a bird punch the clock. No bird has ever been called away from his weekend relaxation by an over-anxious and overeager boss, and no bird has ever waited in a long line at the supermarket. Birds are consistently and unfailingly provided for directly by their Creator, a point we are prompted to ponder when putting out food for those birds this Shabbos.

What conclusions do we reach in considering the birds and their ready food?

As the Chasam Sofer notes, G-d created all forms of life in support of man who, in turn, will serve G-d. If the supporting cast is sustained directly by G-d Himself, how much more so must the primary actors be sustained directly as well? The lesson is essentially that of the *mon*: G-d is the true provider of life and sustenance. Faith is of greater value than effort in the pursuit of that sustenance.

That same idea is echoed by the Pnei Yehoshua in his commentary to *maseches* Brachos. The *gemara* informs that one who recites *ashrei* thrice daily is guaranteed a portion in the world to come. It is not magic, but logic, as the Pnei Yehoshua explains. In *ashrei*, we declare "You open Your hands and satisfy the needs of all living things," prompting us to contemplate how G-d supplies the needs of all those living things to support us in serving Him. In setting out for each day's work, we are reminded of the true source of our sustenance and are thus reminded to redirect our focus to what is truly important.

This idea, in the perspective of the *misha berurah*, underlies the true value of reciting the *parshas hamon*, a practice recommended by the Tur to be done daily (Tuesday, *parshas Beshalach* is of relatively recent and obscure vintage). Reciting the *parsha* is a reminder that the same G-d who rained down manna from heaven each day has it well within His grasp to ensure all your needs will be met. Reciting the *parshas hamon* will not make you wealthy by bringing you riches. It will make you wealthy by reducing your wants and desires, the drive for riches supplanted by the comfortable contentment of faith.

This week's *parsha* tells two stories of miraculous intervention by G-d on behalf of the Jewish People. The first is the story of the splitting of the sea, a one-time up-ending of the laws of physics in an open miracle to save the nascent nation. The second, though, is the narrative of The G-d who provides sustenance for each individual according to his needs, a miracle, the Talmud tells us, no less than that of the sea splitting in two. But, that miracle is not a one-and-done. The miracle of our sustenance and support is continuous and constant, even if not as blatantly obvious as the manna that rained down in the desert.

Each Shabbos, when we take our two breads, we are reminded that, in essence, all our bread is simply manna from Heaven, cleverly disguised in the cloak of nature. This week, the birds remind us, as well, that our bread of the earth is, in fact, really the bread of the heavens.

Good Shabbos.

“Shabbos Shira - The Place of Song in Judaism”



This Shabbos, on which Parshas Beshalach is read, is called Shabbos Shira, The Shabbos of Song. The obvious reason for this is that the parsha contains a sublime Song of Joy and Gratitude, the Shiras HaYam, the Song of the Sea, in which the men of Israel, led by their great leader,

Moshe, and the women of Israel, with timbrel and dance, led by Moshe's sister, Miriam, recite the Great Song of Faith:

I sing to HaShem, for He is infinitely great...
This is my G-d, and I will build a Sanctuary for Him;
The G-d of my father, and I will exalt Him...

Who is like You among the mighty in holiness, too
awesome for praise, Doer of wonders!...

You will bring them and implant them on the Mount
of Your Heritage...

HaShem shall reign for all Eternity

The greatest musician in the history of the Jewish People was David HaMelech. He composed the majority of Sefer Tehilim, the Book of Psalms, the lyrics of which praise G-d for the awesome beauty of nature, and as the Supreme Judge of the World, Who provided its moral compass. But not only did David master the above aspects of music, to the point that he was called the *Ne'im Zemiros Yisrael*, The Great Singer of Israel, but he was also able to use instrument and voice to calm the spirit of the depressed, such as Shaul HaMelech.

The Talmud in Maseches Arachin (10a-12a), deals with various aspects of music:

- Regarding instrumental music, the Talmud asks, which facet is the most basic, the singing voice, a direct creation of G-d, with infinitely varied forms, capable of expressing and eliciting emotion – or is it the instrument itself, as the Torah praises inventors and innovators in (Bereshis 4:21), “The name of his brother was Yuval; he was the first of all who play the harp and the flute.” He paved the way for the great achievements of Mozart and Beethoven, Yitzchak Perlman and the great symphony orchestras.

- “Lack of Song (by the Leviim) invalidates the sacrifice.” That is the opinion of Rabbi Meir. But the Sages say that it does not. What is Rabbi Meir's opinion based on? The Talmud answers that it is based on the verse, “For I have given the Leviim to Aharon and to his sons, from the midst of the Children of Israel and to effect Atonement for the Children of Israel.” (Bamidbar 8:19) Just as Atonement is a necessary component of a sacrifice, so is Song a necessary component of the sacrifice.

- “Rav Yehudah said in the name of Shmuel, “ ‘How do we know that Song is a necessary component of the Temple Service?’ It is based on the verse, (Devarim 18:7), ‘And let him serve in the Name of HaShem his G-d’ – What Service can be said to be based on the Divine Name? I would say that it is Song.”

- Rav Masna said that the source is the verse, (Devarim 28:47), “Because you did not serve HaShem with joy and with goodness of heart.” What aspect of Divine Service reflects joyfulness of heart? I would say that it is Song.”

A delight on Shabbos are the Shabbos Zemiros, the Shabbos Table Songs. One of the lesser known of the Zemiros, probably because we are more familiar with it as the *Shir HaYichud*, “the Song Celebrating the Unity of HaShem, associated with the Day of Shabbos, is the Song which begins:

On the Seventh Day You Rested;

Therefore it was the Day of Shabbos which You Blessed.

A stanza which appears in the middle of the Song is:

And the House of Levi sang Songs of Praise;
To You they pledged Love, even Song;
The House of Israel, and those who fear HaShem,
Will Give Honor and Gratitude to Your Name, HaShem

And the Song concludes:

And I, while I live, will sing Praise to my Creator; and
I will Bless Him as long as I Exist;

May the Name of HaShem be Blessed from Eternity
to Eternity!

One of the joyous Songs sung on the day that a Jewish baby boy is given his Bris Milah, circumcision begins as follows:

On the Day that the deep seabed turned to dry land,
The Redeemed sang a New Song

and concludes:

Friends elevated You, and with Song did they approach You –

Who is like You, O HaShem, among the mighty?
In the merit of the Fathers, save the Sons,
And bring Redemption to their descendants.

In these examples we see the importance of song as a part of our worship to Hashem.

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