



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

ו שבת התשפ"ב

שבת פרשת בא

Shabbat Parshat Bo

January 7-8, 2022 / 5782

Please print this bulletin before Shabbat.

**Chazan Sheini**  
**Rev. Amiel Bender**

**Rabbi**  
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## SHABBAT SHALOM • שבת שלום

### Shabbat Parshat Bo

*Haftara: Yirmiyahu 46:13 - 46:28*

*Due to current government pandemic restrictions, the TBDJ building is closed until further notice. Please watch for community email messages providing details regarding services and programs that will be available on Zoom in the coming weeks.*

#### Friday, January 7

2:15pm Daf Yomi on Zoom

3:32pm Plag Hamincha

4:10pm Candle Lighting

4:28pm Sh'kiah

#### Shabbat, January 8 / 6 Shvat

9:48am Sof Zman Kriyat Sh'ma

3:33pm Plag Hamincha

4:29pm Sh'kiah

5:18pm Havdala

6:10pm Musical Havdala on Facebook  
with Rev. Amiel Bender

6:30pm Daf Yomi on Zoom

**Candle Lighting on Friday, January 14 is  
at 4:18pm.**

### COMMUNITY NEWS

Mazal Tov to **Reuben Dubrofsky, Dorothy & Allan Korzinstone** and **Karen & Lionel Dubrofsky** and their families on the birth of great grandson and grandson Ethan Dubrofsky on Monday, December 27, 2021. Proud parents are Elana & Andrew Dubrofsky. Sharing in their simcha are Ethan's sister Maya, his maternal grandparents Sarah Rutman and Peter Kohn, great grandparents Miriam & Salek Rutman and many delighted aunts, uncles and cousins. Lovingly remembered at this time is Ethan's great grandmother Frances Dubrofsky z"l.

Condolences to **Michelle & Josh Hasen** and their families on the loss of Michelle's beloved grandmother Shirley Grief Kuchinsky z"l who passed away on Erev Shabbat, December 31. Funeral was held on Sunday, January 2.

Condolences to **Louis Pinsky** and his family on the loss of his beloved sister Gracie Pinsky Engler z"l who passed away on Sunday, January 2. Funeral was held on Tuesday, January 4th.

### THANK YOU TO THE FOLLOWING SPONSORS

This Shabbat Bulletin is sponsored by **Chaviva & Brian Smith** in memory of Chaviva's beloved father Henry Goldhaar z"l (Yechiel Chaim ben Yekuti'el Zisman v'Golda - 27 Tevet).

The Rosh Chodesh Shvat Program for Women on Wednesday, January 12 is sponsored by **Sari Newman** and family in memory of beloved father, grandfather and great grandfather Lou Stern z"l (Elazar Gedalia ben Yechiel - 1 Shvat).

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### UPCOMING SHIURIM AND PROGRAMS ON ZOOM

Monday, 01/10, 10:00am ..... *Tehilim Class for Women* with Rifki Freundlich

Tuesday, 01/11, 12:00pm ..... *Lunchtime Halacha Shiur* with the Rabbi

Wednesday, 01/12, 12:15pm ..... *Wednesday Parsha Shiur* with the Rabbi

Wednesday, 01/12, 8:00pm ..... *Rosh Chodesh Shvat / Tu B'Shvat Program for Women*  
- with Rifki Freundlich

Thursday, 01/13, 12:30pm ..... *Parsha Shiur for Women* with Rifki Freundlich

Monday, 01/17, 7:45pm ..... *Jewish History Lecture* with the Rabbi

## Bo - Come, I Am With You

וַיֹּאמֶר ה' אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה

**Hashem said to Moshe: Come to Pharaoh**

Exodus 10:1

Following the first seven plagues that Hashem cast upon Pharaoh, his land and his people, Hashem sends Moshe Rabeinu to the Egyptian king to warn him that Hashem's punishments will continue unless the oppression of the Israelites is stopped and the people are set free.

Rabbi Baruch Ashlag ז"ל (1907-1991) cites the Zohar's question: Why does the verse say "come" to Pharaoh? As Hashem is sending Moshe Rabeinu to Pharaoh the verse should say לך - *go to Pharaoh!* The Rabbi writes that there is a difference between לך - *go* and בא - *come*. "Go" means that you are going alone, while "come" means that you are going together. From this we understand that Hashem was with Moshe as he approached Pharaoh before the onset of the last three plagues that Hashem was to inflict upon Egypt, plagues that are accounted for in our Torah portion of Bo.

Hashem saw that Moshe was apprehensive about going to Pharaoh, a powerful monarch who was unapproachable even by his own high ranked Egyptian leaders as well. Indeed Rabbi Chanoch Tzvi, the Rabbi of Bendin ז"ל (1870-1935), echoes this idea - quoting his wife Feiga's answer to the above question. It is as if Hashem is calming and encouraging Moshe before this difficult visit to Pharaoh by saying: *Come with me and together we will approach Pharaoh.*

Along the same lines, Rabbi Menachem Mendl of Kotzk (1787-1859) writes that Hashem was in effect saying to Moshe: *Come with me to Pharaoh and I shall be with you.* Moshe had good reason to be apprehensive because Hashem's campaign against Pharaoh was about to go into high gear. Pharaoh's anger must have reached the boiling point as his nation and country were relentlessly ravaged by Hashem's first seven plagues.

The word "bo" teaches us that, not only was Hashem with Moshe as he was on the way to Pharaoh, Hashem the Omnipresent was also waiting for Moshe before his arrival at the palace. Hashem was extending a safeguarding and reassuring invitation, telling Moshe: *I will be with you on the way to Pharaoh but I am also speaking to you from Pharaoh's palace as well - come and join me there where I am waiting to be with you and to protect you.*

There is a story about the Chassid R' Motel of Kelshin, a recognized businessman who lived in Warsaw over two hundred years ago. Rabbi Yitzchak of Vorki sent him on an important mission to a high ranked government minister in an attempt to dissuade the government from burning the eminent and most widely accepted code of Jewish law ever written - the *Shulchan Aruch Choshen Mishpat*. The government wanted to stress that the Jews had to recognize and observe the governing rules of the land and not go by their Jewish laws.

R' Motel expressed his trepidation about approaching the high ranked official: *He is a person who is consumed by anger and he threatens to shoot people with his rifle when*

*they come to him with their requests.*

Rabbi Yitzchak encouraged R' Motel: *Hashem said to Moshe 'come to Pharaoh,' not 'go to Pharaoh' because Moshe was afraid of Pharaoh and Hashem told Moshe that they would go together to Pharaoh.* Rabbi Yitzchak then said to R' Motel in Yiddish: *Kum tzu Pharaoh.* R' Motel happily went about his mission and the minister granted his request, aborting the decree to burn the books.

Rabbi Ari Kahn writes in the name of Rabbi Yosef Dov Soloveitchik (1903-1993) that the word "bo" is used when we ask someone to come closer. Inviting someone to come to or to come along is a reassuring invitation where in any given situation the person accepting this gesture comes closer to the inviting source. It is an encouraging gesture which radiates welcome, companionship, good will, interest and care in the invitee and more. Receiving invitations gives us a good feeling and, upon our responding to and accepting the invitations and positive gestures made towards us, we are initiated into a comfort zone - a safety net of sorts where we are together and not alone.

Rearranging the letters of the short word בא - *come*, we get the word אב - *father*. A father is someone who protects his offspring. Hashem is our Father in heaven. When Hashem says to Moshe that He will be with him when he approaches Pharaoh, Moshe understands that he will have the ultimate divine protection and that Hashem will be with him and watch over him in the face of the danger of Pharaoh's wrath.

One can safely assume that Pharaoh realized that while his country and people were smitten with the harsh plagues, Moshe's people - Bnei Yisrael - were safe in a protected "non-smoting section" (thank you Brian Torobin for this gem!). It is logical and understandable that Moshe needed the support and comfort of Hashem's divine and fatherly companionship for this encounter with Pharaoh, since this meeting was to take place before Hashem's final series of plagues upon Pharaoh and his nation - plagues that will lead up to a terrifying climax.

While the accounts of the first seven plagues of Egypt are detailed in last week's Torah reading of Parashat Va'eira, Parashat Bo brings us the final three plagues. Torah sages reflect on the division of the plagues and their placement in the Torah. The question arises: Why were the accounts of the ten plagues divided into two Torah portions?

Commentary suggests that the seventh plague of hail was a turning point in Hashem's strict disciplinary smiting of Egypt since it was the first one whereby Hashem - through Moshe - gave Pharaoh three choices: let B'nei Israel leave or fully suffer the plague or partially suffer the plague - save your fieldworkers and animals by bringing them indoors away from the hail. (Exodus 9:19)

In prior plagues, only the first two choices were given. Sometimes the first choice was implicit. For the seventh plague however, a clear choice on severity was provided to Pharaoh. The response to the options were as follows: *Those servants of Pharaoh who feared Hashem brought in their fieldworkers and animals from the fields. Those that did not directly enabled the death of their fieldworkers and animals by leaving them in the field.* (Exodus 9:20-21).



While some of Pharaoh's servants recognized Hashem and saved their people, Pharaoh himself willfully sacrificed his field workers and animals in his denial of Hashem. Pharaoh was beyond redemption as he felt no connection or concern for his field workers and animals. The seventh plague enables Pharaoh to clearly show that he was not the G-d of his people - for he would have saved them if that was so. Rather, he was only concerned for himself and his dynasty. So the portion of Va'eira ends after the seventh plague and the stage is set for the last three plagues in Parashat Bo which bring around the Pharaoh's final surrender.

The Ba'al HaTurim (1269-1343) teaches that, after the plague of hail, the Jewish nation no longer suffered from the burdens of Egyptian oppression. There would therefore be a clear distinction between the first seven plagues and the last three, which may explain why the plagues are separated into groups of seven and three over two Torah portions.

Abarbanel (1437-1508) discusses this and gives two reasons why the plagues were split in this manner. He writes that the eighth plague of locusts was chosen to begin Parashat Bo because it was at this point in time that Pharaoh began to fear the plagues and negotiate with Moshe before the plague started. He further writes that the last three plagues took place in the dark. In the eighth plague locusts covered the surface of the entire land and the land was darkened (Exodus 10:15) with their sheer mass. The ninth plague of darkness does not need much elaboration: ... there was a thick darkness throughout the land of Egypt (Exodus 10:22). The tenth plague of the smiting of the firstborn took place in the darkness of night at exactly midnight - although it would have been full moon, so it probably wasn't completely dark.

Turning to the present day and the current worldwide pandemic, we have so far endured twenty-two months of social isolation which has restricted our togetherness, our offering invitations and accepting invitations, our physical companionships and much more. We are in the midst of the third imposed lockdown of houses of worship in which we are denied access to davening in the warmth - not a pun in cold January - of our beloved shul

Last Friday evening, a few hours before the present lockdown was imposed, we davened Kabbalat Shabbat and Maariv in the Main Sanctuary with great ruach and singing. The next morning, fourteen of us gathered in the parking lot for abridged Shacharit and Musaf prayers without Torah reading. We were together again in the parking lot on Shabbos afternoon for Mincha and Maariv prayers. I applaud the few minyan seekers who came out to the parking lot on Sunday morning, braving light snow and -8°C weather conditions. The Minyan didn't happen but we stayed to daven together.

At this point in time, we have been locked out of our sanctified and precious shul three times in the past twenty-two months: March to November 2020, January 2021, and now, January 2022. Throughout these periods we have heeded Hashem's word: *Come! I am still with you! You can come and daven with me in alternate ways!*

And we have heeded the call with prayers on Zoom at TBDJ and across North America, with parking lot prayers under tents and under the open skies, with private backyard minyanim and more. Everywhere that we have davened, as groups and as individuals, we have felt the warmth of Hashem's commitment to be with us through these difficult times. Hashem is beckoning to us: *בא come... I am with you... Everywhere that you daven is a מקדש מעט - a small sanctuary. From wherever you can access holiness, I am there for you to come to...*

A North American community leader wrote the following words in September 2020, six months into the present pandemic, with respect to Zoom davening and establishing our own small sanctuaries. These words apply to anyone who has been forced to daven outside and away from our shul:

*These past six months, many of us have spent more time in our homes than ever before. ...that's where we've been praying too. We have been davening together... even though we're in different physical locations. We have truly transcended space. We have created Kedushah - holiness -, each of us in our Mikdeshei Me'at, our individual miniature sanctuaries, and we've been sharing that Kedushah with one another.*

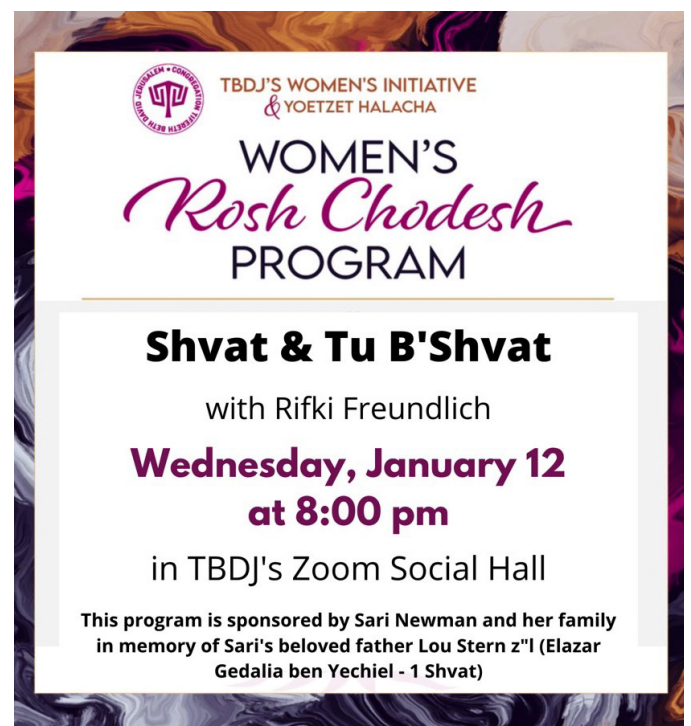
Bo - it is Hashem's invitation, and our call to each other, to be together in Kedusha, in holiness, in any which way, be it in or outside our shul as we continue to negotiate the times that we live in.

Shabbat Shalom,

*Rev. Amiel*

These words of Torah are dedicated in memory of my beloved mechutan – Michael מיכאל מאיר Gottesman z"l, who was taken from us too soon as he returned his precious and holy neshama to our Creator this past Thursday, 4 Shvat 5782

יהי זכרו ברוך - May his memory be a blessing and an inspiration for all



The poster features a decorative border with a marbled pattern in shades of purple, blue, and gold. At the top left is the TBDJ logo, a circular emblem with a menorah and the text 'TBDJ' and 'תבד"י'. To its right, the text 'TBDJ'S WOMEN'S INITIATIVE & YOETZET HALACHA' is written in a serif font. Below this, the words 'WOMEN'S Rosh Chodesh PROGRAM' are displayed, with 'Rosh Chodesh' in a large, elegant script font. A horizontal line separates this from the event details. The event title 'Shvat & Tu B'Shvat' is in a bold, sans-serif font, followed by 'with Rifki Freundlich' in a smaller font. The date and time 'Wednesday, January 12 at 8:00 pm' are prominently displayed in a large, bold font. Below this, the location 'in TBDJ's Zoom Social Hall' is written. At the bottom, a small text box contains the sponsorship information: 'This program is sponsored by Sari Newman and her family in memory of Sari's beloved father Lou Stern z"l (Elazar Gedalia ben Yechiel - 1 Shvat)'.



WOMEN'S INITIATIVE  
& YOETZET HALACHA

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## Thoughts on the Parsha

with Rebbetzin  
Rifki Freundlich

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