

BAIS TORAH BULLETIN

פרשת חקת-פרקי אבות פרק ה'
הדלקת נרות 7:20

June 30, 2017

ו' תמוז תשע"ז

ערב שבת פרשת חקת

Mincha 7:00
Candle lighting (early) 7:20
Candle lighting (actual) 8:15
Shkiah 8:33

שבת פרשת חקת

Hashkama 7:30
Daf Yomi 8:00
Shacharis 8:45
Sof Zman K" S 9:11
Pirkei avos 6:25
Halacha Shiur 7:15
Mincha 8:00
Shkiah 8:33
Maariv 9:16
Shabbos Ends 9:23

Weekday Schedule:

Week of 7/2-7/7

Shacharis

Sun, Tues 7:45
Mon., Thurs 6:20, 7:45
Weds, Fri 6:30, 7:45

MINCHA-MAARIV

Sun-Thurs 8:20 PM

NEXT WEEK

שבת פרשת בלק

Mincha 7:00
Candle lighting (early) 7:20
Candle lighting (actual) 8:13
Shkiah 8:31

WHAT'S NEW

This week's Kiddush is available for sponsorship

סעודה שלישית is sponsored by David Abramczik commemorating the yartzheit of his father HaChaver Yosef ben Shimon

Rabbi Gottlieb continues his **summer Halacha series**. This week's topic: "**What's With the New Line in the Bulletin: When Does Shabbos Really End?**"

The **TCN shiurim at Bais Torah**: Rabbi Frand's shiur is Thursday night at 9PM.

Special Video Shiur by **Rabbi Eli Mansour This Motzaei Shabbos July 1st at 10:30 PM** in Simcha Room, The topic: **Techiyas Hamesim: Why is it a Fundamental Principle of Faith?**

Mishnayos Shiur: Half an hour before Mincha, Monday through Thursday, by Rabbi Josef Fischer in the Simcha Room. All are welcome to attend. This week's shiur is at 7:50.

Save the Date Shabbos Parshas Matos Masei July 22, 2017 for a Gala Kiddush sponsored by Yussie and Fayge Deutsch in honor of their upcoming Aliyah to Eretz Yisroel. You will want to be in shul to say goodbye to our longtime wonderful friends

MAZAL TOV

Asher and Sarah Yankovitch on the birth of a granddaughter, born to their children Mr. and Mrs. Yanky Yankovitch.

NICHUM AVEILIM

Judah and Suzette Munk on the petirah of their son, Nosson Shalom Munk..

Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Rosalie Kallner

שיינה רחל בת שרה הרול

Henry Shapiro-

חיים מאיר יחיאל בן מלכה לאה

Bob Schore -

חיים ראובן בן הענדל יהודית

Larry Seligson בן

אריה לייב בן רבקה

Larry Seligson's son-

רפאל אפרים בן סימא פריעדל

Manny Mayerfeld

מנחם בן קילה

פנחס ליאן בן ריזל

Ruth Malinowitz

רבקה בת פריידא

Andy Yurowitz

אליהו זבי בן חנה

Shira Steinberg

שירה רות בת שרה

Rechy Ortner's cousin

רחל ביילא בת גיטל

Goldress grandson

אילן רפאל בן טובה רבקה

Jennifer Herrman's mother

שרה צירלא בת יידי

BIKUR CHOLIM-

Please Call Before Visiting

Rosalie Kallner

Fountainview 356-2506

Tova Eizik 356-7981

Bob Schore 356-2512

Rebecca Tilson 369-9789

Hilde Zauderer 357 2556

SHIURIM

Women's Tehilim, I'zecher nishmas Feigel bas Menachem Mendel, meets **Shabbos** afternoon 45 minutes before the Halacha shiur

Sunday:

6:25 AM Daf Yomi

Rabbi Avromy Fein

8:30 AM Gemara Mischeches

Pesachim

Rabbi Yisroel Gottlieb

Mon-Friday

5:25 AM Daf Yomi I

Rabbi Avromy Fein

7:00 AM Daf Yomi II

Rabbi Yisroel Gottlieb

8:25 AM Chumash Shiur

Rabbi Yosef Fischer

9:45 AM Gemara Shiur

Rabbi Leibel Reznick

Wednesday

8:30 PM Navi Shiur

Rabbi Yisroel Gottlieb

Thursday

8:00 The Sandra Thurm Women's Mishna Class

Dr. Deborah Raice Fox

Parashas Chukas – The Human Being and the Rest of G-d's Creatures

Parashas Chukas opens with the וַיִּצְוֶה in the Divine decree of the Red Cow, which was burned and the ashes of which were combined with cedar wood, hyssop and crimson thread. Spring water was then put upon the aforementioned ingredients in a sacred vessel and sprinkled upon an individual who had become contaminated in order to restore him/her to their state of purity. This decree contains several paradoxes, among which is the following: its ashes provide purification, yet those who prepare it become contaminated! Regarding this, וַיִּשְׁלַח said, *"I said I would be wise, but the matter is far beyond me."* (Mishlei 7:23) The Midrash cites the verse, *"Who can draw a pure thing out of an impure one? Is it not the One G-d?"* (Iyov 14:4)

It seems that at the core of this riddle lies the relationship between the human being and the rest of G-d's creatures or, to narrow it down a bit, the rest of the animal kingdom. The vision of the Throne of HaShem found in the prophecy of Yechezkel pictures four faces on the "Chayos." There is a human face (of Yaakov Avinu) and a lion's face on the right side, and an ox's face and the face of an eagle (or a vulture, a bird which could use a nicer name) on the left. Each creature represents royalty in its class.

But we find the following job description for "Adam HaRishon," First Man, in Gan Eden. *"HaShem, the Almighty, had formed out of the ground every beast of the field and every bird of the sky, and brought them to Adam to see what he would call each one; and whatever Adam called each living creature, that remained its name."* (Bereshis 2:19) Adam thus displayed his superior intelligence with respect to the other living creatures, and his insight into their languages and the gifts that HaShem had bestowed upon each one of them. And He fulfilled His promise to the first couple, Adam and Chava, *"And the Almighty blessed them and the Almighty said to them, 'Be fruitful and multiply, fill the earth and subdue it and rule over the fish of the sea, the birds of the sky, and every living thing that moves on the earth.'"* (Bereshis 1:28)

Now, if Shlomo HaMelech couldn't figure out the rationale for the "Parah Aduma," it's absurd for me to say anything about it. But permit me to say a few words on the subject, although they probably bear little relevance to the subject matter. We find in Koheles, *"...G-d always seeks the pursued."* (Koheles 3:15) That clause has been used to explain why no predator is acceptable as a sacrifice, nor is any predator kosher. The cow, for example, is a totally non-aggressive animal, providing only its meat and milk (separately, of course) to humanity (or, at this point in history, to the Jewish People). This may be one of the reasons that it was chosen as the "Red Cow," the basic source of atonement and purification.

In his introduction to "Sefer VaYikra," the Ramban writes as follows: "This Book is the Law of the Priests and the Levites. In it G-d explains matters concerned with all the offerings and watching over the "Mishkan" (that it should not be defiled). This is because one Book (i.e. the Second Book of the Torah) was dedicated to the Egyptian Exile and the Redemption from it, and He completed it with an account of the building of the Tent of Meeting and the Glory of G-d which filled the "Mishkan;" therefore He now commanded Moses about the offerings and about watching over the "Mishkan," in order that the offerings should effect atonement for the Children of Israel, and that their sins should not bring about the removal of the Divine Glory..."

In his dispute with the Rambam (as the latter explained his opinion in the "Moreh Nevuchim," ("The Guide to the Perplexed") but not in the "Mishneh Torah"), concerning the reason for the Sin-Offering, the Ramban states his opinion: "It is far more fitting to accept the reason for the offering which scholars (the reference is to Rabbi Avraham Ibn Ezra) say, namely that since man's deeds are accomplished through thought, speech and action, therefore G-d commanded that when man sins and brings an offering, he should lay his hands upon it...He should confess his sin verbally in contrast to his evil speech, and he should burn the inwards and the kidneys of the offering in fire because they are the instruments of thought and desire in the human being. He should burn the legs of the offering since they correspond to the hands and feet of a person, which do all his work. He should sprinkle the blood upon the altar, which is analogous to the blood in his body. All these acts are performed in order that when they are done, a person should realize that he has sinned against his G-d with his body and his soul, and that "his" blood should really be spilled and "his" body burned, were it not for the loving-kindness of the Creator, Who took from him a substitute and a ransom, namely this offering; so that its blood should be in the place of his blood, its life in place of his life, and that the chief limbs of the offering should be in place of the chief parts of his body..."

' " L'Iluy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem

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