

BAIS TORAH BULLETIN

פרשת שמות
הדלקת נרות 4:24

January 5, 2018

י"ח טבת תשע"ח

ערב שבת פרשת שמות

Candle lighting	4:24
Mincha	4:30
Shkiah	4:42

שבת פרשת שמות

Hashkama	7:30
Daf Yomi	8:00
Shacharis	8:45
Sof Zman K"Sh	9:42
Halacha Shiur	3:30
Mincha	4:15
Shkiah	4:43
Maariv	5:25
Shabbos Ends	5:33

Weekday Schedule: Week of 1/7-1/12

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

MINCHA-MAARIV

Sun-Thurs	4:35 PM
Second Maariv	
Mon-Thurs	7:30PM

NEXT WEEK

שבת פרשת וארא

Candle lighting	4:31
Mincha	4:30
Shkiah	4:49

WHAT'S NEW

This week's Kiddush is available for sponsorship.

סעודה שלישית is co-sponsored by Jossi and Sandy Lieder commemorating the yartzheit of his father Avraham ben Yosef and by Pinchas and Miriam Frankel commemorating the yartzheit of his mother Devorah bas Pinchas

Rabbi Gottlieb's Shabbos afternoon Contemporary Halacha shiur continues the series on Kashrus. This week: **"Israel Kashrus: What To Look Out For"**

Please join us **Thursday** for shiurim through the **Torah Conferencing Network**. At **7:45** is **Rabbi Mansour's** shiur and at **9PM**, is **Rabbi Frand's** shiur. **Rabbi Reisman's** shiur is **Motzaei Shabbos** at **7:30PM**.

THIS WEEK: Avos Ubanim is Motzaei Shabbos at 6:45 pm.

This program of father-son learning is back for another inspiring year. Participants enjoy learning, pizza, and prizes!!! This week is sponsored by **Miriam Nussbaum** in memory of her husband Allen. There are still weeks available for sponsorship for just \$50, contact mrsagottlieb@gmail.com

SAVE THE DATE!! Matzah Baking with Bais Torah February 18th. Details and sign up to follow....

MAZAL TOV

Ben and Fran Horwitz on the Bas Mitzvah of their granddaughter, Gavriella, daughter of Alisa and Rabbi Moshe Tzvi Weinberg of Bergenfield.

Shira Rus Steinberg on the engagement of her son Nissin to Huvi Cremisi.

Refuah Shelaimah

Katie Tannenbaum's grandson-
יהונתן משה בן דבורה טובה

Rosalie Kallner
שיינה רחל בת שרה הרולד

Henry Shapiro-
חיים מאיר יחיאל בן מלכה לאה

Larry Seligson בן אריה לייב בן רבקה

Larry Seligson's son-
רפאל אפרים בן סימא פריעדל

Manny Mayerfeld
מנחם בן קילה

פנחס לואן בן ריזל

Ruth Malinowitz
רבקה בת פריידא

Andy Yurowitz
אליהו זבי בן חנה

Shira Steinberg בן 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 יודיל

Shlomo Gittler בן שלומה בן שרנא

BIKUR CHOLIM-

Please Call Before Visiting

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Fountainview 356-2506

Tova Eizik 356-7981

Rebecca Tilson 369-9789

Hilde Zauderer 357 2556

Shlomo Gittler 304 9613

SHIURIM

Women's Tehilim, l'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 Miseches 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 -

8:00 PM Navi Shiur-trei asar
Rabbi Yisroel Gottlieb

Thursday

8:00 The Sandra Thurm Women's Mishna Class
Dr. Deborah Raice Fox

Parashas Shemos- Moshe "Rabbeinu" and "Bris-Milah"

There are some very mysterious related sections in this week's Parashah, about which serious questions need to be asked, and I will not be able to answer all of them.

When Moshe was attempting to evade the assignment to act as HaShem's messenger in the Redemption of Israel, we find: "He replied, 'Please, my L-rd, send through whomever You will send!' The wrath of HaShem burned against Moshe and He said, 'Is there not Aharon your brother, the Levite? I know that he will surely speak...'" (Shemos 4:13-14)

Moshe decided to take his wife, Tziphora, and his two sons; his firstborn son, Gershom, who may or may not have been circumcised (see below), and his newborn, still uncircumcised son, Eliezer, with him, as well. He had also promised to ask his father-in-law, Yisro's permission if he would ever decide to leave. We find the following extremely enigmatic verses:

"It was on the way, in the lodging, that HaShem encountered him, and sought to kill him. So Tziphora took a sharp stone and cut off the foreskin of her son and touched it to his feet; and she said, 'You caused my bridegroom's bloodshed! So he released him.'" (Shemos 4:24-26)

In presenting the background for some of the questions, I will require the assistance of HaRav Shmuel Avraham Adler, compiler of the *Aspaklaria Compendium of Jewish Tradition*.

Mechilta presents the idea that when Moshe asked for the hand of Tziphora in marriage (an idea that the Torah does not mention), Yisro offered a condition. He said that if Moshe would allow his firstborn son to worship idols, then the rest of his sons could worship HaShem. And Moshe accepted the condition! How could Yisro, who contributed the idea of an efficient court system to the Torah, have suggested that his grandson be an idol-worshiper? Unless one says that Yisro had not yet "heard" of the greatness of HaShem. But how can it be imagined that Moshe, the ultimate recipient of the Torah, would accept such an idea?

According to this idea, Gershom would not have been circumcised, and the Malach wanted to kill the child, Gershom, and not Moshe. Therefore, Tziphora took a sharp stone and performed a Bris Milah on Gershom, causing the Angel to release the child. But doesn't Tziphora say that the threat was against her bridegroom? "Rabbi Shimon ben Gamliel says that when Tziphora said, 'You are a bloody choson for me,' she could have referred to Gershom, for a newborn son at his Bris is sometimes referred to as a 'choson.'" There is confusion as to the identity of the victim. Was it Moshe himself, the most popular theory, or Eliezer or even Gershom?

The biggest question, as formulated by the "Chochmah U-Mussar," is "How could Moshe have been found guilty and sentenced to death for the sin of delaying the Bris Milah of his 'bechor?'" For the Torah tells us that Moshe was going as the Messenger of HaShem to save the People of Israel from destruction at the hands of Egypt and to bring them under the wings of the "Shechina," to receive the Torah from Heaven, and to bring them into the Holy Land, and to build the "Bais HaMikdash" to last for all time. (Part 1:187) And the "Shiurei Daas" continues the development of the question, as to why HaShem does not save him openly from punishment for his seemingly mild sin as compared to his titanic historical mission? "Because HaShem thought it necessary to conduct the world on the principle of Justice...that since Moshe had sinned by not circumcising his son with the necessary fervor, he had to be punished, and the Malach whose province this was had to be allowed to do his job...But because the Salvation of Israel was also built into the situation that was necessary for the realization of the purpose of the world, it was necessary that Tziphora (his "Ezer K'Negdo") be present to save him and prevent the punishment from actually taking place."

The reason that the Covenant of "Bris Mila" is so important and it sits at the foundation of the universe is found in the following verse: "Thus said HaShem, 'Were it not for My Covenant, I would not have set in place Day and Night nor the Laws of Heaven and Earth.'" (Yirmiyahu 33:25)

L'Illuy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem

How to Reach Us

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