

CONGREGATION BAIS TORAH

February 12, 2010 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org כח' שבת ערב שבת פרשת משפטים

ערב שבת פרשת משפטים
הדלקת נרות 5:09 PM
מנחה 5:15 PM
שקיעה 5:27 PM
הלכות שבת Shiur 8:30 PM

שחרית Weekday
ראש חודש Sunday 7:45 AM
ראש חודש Mon., 6:10 and 7:35
Tues., Wed., and Fri.: 6:30 and 7:45 AM
Thurs.: 6:20 and 7:45

שבת פרשת משפטים
דף היומי 8:00 AM
שחרית 8:45 AM
מברכים החדש אדר סוף זמן קריאת שמע 9:32 AM
גמרא Shiur 4:15 PM
מנחה 5:00 PM
שקיעה 5:28 PM
מעריב 6:10 PM

מנחה-מעריב Weekday
Sun. thru Thurs.: 5:20 PM
Mon. thru Thurs.: 8:00 PM

ערב שבת פרשת תרומה
הדלקת נרות 5:17 PM
מנחה 5:25 PM
שקיעה 5:35 PM

Shiurim

Women's תהלים group מנחה 45 minutes before שבת לז' פייגל בת מנחם מנדל group תהלים meets on שבת

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb
Tuesdays at 8:15 PM – Partners in Torah
Tuesdays at 8:15 PM – Ladies' Mishnayos Class - Rabbi Avromy Fein
Wednesdays at 8:15 PM – מלכים ב' – Rabbi Yisroel Gottlieb
דף היומי I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
דף היומי II, Monday through Friday 7:00 AM – Rabbi Yisroel Gottlieb
דף היומי III, Sunday through Thursday 9:45 AM – Rabbi Yosef Fischer
Monday through Friday at 7 AM - ירושלמי - סוכה – Mordechai Rudman
Monday through Friday after the second שחרית נבאים – Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא שיעור - Rabbi Leibel Reznick

Shul Announcements

סעודה שלישיית is sponsored by Simcha Friedman for the yartzheit of his father, Avraham Eliezer ben Harav Tzvi Hersh, and the Morning Daf Yomi Shiur in honor of the siyum for Maseches Bava Basra

AVOS UBANIM: Meets Motzoei Shabbos at 7:15 pm. in the Bais HaMedrash. Bring your children and grandchildren for a wonderful evening of Torah learning, hot pizza and prizes for all. This week's learning is sponsored by the Grandovskys in memory of Golda Rivka bas Chizkiyahu HaKohen Grandovsky; and the Ginsbergs in memory of Carol's father, Chanoch Heynich ben Aryeh Leib on his 24th yahrzeit

Come **MATZAH BAKING** with Bais Torah, Sunday February 14 at 2:30 at the Shatzer Matzah Bakery in Brooklyn. To order call the Lieders at 352-0122, or e-mail Eiyintova@optonline.net (write Matzah Order in subject line) or list your order on the form outside the Simcha room.

Please reserve Sunday evening, **February 21st for our THIRTY-FIRST ANNUAL SIYUM MISHNAYOS**. This year's featured speaker is Rabbi Ben Zion Shafier, the founder of Tiferes Bnai Torah and TheShmuz.com. His topic is "They Don't Make Anti-Semites Like They Used To." Couvert is \$25 per person. For reservations, please call the shul office, 352-1343, Yossi Fischer, 425-2785, or Moshe Kranzler, 352-8410.

SHALACH MANOS deadline is **Monday February 15**. They can be mailed or dropped off at the office in Shul. Any questions, call Hinda Kimmel at 357-9571.

SAVE THE DATE: THE BAIS TORAH ANNUAL DINNER is April 25 -Guests of honor - Bayla and Moe Tilson, Keser Shem Tov Award- Mr. and Mrs. Ben and Hilde Zauderer and the Aishes Chayil Award –Mrs. Hinda Kimmel

New collection date for **KOSHER FOOD PANTRY MARCH 10**. All fruit cans should be KOSHER L'PESACH.

Mazel Tov

Teddy and Malkie Katzenstein on the birth of a granddaughter, born to their children Refoel and Gitty Katzenstein
Pinchas and Miriam Frankel on the birth of a grandson, born to their children, Rabbi Bryan and Shira Kinzbrunner
Andy & Helen Yurowitz on the birth of a great- granddaughter, born to their grandchildren, Aron and Eliza Laub, children of Mimi & David Yurowitz

Jay and Hinda Kimmel on the birth of a grandson, born to their children, Tuvia and Danielle Kimmel
Stuart and Pamela Erdfarb on the birth of a granddaughter, born to their children Amichai and Jody Erdfarb

Refuah Shelaimah

Katie Tannenbaum's
Grandson-טובה
Henry Shapiro- חיים מאיר יחיאל בן מלכה לאה
Manny London- מנחם מנוש בן חנה פרידא
Tova Eizik's grandson- שלמה יעקב יונתן בן חנה רייזל
Esther Lutwak- אסתר מלכה בת קילה
Bob Schore- חיים ראובן בן הענדל יהודית
Suzie Kirshenbaum's father- יוסף בן שרה
Eddie Tager – צחק אייזק שמחה בן פייגא בילא

Ben Zauderer- בנימין בן בילה
Joel Rosenwasser's mother - פשע לאה בת שפרינצא
Larry Seligson- אריה לייב בן רבקה
Leni Loebenstein- הילני בת רחל
Eileen Frommer's father - חיים יונה בן חנה
Irwin Citron- יצחק מרדכי בן בלימה
Bella Helprin's mother- פיגע בת חיה רבקה

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@gmail.com – Daytime emergency 362-8362

President Allen Nussbaum president@baistorah.org

Treasurer Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

Maintenance Yis Helprin 494-7446

Shul Secretary Aviva Schmutter 352-1343 aviva@baistorah.org M-TH 9:00-3:00, To receive e-mail updates, write to baistorah@gmail.com

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Bikur Cholim Eveline Kranzler, 352-8410 and

Chosh Levy, 425-6827

Eiruv 362-4302

Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Youth Michael Kronenberg 368-1064

Sisterhood Liaison Betty Schloss, 369 – 1833

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

Lost and Found Michael Loebenstein, 425-8895

Chevre Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards, Mona Selzer 356-0129

Bais Torah Bulletin Email baistorahbulletin@gmail.com, or call (845) 371-5337. All submissions are subject to review and must be submitted by 9pm Wednesday evening.. This bulletin is downloadable from the web at www.baistorah.org.

In Case of Emergency

The **red Hatzolah phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzolah phone.

Parshas Yisro- 5770 “A Portion of G-d from Above”

Parshas Mishpatim begins as follows: *“And these are the ordinances that you shall place before them...” (Shemot 21:1)*. Rashi, citing several Midrashim, comments, “Everywhere the Torah uses the term ‘These’ it means to **differentiate** between matters discussed previously and matters to be discussed; however, when the Torah uses the expression ‘And these’ it means to **include** matters to be discussed now with matters discussed previously. (‘Midrash Tanchuma’ 3; ‘Shemos Rabbah’ 30:3) Just as the matters discussed previously were received at Sinai, so is it true that the matters to be discussed were received at Sinai. (‘Mechilta’)

The topics discussed in this Parashah involve mainly disputes between human beings over monetary matters, or concerning injuries inflicted by one individual upon another. It is said often that this category of Law, “**Mishpat**,” resides in the realm of logic, **that Man could have thought of these laws by himself**, in contradistinction to other areas of Torah Law, such as the areas of Observance of Shabbos and Dietary Restrictions, which are in the realm of Divine decrees, “**Chukim**,” that are not based on logic.

I believe that this is a flawed perspective, to the extent that it asserts that human beings are capable of defining morality by themselves. True, the human being is a richly endowed creature, blessed by his Creator with an intellect capable of unraveling great mysteries and solving extremely difficult problems. In “Kiddush Levanah,” we address the moon, “Just as I dance opposite you, and I am unable to touch you, so may my enemies be unable to touch me for evil.” In our time, this assumption is no longer true. Last century, we were able to put a man on the moon, with our powerful rockets. Similarly, we see that “Ruach HaKodesh,” the Divine Spirit which informs the writing of Holy Scripture, does not necessarily apply to scientific assertions in Kohelet (11:15), *“Just as you do not know the way of the wind, nor the nature of the embryo in a pregnant woman, so you can never know the work of G-d Who Makes Everything.”* Though this verse flies in the face of modern meteorology, CAT and MRI-Scans and Ultrasound, we remain infinitely far from the One Who called the entire Universe into being by Ten Utterances, and Who recreates it every moment.

When we encounter a great scholar of the secular world, we are obligated to recite the following blessing: “Blessed are You, HaShem, our G-d, King of the Universe, Who has given of His Knowledge to human beings.” When we encounter a Torah scholar, we make the following similar blessing: “Blessed are You, HaShem, King of the Universe, Who has apportioned from His Knowledge to those who Fear Him.” With respect to the secular scholar, HaShem “gives of His Knowledge,” where “gives” is a relatively neutral word, as opposed to the blessing recited upon encountering a “Talmid Chacham,” where we say that HaShem has “apportioned from His Knowledge,” a much more intimate expression, alluding to the idea that the human being possesses a spirit that is a “**Portion of G-d from Above**.” Also, nothing is said about the character of the secular scholar. Whereas the Torah scholar is in the company of “those who Fear Him.” Their wisdom is that defined by *“The beginning of wisdom is Fear of HaShem.” (Tehilim 111:10)*

The Nazis, May their names be erased, had in their ranks individuals of superior intelligence – physicians, physicists, scholars of great German literature and moral (sic) philosophy. But their knowledge didn’t protect them from sinking to sub-human levels of barbarism, cruelty and sadism.

Judaism believes that both consciousness, a sense of identity, as well as a conscience, a sense of right and wrong, were built into the human being by his Creator. The entity in which they both reside is called the “Neshamah,” the soul. It is described in *Mishlei (20:27)*, *“The lantern of G-d is the soul of Man, examining all his inner recesses.”* It is also described in our Morning Prayer as having the Quality of Purity, “My G-d, the soul that You gave me is pure; You created it, You formed it, You breathed it into me. And You safeguard it within me, and eventually You will take it from me, and restore it to me in a future time. As long as the soul is within me, I give thanks to You, HaShem my G-d and G-d of my fathers, Master of all deeds, L-rd of all souls...” And, upon awakening each morning, the very first words out of our mouths form a statement of gratitude to HaShem, “I gratefully thank You, O living and eternal King, for You have returned my soul with compassion – You are abundant in Your faithfulness.”

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