

BAIS TORAH BULLETIN

פרשת בהר בחוקתי - פרקי אבות פרק ה'
הדלקת נרות 7:20
Shabbos Mevorchim

May 19, 2017

כג' אייר תשע"ז

ערב שבת פרשת בהר בחקתי

Mincha	7:00
Candle lighting (early)	7:20
Candle lighting (actual)	7:54
Shkiah	8:12

שבת פרשת בהר בחוקתי

Hashkama	7:30
Daf Yomi	8:00
Shacharis	8:45
Sof Zman K"S	9:13
Pirkei avos	6:00
Halacha Shiur	6:50
Mincha	7:35
Shkiah	8:13
Maariv	8:53

Weekday Schedule:

Week of 5/21-5/26

Shacharis

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

Rosh Chodesh

Friday	6:10, 7:35
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MINCHA-MAARIV

Sun-Thurs 8:05 PM

NEXT WEEK

שבת פרשת במדבר

Mincha	7:00
Candle lighting (early)	7:20
Candle lighting (actual)	8:00
Shkiah	8:18

WHAT'S NEW

This week's Kiddush is available for sponsorship.

סעודה שלישית is co-sponsored by Laurence Gordon commemorating the yartzheit of his father Moshe Leib ben Yosef Refoel and by Diane Schmeltz commemorating the yartzheit of her son Harav Binyamin Zev ben Yitzchak.

"Summer Schedule" for Shabbos has begun. Mincha is at 7:00 PM, and candle lighting at 7:20, when the shul accepts Shabbos.

Bnos is Shabbos afternoon 2:30-3:30 for girls kindergarten through 7th grade.

The TCN shiurim on Thursdays, Rabbi Mansour's shiur is at 7:45PM, Rabbi Frand's shiur is at 9PM. Rabbi Reisman Motzaei Shabbos 10:30 PM.

New Shiur: Half an hour before Mincha, Monday through Thursday, Rabbi Josef Fischer gives a **Mishnayos** shiur in the Simcha Room. All are welcome to attend. This week's shiur is at 7:25.

This Sunday Sunday May 21st, 9:15AM –12PM Please join us at Community Synagogue for a Yom Iyun "Reflections of Shavuot and Beyond," featuring Dr. Michelle Levine and Elana Flaumenhaft. This event is sponsored by Bais Torah and Community Synagogue.

Save the Date: Tuesday August 15- Mostly Mozart at Lincoln Center- tickets are \$60, contact Kay Greenblatt kaygreenblatt@gmail.com or 914 261 6449 to order your tickets today.

MAZAL TOV

Dov and Tzippy Rakower on the marriage of their children Tamari and Yossie Einhorn.

Mr and Mrs Yankovitch on the engagement of their daughter Esther Faigy to Chaim Israel.

Edwin and Ruth Levi on the engagement of their granddaughter Kayla Michal Levi, daughter of Dan and Miriam Levi, to Moishy Wayntraub of Detroit.

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

Bob Schore -

חיים ראובן בן הענדל יהודית

Larry Seligson בן אריה לייב

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

שרה 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 ידיל

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 Behar Bechukosai Shemithah and Yovel

Shemithah and Yovel are major themes in Parashios Behar and Bechukosai; Parashas Behar describing the Laws and Parashas Bechukosai, describing the punishments which would be visited upon the Children of Israel if they neglected those laws.

With the approach of Yom Yerushalayim, I was fortunate in finding an Israeli source for most of the material in this essay: "Parashat Behar – 5758 – by Rav Lipman Podolsky and American Friends of Yeshivat HaKotel." Though highly condensed and paraphrased here and there, the essence is certainly there.

"The similarity between the forty-nine days of the Sefirat HaOmer and the forty-nine years of the Shemithah-Yovel cycle is absolutely striking, forty-nine steps of development followed by a fiftieth period of sanctity and celebration."

"First, let us elucidate the concept of Yovel. The Torah says, 'And you shall count for yourselves seven Sabbaths of years...forty-nine years. And you shall cause the shofar to sound in the seventh month, on the tenth of the month...And you shall sanctify the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants; it shall be a jubilee for you, and you shall return every man to his possession, and every man to his family.' (VaYikra 25:8-10) Yovel intimates a year of freedom for all, for both slaves, and for portions of land."

"**A Novel Approach** – to counting the years is as follows: we count fifty years for the Yovel up until the destruction of the Temple. After the destruction of the Temple, we revert to counting forty-nine years with the first year of the next cycle being the Yovel year. **Yehuda ben Shmuel** apparently followed the above novel approach in calculating the Yovel. His results were as follows: 'When the Ottomans (Turks) conquer Jerusalem, they will rule over it for eight Jubilees. Afterwards, Jerusalem will become no-man's land for one Jubilee, and then in the tenth Jubilee, it will once again come back into the possession of the Jewish nation – which would signify the beginning of the Messianic end-time.'

"The Rabbi also prophesied that during the ninth Jubilee, Jerusalem would be a no-man's land. This is exactly what happened from 5677 (1917) to 5727 (1967), due to the fact that the Holy Land was placed under British Mandate in 5677 (1917) by the League of Nations and literally belonged to no nation. Even after Israel's War of Independence in 1948-49, Jerusalem was still divided by a strip of land running right through the heart of the city, with Jordan controlling the eastern part of the city and Israel controlling the western part of the city. That strip of land was considered and even called 'no-man's land' by both the Israelis and the Jordanians."

"It was not until the Six Day War in 5727 (1967) when the entire West Bank of the Holy Land was conquered by the Israeli Army that the whole city of Jerusalem passed back into the possession of Israel. So once again the prophecy made by the rabbi 750 years previously was fulfilled to the letter. Rabbi Yehuda ben Shmuel also prophesied that during the 10th Jubilee Jerusalem would be under the control of the Jews and the Messianic 'end times' would begin. If so, the 10th Jubilee began in 5727 (1967) and will be concluded in 5777 (2017)."

From the Rambam's Mishneh Torah, Hilchot Shemithah V'Yovel, Chapter 10:

"It is written 'And you shall count for yourself seven Sabbaths of years ...and you shall sanctify the fiftieth year' (VaYikra 25:8). These two commandments are the responsibility of the Great Court (the Sanhedrin) alone."

"Three things impede the Yovel: Not blowing the shofar, not freeing the servants, and not returning the fields to their original owners, which is what is called 'the release of lands.' From Rosh HaShannah until Yom Kippur, the servants would not yet go to their homes, but they would no longer serve their masters, and fields would not yet be returned to their original owners. But rather the servants would be eating and drinking and rejoicing, with their crowns on their heads. And when Yom Kippur arrives and Beit Din blows the shofar, the servants go to their homes and the fields are returned to their original owners."

"The law of Yovel with respect to the land and the law of Shemithah are equal in every way. Everything that is forbidden in Shemithah from the work of the land is forbidden in Yovel, and everything that is allowed in Shemithah is allowed in Yovel..."

"And in this way is Shemithah more than Yovel, in that Shemithah causes the cancellation of debts, and Yovel does not cancel debts. And Yovel is more than Shemithah in that Yovel frees servants and releases land..."

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

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, Daytime emergency 362-8362

rabbigottlieb@gmail.com

President Jack Gross 845 659-6590 Jack2act@gmail.com

Treasurer Michael Kronenberg 845 368 1064 mkron1950@gmail.com

Facilities Yis Helprin 746-8065

Shul Secretary Aviva Schmutter 352-1343 baistorah@gmail.com M-TH 9:00-

3:00, To receive e-mail updates, write to baistorah@gmail.com

Simcha Room Reservations/Kiddushim Jack Gross 845 659-6590

Aviva Schmutter, 352-1343

Shalosh Seudas Reservations Jack Gross 845 659-6590

Bikur Cholim Sharon Kronenberg 368-1064 Sandy Lieder, 352-0122

Eiruv 362-4302 Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Youth Jonathan Rosenstock 369-6349

Sisterhood Liaison Hinda Kimmel 357-9571 Miriam Frankel 356-8558