

BAIS TORAH BULLETIN

פרשת נשא-פרקי אבות פרק א'
הדלקת נרות 7:20

June 2, 2017

ח' סיון תשע"ז

ערב שבת פרשת נשא

Mincha 7:00
Candle lighting (early) 7:20
Candle lighting (actual) 8:05
Shkiah 8:23

שבת פרשת נשא

Hashkama 7:30
Daf Yomi 8:00
Shacharis 8:45
Sof Zman K"S 9:10
Pirkei avos 6:20
Halacha Shiur 7:10
Mincha 7:55
Shkiah 8:24
Maariv 9:06

Weekday Schedule:

Week of 6/4-6/9

Shacharis

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

MINCHA-MAARIV

Sun-Thurs 8:15 PM

NEXT WEEK

שבת פרשת בהעלותך

Mincha 7:00
Candle lighting (early) 7:20
Candle lighting (actual) 8:10
Shkiah 8:28

WHAT'S NEW

This week's Kiddush is available for sponsorship.

סעודה שליטית is sponsored by Jack Gross commemorating the yartzheit of his father Baruch Bendit ben R' Meir

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

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

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 7:45.

All are encouraged to attend the General Membership Meeting on Sunday Morning June 11 at 9:30 AM. All members in good standing will be eligible to vote for the new slate of Officers and Board Members.

Are you celebrating a **Birthday or Anniversary** in June or July, do you have a **recent Graduate**? Come celebrate and join in the Kiddush with your Bais Torah Family! **Shabbos Parshas Shelach, Shabbos Mevorchim June 17th**. Only \$18 per name or couple, email: baistorah@gmail.com with your info! Deadline is Monday June 12.

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.

HAVE A GOOD SHABBOS

Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Rosalie Kallner

שרינה 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

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 Naso The Wordless Written Bible

Parashas Naso is the Second Parashah of Sefer BaMidbar, which stakes a reasonable claim to being the saddest Book of the Chumash, if only because its Fourth Parashah, Shelach, contains the sin of the "Meraglim," the spies who frightened their fellow Jews from entering Eretz Yisrael quickly, according to the Divine Plan. That sin condemned them to the 40-year sojourn in the Wilderness, during which they would lose their great leaders Moshe, Aharon and Miriam. It had been Moshe's dream to enter Eretz Yisrael, but now that dream was lost. Another dream of his had been of being the "Kohen Gadol," the High Priest, but he had lost that opportunity at the Burning Bush, when he had steadfastly refused HaShem's offer to make him both King and Priest, forcing HaShem, as it were, to give the "Kehunah," the Priesthood, to Moshe's older brother, Aharon. We see Moshe's inner torment in his last act as "Kohen Gadol" before that office is turned over to Aharon, in the word "*VaYishchot*," "*And he (Moshe) slaughtered*" the inauguration ram. For on that word is the "trop," the cantillation note "Shalsheles," (literally, the "chain"), the longest note, the melody of which wavers two and a half times, indicating a combination of hesitation, longing, desire and regret. The note is a wordless way of communicating Moshe's feelings.

Another place we find wordless communication is Megilas Ruth. Some background: Elimelech, Na'ami's husband, an extremely wealthy man, had decided to leave Eretz Yisrael during a famine, because of his stinginess, and her two sons married Moabite princesses Orpah and Ruth. For their sins, Elimelech and the two sons, Machlon and Kilyon (two words meaning "destruction," and clearly not their real names) died. When she learns that the famine has ended in Israel, Na'ami decides to return to Bais Lechem. But she says to her daughters-in-law, "*Turn back, my daughters. Why should you come with me?... Even if I were to say, There is hope for me! Even if I were to have a husband tonight - and even bear sons - would you wait for them until they were grown up? (Ruth 1:11-13)* But Ruth responds to Na'ami, "*Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; where you lodge, I will lodge; your people are my people, and your G-d is my G-d; where you die, I will die, and there I will be buried. Thus may HaShem do to me - and more! - if anything but death separates me from you.*" (Ruth 1:16-17)

When Ruth finds herself gathering sheaves in the field of Boaz, a potential "Redeemer," Na'ami feels that their fortunes are about to change for the better. And here is where the wordless communication comes in. There are two versions of the text: "Ksiv" - that which is written in the scroll and "Kri" - that which is read from the scroll. I am suggesting here that the "Ksiv" reflects what Na'ami was thinking and the "Kri" is what she actually said. She said, "*Bathe and adorn and ["Ksiv: "Ve-samti" - "And I will dress myself"] - ["Kri: " - "Ve-Samte" - "And you shall dress yourself] and go down to the threshing place to meet Boaz.*" ["Ksiv: "Ve-Yaradeti" - "And I will go down"] - ["Kri: " - "Ve-yaradet" "And you will go down"] (Ruth 3:3) "*And when he lies down, note the place where he lies, and go over, uncover his feet, ["Ksiv: "Ve-shachavti" "And I will lie down"] ["Kri: " - "Veshachavte" "And you will lie down"] Ruth (3:4)* Na'ami longed to be the one who would join Boaz, who was more her age, but she knew that destiny required that she send Ruth.

Now Ruth, an early convert to Judaism, clearly loved, but must also have been intimidated by the presence of her great mother-in-law. This would explain why her own ego was probably not very strong, at that time. This would also explain why her reference to herself would hardly be visible. And this is indeed the case, which we see in Ruth (3:5), where in her statement of obedience to Na'ami's instructions, where she is saying, "*Everything that you told me, I will carry out*" the word "**me**," "**aylai**," is invisible in the "Ksiv" and only read in the "Kri." And similarly, in the context of relaying instructions Boaz has given her to her mother-in-law, she says "*for he said to me, 'Do not return empty-handed to your mother-in-law.'*" Once again, the word "**me**" is invisible in the "Ksiv" and only read aloud from the scroll.

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

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