

BAIS TORAH BULLETIN

פרשת וארא
הדלקת נרות 4:31
Shabbos Mevorchim

January 12, 2018

כה' טבת תשע"ח

ערב שבת פרשת וארא

Candle lighting	4:31
Mincha	4:40
Shkiah	4:49

שבת פרשת וארא

Hashkama	7:30
Daf Yomi	8:00
Shacharis	8:45
Sof Zman K"Sh	9:42
Halacha Shiur	3:35
Mincha	4:20
Shkiah	4:50
Maariv	5:33
Shabbos Ends	5:41

Weekday Schedule: Week of 1/14-1/19

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

Rosh Chodesh Wednesday 6:10, 7:35

MINCHA-MAARIV

Sun-Thurs	4:40 PM
Second Maariv	
Mon-Thurs	7:30PM

NEXT WEEK

שבת פרשת בא

Candle lighting	4:39
Mincha	4:45
Shkiah	4:57

WHAT'S NEW

This week's Kiddush is available for sponsorship.

סעודה שלישית is sponsored by Dr. Yehuda Eliezri.

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 7:00 pm. This program of father-son learning is back for another inspiring year. Participants enjoy learning, pizza, and prizes!!! This week is sponsored by **the Lieder and the Weg families** in memory of their father Avraham ben Yosef . There are still weeks available for sponsorship for just \$50, contact mrsagottlieb@gmail.com

The Daf Yomi Shiurim are available for sponsorship, daily or weekly. Recently, Miriam Nussbaum sponsored a week of shiurim in memory of her husband Allen, and thanks the shul for supporting Tomche Shabbos and honoring Allen's ע"ה memory in their dinner journal. It is very much appreciated by the Nussbaum family. This past week was sponsored by Joyce Fein in memory of her husband Yehuda Tzvi ben Avrohom. Please contact the office for more info.

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

MAZAL TOV

Rabbi Avromy and Renee Fein on birth of a grandson born to their children Ronit and Shlomo Hagler

Rabbi Yaakov and Penina Hauer on the marriage of their children Avromi and Raizy Hauer.

Refuah Shelaimah

Katie Tannenbaum's
grandson-

יהונתן משה בן
דבורה טובה

Rosalie Kallner

שיינה רחל בת שרה הרדל

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 בת

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

BIKUR CHOLIM-

Please Call Before Visiting

Rosalie Kallner

Fountainview 356-2506

Tova Eizik 356-7981

Rebecca Tilson 369-9789

Hilde Zauderer 357 2556

SHIURIM

Women's Tehilim, l'zecher
nishmas Feigel bas Menachem
Mendel, meets **Shabbos** after-
noon 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 -

8:00 PM Navi Shiur-trei asar

Rabbi Yisroel Gottlieb

Thursday

8:00 The Sandra Thurm Women's

Mishna Class

Dr. Deborah Raice Fox

Parashas Vaera- The Parashah of Faithfulness

At the beginning of Parashas Vaera, HaShem informs Moshe that the time has come to fulfill His "Shavuah," His Oath to the "Avos," to Avraham, Yitzchok and Yaakov, regarding the Redemption of their descendants, the People of Israel, from slavery in Egypt, and the Oath to bequeath to their descendants the Land of Canaan.

When HaShem created the human being, He breathed within him a "Nefesh Chayah," a Living Soul, which Onkelos translates as a Speaking Being. A person is obligated to speak "Emes," the Truth, which is the Seal of HaShem, and the model for His creations. Otherwise, they desecrate HaShem's Holy Name. "Everything which comes out of his mouth, he shall fulfill." (BaMidbar 30:3)

The verbal instrument by which the Creator or His most worthy creation, the human being, confirms the truthfulness of His/his words, is called the "Shevuah," the oath. The Rambam in Mishneh Torah Hilchos Shavuos describes the Laws of Oaths affecting the human being, based on the Talmud:

There are four categories of "Shavuos." First, "Shavuos Bituy," Oaths regarding the past or the future; that he did or did not do something, e.g. eating or throwing a stone into the sea, or that he will do or will not do something, such as those items mentioned above. If the oath was false, this scenario is covered by the verse "Do not swear in My Name falsely," and the penalty for purposeful lying is that he suffers "Makos," lashes; for accidental violation, he brings a "Korban Oleh VeYored." The expression "in My Name" alludes to the fact that an oath must be made in the Name of HaShem.

Second, a "Shevuas Shav," a Meaningless Oath, also of four types: When one swears to a statement that is clearly not true, e.g. that a man is a woman or vice versa, or When the oath affirms a patently obvious truth, e.g. that a man is a man or a stone is a stone, or When someone swears to cancel a Commandment, e.g. he swears that wearing Tefillin is not a sacred Command, or When the oath is that the taker of the oath will perform an action which no human being has the capability of performing, such as not sleeping for 72 hours or not tasting a morsel of food for seven consecutive days. Someone who utters such an oath, violates "Do not swear an oath which desecrates the Name of your G-d for no reason." If he did so on purpose, he is punished with "Makos;" if by accident, he is not punished.

Third, a "Shevuas HaPikadon," an Oath regarding a Bailment. If a person is in possession of money belonging to his fellow, and that fellow demands its restoration, and he swears an oath denying that it is in his possession, he has violated, "Do not lie to your fellow," this is a warning against swearing an oath denying falsely that one is in possession of someone else's money. And the punishment is payment of the basic amount plus a fifth. And the perpetrator must sacrifice an "Asham Vadai" whether the sin was on purpose or accidental.

Fourth, a "Shevuas HaEdus," the Oath Regarding Testimony. The case is as follows: Witnesses who knew testimony in a monetary case and the litigant requiring their testimony asked them to testify in his behalf, and they denied under oath having such knowledge. They are required to bring a "Korban Oleh VeYored" for violation of the Command, "If a person will sin: If he accepted a demand for an oath, and he is a witness - either he saw or he knew - if he does not testify, he shall bear his iniquity." (VaYikra 5:1)

Recall that HaShem had declared His culpability for His Oaths at the beginning of the Parashah. Now if His culpability follows approximately the same model as the human model, with the understanding that the concept of punishments, such as "Makos," has to be removed from the discussion, as well as any reference to "past" and "future," for HaShem is outside the realm of Time, nevertheless, the concept of "Shevuas Bituy" Oath of Expression, or Promise, may apply to Him and His Creations, with an elongated standard of time. Thus, the Promise of Redemption from slavery in Mitzrayim was 210 years, and, remembering that 1000 years is as the "blink of an eye" to HaShem, and that the State of Israel has made miraculous strides in recent years, the Promise of "Moshiach" and the Third "Bais HaMikdash" in about 2,000 years, is well within the bounds of reason.

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

How to Reach Us

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Lost and Found Michael Loebenstein, 425-8895