



# The BAN - Beth Aharon Newsletter

Riverdale's Sephardic Congregation – 3700 Henry Hudson Parkway, Bronx NY 10463

Shabbat Bo HaShalom from Beth Aharon @ the Riverdale Bayit

This Newsletter is sponsored by **HomeoCare Laboratories** (info on the back page)

## Z'manim & Services

### Shabbat Parashat Bo



Date: 4 Sh'vat 5772 \* 27-28 January 2012

Candle Lighting: 4:49pm

Minha-Kabbalat Shabbat (Main):  
4:55pm

Shahrit: 8:30am

Latest Shema: 9:39am

Kiddush: 11:30am

Minha/Seuda Shlishit: 4:35pm

Arvit: 5:48pm

Shabbat Ends: 5:53pm

### Weekday Prayers (HIR)

Shahrit:

Sun: 8:30am

Mon/Thu: 6:40, 8:00am

Tue/Wed: 6:45, 8:00am

Minha/Maariv:

Sun-Thu: 4:50pm

## Picture of the Week



"Bo"

## A Moment of BAN

"There are no atheists in foxholes"  
...unless you are a fox.

(The phrase  
"There are no atheists in foxholes" is mostly attributed to WWII  
journalist Ernie Kyle.

## Mazal Tov!

Mazal Tov to Emma & Uri Horowitz on the birth of a baby boy.  
The brit milah will take place b"H next Wednesday, 10 Sh'vat – February 1, at  
Beth Aharon.

## Condolences

Our condolences to Samuel Sigal on the passing of his uncle Dr. Marvin Rosenblum.

## Blessings to...

Shuvkhem L'Shalom to the Ba'eim & Derekh Ts'leha to the Hol'khim.

## Our Deep Thanks to...

Inbal & David Haimovich for sponsoring Kiddush last Shabbat.  
We also thank YOU for caring and supporting.  
All donations to: Congregation Beth Aharon, P.O. Box 630-211, Bronx, NY 10463.  
Tsizku Leshanim Rabot V'tovot!

## Furnishing Fundraising

Take part in Beth Aharon Furnishing Project!  
With the donation of the Partitions by the Elmalem family and an Aron Kodesh at the  
final stages of completion, our next goal is to build a closet at the south wall of our Bet  
Tefila. Our goal is to raise \$4000!  
All we need is for 2 families to donate \$500 each, 4 families to donate \$250 each, 8  
families to donate \$125 each, and 20 families to donate \$50 each. Then we could  
move to next fundraising project!

## This Shabbat & Beyond...

**Sh'ma:** 9:15am - All kids are invited!

**Youth Groups:** 9:30am-11:30am (Details in the Bayit Bulletin).

**K'riat haTorah:** 9:45am

**Yimolokh:** 11:00am - All kids are invited!

**D'var Torah:** Ye'amer.

**Kiddush:** Kiddush and S'uodah Sh'lshit sponsored by YOU.

**After Minha in Hebrew:** Milah BaParasha @ Bet Tefilat Aharon.

**After Minha in English:** Shiur in English in the Main Sanctuary.

**After Minha in Aramaic:** Limud Daf Yomi with Rav Linzer at the Bet Midrash.

**Shabbat, February 4:** Shabbat United B'Yahad with Shira @ the BAYIT.

**Tuesday, February 7 @ 5:30pm:** Beth Aharon Annual Tu-Bishvat Seder at the  
Bayit's Social Hall.

## Prayer for wellness

To Israel in captivity and Israel's wounded bodies and souls; Ester bat Sarah, Reuven ben  
Aliza, Daniel ben Shoshana, Ziva bat Rivka, Raisha bat Leah, Neshama bat Batya, Leah  
Channa bat Shifra, Yemima bat Leah, Malka bat Zuhara, Yoseph ben Ya'akov ben Yoseph,  
Sima Rachel bat Devorah Gittel, Malka bat Adel, Shabtai ben Yona, Varda bat Yehudit,  
David ben Rahel, Sh'lomit bat Tziona, Alice bat Rina, Abel ben Baylla, David ben Chava,  
Aharon ben Yohananah, Naftali Hertz Haim ben Faige Gittel, Yael bat Simcha Ruth, and all  
the sick.

## Rav Ovadia Yosef



## איסור אכילה קודם שיתן מאכל לבהמתו

בגמרא במסכת ברכות (מ.) אמר רב יהודה אמר רב, אסור לאדם שיאכל קודם שיתן לבהמתו לאכול, שנאמר (דברים יא) "ונתתי עשב בשדך לבהמתך, ואכלת ושבעת". ומבואר אם כן, שמכיון שהקדימה התורה את הבהמה לאדם לענין האכילה (להיפך ממה שהיה ראוי יותר להקדים את האדם לבהמה), לכן אסור לאדם לאכול לפני שיתן מאכל לבהמתו. וכן פסקי הרמב"ם וכל הפוסקים. ומובן שאין חילוק בזה בין בהמה לחיה ועוף, שלכולם חייב לתת מאכל לפני שיאכל הוא. ועל כן המגדל בביתו בעל חי ורוצה לאכול איזה דבר, עליו לתת קודם מאכל לאותו בעל חי ואחר כך רשאי לאכול.

ולענין טעימת מאכל בלבד לפני נתינת מאכל לבהמות, כתב הטורי זהב (סי' קסז ס"ק ז) שבטעימה בלבד אין איסור, וכלשון הגמרא, אסור "לאכול" עד שיתן מאכל לבהמתו, משמע שבטעימה בלבד אין איסור.

אולם מרן החיד"א בברכי יוסף (ס"ק ה) תמה על דברי הטורי זהב, שהרי גירסת הר"י והרא"ש בגמרא, אסור "לטעום", וכן גורסים עוד רבים מן הראשונים, ואם כן משמע שאף בטעימה בלבד יש לאסור. ובאמת שכך היא גרסת הגמרא בגיטין (סב). שאסור אף לטעום קודם שיתן מאכל לבהמתו. ולכן גם בטעימה בלבד יש לאסור. וכן פסק מרן הרב שליט"א בספר הליכות. ועולם (עמ' שנב).

ולענין שתייה קודם נתינת משקה לבהמה, כתב בספר חסידים שלענין שתייה האדם קודם לבהמה, ורשאי לשתות קודם שיתן משקה לבהמתו, שנאמר (במדבר כ) "והשקית את העדה ואת בעירם" (בעירם כלומר בהמתם). וכן נאמר (בבראשית כד) "שתנה וגם גמליך אשקה", מה שאין כן באכילה שנאמר, ויתן תבן ומספוא לגמלים" ואחר כך נאמר "ויישם לפניו לאכול".

על כן למעשה, אסור לטעום שום דבר לפני שיתן לבעלי החיים שבאחריותו לאכול, אולם לענין שתייה, רשאי לשתות לפני שיתן שתייה לבהמתו. אולם כל זה דוקא במקום שאין צער לבעלי החיים במניעת המשקה מהם, אבל אם הם מצטערים מחסרון המאכל או המשקה, הרי בלאו הכי מחוייב האחראי עליהם לדאוג לכל מחסורם מדין "צער בעלי חיים" שעונשו חמור מאד.

וכאן המקום להזכיר, שמי שיש לו בעלי חיים תחת אחריותו, צריך להזהר מאד שלא יגרם להם שום צער תחת חזקתו, אם במניעת מאכל ומשקה, ואם מבחינת תנאי הגידול שלהם וכיוצא בזה, כי עון זה הוא חמור מאד, וה' יתברך רחמיו על כל מעשיו, והוא שומע צעקת אותם בעלי חיים, ועלול לבא מתוך כך עונש קשה על האדם. ומפורסם המעשה מהרב האר"י בענין זה, שאמר לאשה אחת שלא היו לה ילדים, כי סיבת העונש היא מפני שמנעה דרך נוחה לתרגולים לשתות מים. ועל כן הזהירו כמה גדולים, ומהם בספר פלא יועץ, שאין ראוי לכתחילה להכנס לזיה בכלל, ולא כדאי לאדם לגדל בעלי חיים כלל אם אינו יודע כיצד לטפל בהם שלא יגרם להם שום צער, ובעיקר יש להמנע מגידול בעלי חיים המועדים לפרוענות כגון אפרוחים וכדומה, שעלולים להצטער בנקל. ובכל מקרה שכבר נכנסו לדבר כזה, יש להזהר מאד באיסור צער בעלי חיים, לטפל בהם בדרך הראויה להם כדת וכדין.

## Hodesh Sh'vat Tov!



## "How Much Knowledge of G-d is enough?"

Understanding and knowing G-d takes a lot of effort. Most people only know G-d on a superficial level and content themselves with that. G-d could have taken the Children of Israel out without the ten plagues. It would seem, therefore, that the ten plagues had some other purpose. Indeed, the real purpose was "You shall know that I am the L-rd" (Shemot 10:2). This requires knowledge of G-d and recognizing His power.

We are commanded to strive to always reach this goal of knowing G-d. One of the ways to achieve it is by being stringent in the recitation of blessings. The Rambam explains that the Hakhamim instituted many blessings which are not for the performance of a commandment or for receiving some benefit, but were instituted as praise and gratitude and requests. From this we see that the true goal of the blessings is to know and recognize the Creator.

There are two types of recognizing G-d, one is called Yedi'ah (knowledge) and the other is Habanah (understanding). Yedi'ah is a deep absolute knowledge of G-d, whereas Habanah is a more superficial one. Since the Pasuq (verse) uses the term Yedi'ah (you shall know), and did not use the term Habanah, we learn that the reason for the ten plagues was because G-d does not want us to have a superficial knowledge of him, but we must strive to have a thorough one.

(Rabbi Ya'aqob Menashe – ATorahMinute.com)

## To Be or Not to Be ... Strict?

Our Rabbis of blessed memory speak about the dangers of being too strict with one's household.

The disciples of Rab Zera asked him what he did to merit such a long life. He responded that he was never harsh in dealing with his household.

Rab Hisda said that a man should never cause great fear of himself amongst members of his household. The story of the concubine of Gib'a, who was terrorized by her husband, resulted in the death of tens of thousands in Israel. Ribbi

Judah said in the name of Rab that if a man causes excessive fear in his household, he will eventually transgress in three areas: (1) forbidden relations (because his wife will be afraid to tell him that she is not permitted to him at that time), (2) shedding blood, (because members of his household will run away from him and may suffer fatal accidents) and (3) desecration of Shabbat - because his wife might kindle the lights after Shabbat starts because of her fear of him.

(ATorahMinute / Rabbi Ya'aqob Menashe).

**Milah BaParasha – Hodesh/Shanah**

The names of the units of time: 'month' and 'year'

hachodesh ... hashana (Exod. 12:2) ('the month ...the year')

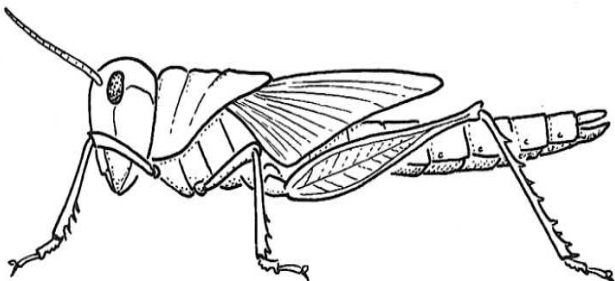
The Hebrew calendar 'is the first mitzvah that Israel was commanded' (Rashi, Gen. 1:1). What is the significance of the names chodesh and shana? R' A. ibn Ezra explains:

The year is purely of the sun. ... It proceeds on its cyclic course for 365 days and close to ¼ of a day till it returns a second (shenit) time and for this reason it is called a year (shana). Similarly the moon has no year at all [he explained previously that the moon does not return to its original position] just as the sun has no months, for nothing is renewed in the sun, the only renewal (chidush) is in the light of the moon and this is why it is called month (chodesh). [n.b. in English the words 'month and 'moon' are also related] Having established these notions he compares the calendars of the Christians and the Moslems with the Hebrew calendar. He argues that the month of the Christian calendar which divided the year into 12 units (each being roughly equivalent to a lunar month) is based on human conventions and is unrelated to the month which has its base in nature (i.e. the lunar month). Similarly the Moslem year which is simply 12 lunar months is 11 days short of a natural (solar) year hence 34 Moslem years are equivalent to 33 solar years.

In his travels R' A. ibn Ezra did not reach China. Had he done so he would have found that the traditional Chinese calendar satisfied his requirements for the months to follow the moon, and the years to correspond with the cycle of the sun. Therefore it has some years consisting of 12 lunar months and some with 13 lunar months. However the intercalary months do not occur at the same intervals as those in the Jewish calendar. The result is that the Chinese New Year is always either half a month or a month and a half before Purim!

*(Dr. Meshullam Klarberg / Hebrew Morsels / Shemayisrael.com)*

**Locust – To eat or not to eat?**



**Biblical Quiz**

- Kids:** How many plagues are there in Bo and what are they?
- Adults:** On what wind did the locusts come and on what wind were they blown away, and to where?
- Experts:** What are the 2 Hebrew names for the biblical first month – the month on which Pesach falls?

**Parashah – Sh'mot: (Exodus) 10:1-13:16**

**Historical Context:** Location: Erets Mitsrayim, Goshen, Yam Suf. Creation Time: 2448 - the Makot continues followed by a hasty departure of Mitsrayim. General calendar: 1314 bce. Moshe was born creation year 2368 (1392 bce) and stood in front Paroh 80 years later. **Parashort:**  
 \*\*\* Moshe and Aharon forewarned Paroh about the Locust. Paroh attempted to negotiate with Moshe and Aharon that the children should stay behind. When his offer was refused, all negotiations broke down and Paroh chased Moshe and Aharon away. The Locust swallowed up Mitsrayim (Egypt), but Paroh still refused to send away the Jews.  
 \*\*\* Darkness enveloped Egypt for three days. Paroh told Moshe that he could take out his people, but he had to leave the cattle behind. Moshe refused and Paroh forewarned Moshe that he could not come to him again. The next time they saw each other would be after the Death of the First Born, when Paroh went to Moshe.  
 \*\*\* Moshe forewarned the Egyptians about the Death of the First Born. The first mitsva is given to'ne Yisrael. The first Korban Pesach was described along with the Mitzvos of Matzoh, Hametz, and Pesach.  
 \*\*\* B'ne Yisrael were commanded to mark the inside of their doors with the blood of the Korban Pesach.  
 \*\*\* The plague of the Death of the First Born left Mitsrayim in mourning. Paroh and the Egyptians hurried the Jews out of Mitsrayim. Approximately 600,000 men besides women, children, and the elderly (3,000,000 total) as well as about 1,000,000 non-Jews (the Erev Rav) left Mitsrayim during the Exodus. It was the year 2448 to creation.  
 \*\*\* The Parasha concludes with a review of the laws of Pesach as well as introducing the Mitsvot of Peter Hamor - the commandment to exchange all first born, male donkeys for a sheep; Pidyon Haben - redeeming the first born male child; and the Mitsvah of Tefillin. (Torah.org - Rabbi Aron Tendler )

**Haftara – Yirmiyahu (Jeremiah)- 46: 13-28**

**Haftit:** Yirmiyahu predicts that the Babylonian King Nebuchadnezzar and his army will destroy Egypt. G-d punishes Egypt because of all the hardships that Egypt had oppressed upon the Jews. Measure for measure. After the Egyptian exile, they will return to their land and also the Jews will be able to return from Babylon to Israel.  
**Connection to the Parasha:** In the Parsha, Egypt is punished by the plague of locusts. This Haftara also has a reference to locusts. At the end of the Parasha, B'ne Yisrael set out on their journey of freedom from Egyptian bondage. Similarly, the Haftara concludes with B'ne Yisrael's liberation from exile. (haftorahman)

**Biblical Quiz – Answers**

- Kids:** locusts, darkness, and death of almost all the first born Egyptians and the first born of their beasts
- Adults:** The locusts came on the East wind, left on the West wind, and were driven into the Red Sea.
- Experts:** Aviv; Nisan

**Biblical History – Is Yisrael 3400 years old?**

The Merneptah Stele has long been touted as the earliest extrabiblical reference to Israel. The ancient Egyptian inscription dates to about 1205 B.C.E. and recounts the military conquests of the pharaoh Merneptah. Near the bottom of the hieroglyphic inscription, a people called "Israel" is said to have been wiped out by the conquering pharaoh. This has been used by some experts as evidence of the ethnogenesis of Israel around that time.



But a new publication by Egyptologists and Biblical scholars Manfred Görg, Peter van der Veen and Christoffer Theis suggests that there may be an even earlier reference to Israel in the Egyptian record. Manfred Görg discovered a broken statue pedestal containing hieroglyphic name-rings in the Egyptian Museum of Berlin and, after studying it with colleagues Peter van der Veen and Christoffer Theis, they suggest that one of the name-rings should be read as "Israel." Not all scholars agree with their reading because of slight differences in spelling, but Görg, van der Veen and Theis offer strong arguments, including supportive parallels in the Merneptah Stele itself. This newly rediscovered inscription is dated to around 1400 B.C.E.—about 200 years earlier than the Merneptah Stele. If Görg, van der Veen and Theis are right, their discovery will shed important light on the beginnings of ancient Israel.

([biblicalarchaeology.org](http://biblicalarchaeology.org))

**This Week**

Sigal Chen invites you all to a concert next Tuesday, January 31st, 1:00pm at Riverdale Senior Center, the Century building, 2600 Netherland Ave.

Presenting a new versatile program which will include Opera, Operetta, Broadway tunes and some Jewish/Israeli songs, put together with Jonathan.

**This Week's BAN is Sponsored by:****HOMEOPATHY**

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**Donations - Dues - Membership**

Please remember to send the ending year's (5771) High Holidays dues, Pledges and/or Membership fees. Send checks to: Congregation Beth Aharon, P.O. Box 630-211, Bronx, NY 10463.

Your contribution is highly needed and appreciated



Tizku le'shanim rabot ve'tovot.

**Contact and other Information**

**Services:** Beth Aharon services are every Shabbat- minha, kabalat Shabbat (Main); shahrit; minha/arvit-motsaei Shabbat.

**Welcome:** Needed meals or hospitality? Contact Michelle Defunis @ [mhumus1019@aol.com](mailto:mhumus1019@aol.com) or 917-826-4119.

**Sponsoring Kiddush & Seuda Shlishit:** To sponsor a future kiddush and/or seuda shlishit please contact us.

**Donations:** To mailing address: Congregation Beth Aharon, PO Box 630211, Bronx, NY 10463. *Tizku l'shanim rabot ve'tovot.*

**Contact:** Beth Aharon via e-mail: Tsur @ [tgadasi@yahoo.com](mailto:tgadasi@yahoo.com), or phone: Sandra – at 917-885-4714. Website: [www.bethaharon.org](http://www.bethaharon.org).

**Receive the BAN Via E-Mail:** E-mail to [tgadasi@yahoo.com](mailto:tgadasi@yahoo.com)

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Support the Bayit by enrolling to the **HIR Gift Card** Program. It provides an essential revenue source for our community at no cost to you. For stores and details log on to [shopwithscrip.com](http://shopwithscrip.com) (HIR code is 58L43DE6213) or see the shul's flyer. Contact Shira Gordon at 718-549-5280 or at [hirgiftcards@gmail.com](mailto:hirgiftcards@gmail.com) to get started.

"Buy it for the Bayit!"

**Congregation Beth Aharon**

Congregation Beth Aharon is Riverdale's Sephardic Orthodox Congregation, located at the Riverdale Bayit (HIR) Bronx, NY. We welcome all Jews regardless of eda or level of observance. Our congregants take an active-leading role in Tefila and Kria'at haTorah.

**Shabbat Shalom**