

This week's issue of The Park Page is dedicated by
 Arlene and Arthur Feldman, commemorating the Yahrzeit of her father Joseph ("Grandpa Joe") Kazlow – Yosef ben Yitzchak a"h (4 Shevat)
 Debra & Dr. Joseph Gul, Ellen & Larry Barth, and Joyce & Niki Ashkenazy, commemorating the Yahrzeits of
 their father Martin Glick - Mordechai ben Yisrael Moshe a"h (10 Shevat) and grandmother Helen Glick - Chana bat Mordechai a"h (3 Shevat)
 Nehama and Rabbi Lawrence Teitelman, commemorating the Yahrzeit of his grandmother Anni Flatauer – Chana bat Yitzchak a"h (8 Shevat)



The Weekly Bulletin of Young Israel of New Hyde Park

January 19-26, 2018

Parashat Bo
 Issue #583

3-10 Shevat 5778

Parasha Page Numbers	
Parasha	Artscroll 340, Soncino 248
Haftara	Artscroll 1151, Soncino 263

Schedule of Services and Classes	
Friday, January 19 / 3 Shevat	Avoda Zara 4
Shacharit	6:15 am
Candle-lighting, before	4:39 pm
Mincha / Maariv	4:40 pm
Saturday, January 20 / 4 Shevat	Avoda Zara 5
Shacharit	8:45 am
Latest time for Shema	MA 9:04, GRA 9:40 am
Mincha, followed by Seuda Shelishit	4:25 pm
Maariv / Shabbat ends	5:35 pm
Sunday, January 21 / 5 Shevat	Avoda Zara 6
Shacharit	8:10 am
Gemara Shiur – Sukka	n/a
Mincha / Maariv	4:45 pm
Monday, January 22 / 6 Shevat	Avoda Zara 7
Shacharit	6:10 am
Mincha / Maariv	4:45 pm
Tuesday, January 23 / 7 Shevat	Avoda Zara 8
Shacharit,	6:15 am
Mincha / Maariv	4:45 pm
Wednesday, January 24 / 8 Shevat	Avoda Zara 9
Shacharit	6:15 am
Mincha / Maariv	4:45 pm
Thursday, January 25 / 9 Shevat	Avoda Zara 10
Shacharit	6:10 am
Mincha / Maariv	4:45 pm
Friday, January 26 / 10 Shevat	Avoda Zara 11
Shacharit	6:15 am
Candle-lighting, before	4:47 pm
Mincha / Maariv	4:50 pm

- This week's **Daf Hashavua**, is Rosh Hashana 29. For more info, see www.dafaweek.org
- Women requesting a **Mikvah appointment** should call 718-343-5700.

Parashat Bo in our "Rabbi Bilitzky Torah," from which we read each Shabbat, is dedicated by Rena and Jerry Gombo and family.

For sponsorship opportunities in the Torah, please contact Rabbi Teitelman at 518-222-3875

Drash v'DaSh: A Shabbat Message and Greeting "A Declaration of Independence"

As I signed into my computer to prepare this week's *Park Page* – almost three full days earlier than the typical time of publication and printing – I encountered a feature article on various (real) news websites: "New California declares 'independence' from rest of state". Back in February, it was the *entire* state of California that was considering "Cal-Exit" – a complete secession from the United States – but now that departure has been scaled back to only the state's rural counties, leaving behind the urban one's in the existing "Old" California.

Parashat Bo and its predecessors present their own declaration of independence, in this case the Israelites' separation and secession from their Egyptian hosts. Yet their tactic is a more tempered one, initially requesting merely a three-day sojourn:

And they shall listen to you voice. And you shalt come, you and the elders of Israel, to the king of Egypt, and you shall say to him: The L+r+d, the G+d of the Hebrews, has met with us. And now let us go, we pray, three days' journey into the wilderness, that we may sacrifice to the L+r+d our G+d. (Ex. 3:18)

But what was the real intent here? Did the Israelites have any intent to return to Egypt after their brief spiritual retreat was over? Or perhaps, was this a ruse presented by Moses – the paragon of truth (*Moshe emet ve-torato emet*) in the name of G-d "whose seal is truth" (*chotamo shel HKBH emet*)?

Some view the request not at face value, but rather as a means to expose Pharaoh's obstinacy and oppression: the Egyptian king is incapable of offering even a three-day vacation from centuries of slavery. Indeed, had Pharaoh acquiesced, the Jews indeed would have returned, and a "Plan B" would have been necessary to secure their eventual freedom.

Others opine that G-d had no intention of his people returning to Egypt, but then again, Moshe only asked for three days in the wilderness, he never pledged or promised to return. Better yet, under these circumstances, perhaps there was obligation to be straight with the Egyptians. If it is permissible to "deviate [from the truth] for the sake of peace", presumably it is likewise permissible to deviate for the sake of preservation.

Yet a third option relates to the cultivation of a conviction. Drawing on an ingrained slave mentality, it was unfathomable for the Jews to fathom their freedom. They could contemplate a convocation, but only after relishing the relief and respite, were they equipped to consider a complete evacuation. To "declare Independence" requires more than affixing signatures to document. Before a people can cross the sea, they need a sea-change in their mindset and mentality.

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☆ Shabbat Shalom ☆



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Announcements

Yasher koach to Jerry Gombo for his laining this week.

Seuda Shelishit is sponsored by Rashel and David Rouhani, commemorating the Yahrzeits of his great-uncle Eliyahu ben Rachamim a"h (4 Shevat) and grandfather Moshe ben Rachamim a"h (6 Shevat). David will give the Dvar Torah for the occasion.

Mazal tov to Rebbetzin Chaviva Bilitzky on the marriage of her grandson Nissan Bilitzky to Rikki Frenkel. Mazal tov also to the parents Rabbi Moshe and Tammy Bilitzky and the entire family.

The next **Simcha Kiddush** will be Saturday, February 10 – Parashat Mishpatim / Shabbat Mevarkhim. Sponsorships are \$18 per Kiddush or \$200 annually. Please submit payments to the office and send simcha details to office@yinhp.org.

YINHP Cards ("In Memoriam", "Mazel Tov", "Get Well", and "Thank You") are now available for purchase through Ellen Barth or David Mandel. The cost is \$18 each or \$72 for five (mix 'n match).

Food Certificates for Fairway, Shop Rite, and Stop & Shop; **Gift Cards** for Amazon and Home Depot; and **Chesed Dollars** for various Jewish businesses can be purchased from Art Feldman 516-227-0707, Paige Finkelstein 718-343-4821, Rena Gombo 718-343-3855, and Ilene Horowitz 718-470-9474.

For information about the **Clothing Gemach**, contact Mark Krieger at 917-703-4694, visit BeautifulMemoriesGemach.org, or check out and "like" the Beautiful Memory Gemach's Facebook page.

Office Hours are Tuesday and Friday 10:00 – 2:00.

Nach Yomi

Study for January 20-27, per Rabbi Jack Abramowitz's *Nach Yomi Companion*. For more information, visit www.ou.org/torah/nachyomi.

Joshua 24: No Weddings, Three Funerals

Judges 1: Laying the Ground Work

Judges 2: The Stage is Set

Judges 3: Here Come the Judges! Her Come the Judges!

Judges 4: "...and the Bees"

Judges 5: Life on Other Planets

Judges 6: Midian and Gideon

The Park Page Puzzle "So Long, Farewell"

This week's Puzzle: Curiously, the Hebrew word for divorce – *gerushin* – does not appear in Deut. 24:1-4, the Torah passage dictating the conditions for and implementation of separation from one's spouse. Where *does* the Torah use the root G / R / Sh?

Solution to the previous Puzzle: Body parts mentioned in Parashat Va'era are arm (6:6), hand (e.g. 7:4), heart (e.g. 7:3), palms (9:29), eyes (7:8), finger (8:15), lips (6:17). *Yasher koach* to Susan Isler, Karen Klein, David Rouhani, and Craig Wolf for their solutions.



It's that time of the year, again
Join our shul's Mishloach Manot Program
Stay tuned for details....

The fine print: the picture is for illustrative purposes only,
and is unlikely to resemble the real thing ☺

"The Pascal (!) Sacrifice" (from *The Park Page* #427 – Bo 2015)

As a part-time instructor of computer science, the term "Pascal" carries for me a dual significance. It is the first computer-programming language I studied in college and subsequently taught (in the lab of which I met my future brother-in-law), and the name of a triangle that illustrates the arithmetic relationship between "combinations", the number of possible subsets from a master set.

As a cleric, "Pascal" takes on additional meaning of far greater significance: Blaise Pascal - for whom the aforementioned programming language and mathematical identity are named - was a 17th century French mathematician, physicist and philosopher. In his posthumously published *Pensées* ("Thoughts"), he sets out a theory famously known as "Pascal's Wager" that applies mathematical decision theory to religious ideology. His argument goes that if G-d exists, there is infinite gain or loss respectively associated with following or rejecting His will, whereas otherwise, there is only a finite loss resulting from the forfeiture of various pleasures and luxuries that may be curtailed by religious observance. Thus, a person seeking to maximize the expected value of his life experience and its ultimate rewards should proceed on the assumption of a Divine Creator and Commander.

For the Israelites who, in this week's Parasha, formed a nascent nation, they were faced with decisions: preparing for the Paschal sacrifice, knowing, as it were, that their religious exercise would be a sacrilegious affront to their Egyptian masters, and eventually following G-d and his servant Moshe across the seas and into an unknown wilderness. For the masses who had not experienced face-to-face communication with G-d, their gambit was a gamble, uncertain in what direction they were headed, both literally and figuratively. Pharaoh's declaration *nevuukhim hem ba-aretz*, can be understand in the sense of confusion (as in Maimonides' *Moreh ha-Nevukhim* - A Guide for the Perplexed). Ultimately, their decision became the language that would implement a program for the ages.

"Fire and Ice: A Plague and a Paradox" (from *The Park Page* #372 – Bo 2014)

As the family sorted through the mail last Saturday night, one of our daughters received an invitation to a Bat Mitzvah with the banner "Fire and Ice". While the affair won't yet take place for another several weeks, the timing of the invitation couldn't have been more perfect: it was opened just hours after we read in the Parasha about *Makkat Barad*, the seventh of the "Ten Plagues" in Egypt, described by the Torah as follows:

And Moses stretched forth his rod toward heaven; and the L-rd sent thunder and hail, and fire ran down unto the earth; and the L-rd caused to hail upon the land of Egypt. So there was hail, and fire flashing up amidst the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. (Ex. 9:23-24)

The commentator Rashi, citing *Midrash Rabba*, elaborates:

"fire flashing amidst the hail" - a miracle within a miracle – fire and hail combined together, as hail is water [which doesn't ordinarily mix with fire]. But to perform the commandment of their Creator, they formed peace with one another [and combined]"

Ostensibly, the compounded miracle was the existence not only of a hailstorm unparalleled in Egyptian history, but one in which ice could envelope heat-bearing flames, thus defying a most basic chemical relationship, and highlighting the Divine dynamic. Symbolically, however, was the co-existence of polar opposites. For Egyptian society – and more generally, pagan culture - life was one of absolutes. Thus the fire-and-ice combination not only attacked the crops and constituents of Egypt (ibid 9:25), but also its core values and closely-held beliefs.

It was the nascent Israelite nation that would teach the world about integrating competing concepts: a day that would begin at night but also at daylight; a calendar that is governed by both the sun and the moon; a Sabbath that ends with the appearance of stars, even as it was the stars that were the paradigm of idolatrous worship; a society that would be based around the holy land of Israel, yet defines its sacred holidays about events that took place in Exile. With the attack of fire and ice simultaneously beating down on Egypt, absolutism had been defeated.