

A black and white photograph showing a vast field completely covered by a dense swarm of locusts. The locusts are so numerous that they obscure the ground beneath them, creating a textured, dark surface. The background shows some trees and bushes, also partially covered by the swarm.

Locusts: The Eighth Plague!

Congregation Beth Israel of the Palisades

שבת פרשת בא | Shabbat Parashat Bo

January 20, 2018 | Shevat 4, 5778

TORAH STUDY

**This Week: Shabbat Parashat Bo
Sh'mot 10.1-13.16., pages 374-394**

FIRST ALIYAH: After announcing the locusts were coming, the text says Moshe “turned and left pharaoh’s presence.” He always waited for an answer before, so why not now?

FOURTH ALIYAH: Chapter 12 opens with God declaring that “this month shall mark for you the beginning of the year.’ Is there a commandment or two lurking here and, if yes, what is it (what are they)?

The haftarah, Yirmiyahu 46.13-28 begins on Page 395

**Next Week: Shabbat Shirah Parashat B’shallac h
Sh’mot 13.17-17.16., pages 399-422**

FIRST ALIYAH: Israel is led to Canaan by a circuitous route so as to avoid encountering war and demanding to return to Egypt. War is inevitable, however, so what is this about?

SEVENTH ALIYAH: Moshe is told to take his staff, stand in front of a particular rock, hit the rock with his staff, and produce water for the Israelites. Supposedly, he is later punished for doing just that elsewhere. Or was he?

The haftarah, Shoftim 5.1-31 begins on Page 426.

For haftarat, we follow S’fardi custom.

THE LAST ACT (Sh'mot, Chapter 12)

Chapter 12 is a very complex composition. It divides into a number of clearly differentiated literary units, each centering on various aspects of the Exodus events. Some of these units deal with immediate concerns, such as the last-minute preparations for the departure from Egypt; others relate to the enduring impact of the events in shaping the future course of Israel’s life as a people.

Appropriately, the entire complex is framed by the phrase “the whole community of Israel” (vv. 3, 47).

Another salient feature of this composition is the sevenfold repetition of the Hebrew stem sh-m-r, “to observe, guard, preserve.”

There is considerable overlap among the various units, but no exact duplication. The repetition amplifies the preceding data in various ways, either by the addition of explanatory material or by supplementary details or instructions. Without doubt, the chapter is a composite of several strands of tradition.

One question is why verse states that these events occurred “in the land of Egypt.” The location is given because this chapter is an exception to the rule that all the laws were promulgated in the wilderness. The institution of the annual Pesach celebration antedates the events it is to commemorate.

The impending Exodus is herein visualized as the start of a wholly new order of life that is to be dominated by the consciousness of God’s active presence in history. The entire religious calendar of Israel is henceforth to reflect this reality by numbering the months of the year from the month of the Exodus. This month is elsewhere termed “the month of Aviv,” literally “when the ears of barley ripen,” meaning the spring (March/April), now known as Nisan. In other words, the calendar is lunisolar, the lunar reckoning being accommodated to the needs of agricultural life.

—Adapted from the JPS Commentary to Exodus

CBIOTP STANDARDS & PRACTICES

1. Men must keep their heads covered in the building and must wear a talit when appropriate. Women may choose to do either or both, but it is not mandatory.
2. Anyone accepting a Torah-related honor must wear a talit, regardless of gender.
3. Only one person at a time may take an aliyah.
4. No one should enter or leave the sanctuary during a K’dushah. One should not leave the sanctuary when the Torah scroll is being carried from or to the ark.
5. No conversations may be held in the hallway outside the sanctuary, or while standing in an aisle alongside a pew.
6. The use of recording equipment of any kind is forbidden on sacred days.
7. Also forbidden are cell phones, beepers and PDAs, except for physicians on call and emergency aid workers (please use vibrating option).
8. No smoking at any time in the building, or on synagogue grounds on Shabbatot and Yom Kippur.
9. No non-kosher food allowed in the building at any time.
10. No one may remove food or utensils from the shul on Shabbatot. An exception is made for food being brought to someone who is ailing and/or homebound.

MAZAL TOV

[If we don't know about it,
we can't print it;
if we can't print it,
we can't wish it.]

HAPPY BIRTHDAY

Sunday Willy Henik, Rosa Chalom
Thursday Lindsay Darwish
Friday Leon Kadoch

*Did we miss a birthday, anniversary, or other simchah?
Let us know. We can't print what we don't know.*

This week's Shabbat Booklet
is being co-sponsored by
MARJORIE GOLDSTEIN
in memory of her late husband,
HERBERT GOLDSTEIN, ז"ל
and

FERN AND ERIC WEIS
in memory of his late father,
ARTHUR WEIS, ז"ל

may their memories be for a blessing

THE IMAHOT:

*Following is the text adopted by the Ritual Committee
for use by the Prayer Leader in reciting the Amidah, and
those wishing to insert the Matriarchs in their Amidot:*

ברוך אתה אֱדֹנָי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, אֱלֹהֵי
אֲבֹרָהּם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרֵבֶקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵם
וְלֵאדָּה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלֶא, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא
גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים, וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֲ-לֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱדֹנָי, מְגֵן אֲבֹרָהּם
וְעֹזֵר שָׂרָה.

Присоединяйтесь к нам дл
освящение и обед
This week's kiddush and luncheon
are sponsored by

[YOUR NAME GOES HERE]

*Why not join the Kiddush Club?
It's only \$136 per person per year.*



A MEETING NOT TO MISS!

***Tomorrow morning,
Sunday, January 21, at 11 a.m.
join us for a tour of our new home,
1585 Center Avenue in Fort Lee,
at the corner of Whiteman Street.***

**Then please stay for an informational meeting
and brainstorming session,
so that together we can plan
how best to carry out
what surely will be a monumental task.**

*Parking on street, and in the Church of the Madonna lot
a half-block up on Whiteman Street.*

The Mitzvah of Tefillin (Sh'mot 13.9 and 16)

Sh'mot 13.9 states, "And this shall be as a sign (Hebrew, *ot*) on your hand and as a reminder (Hebrew, *zikkaron*) on your forehead." The same is repeated in verse 16 with a variant term: "And it shall be as a sign upon your hand and as a symbol (Hebrew, *totafot*) on your forehead."

The terms "sign," "reminder," and "symbol" evoke some material object that serves to jog the memory, but they do not in themselves require a literal meaning for these verses. Rashbam (Rabbi Sh'muel ben Meir, Rashi's grandson) actually considered the "deep, straightforward meaning" of the verses to be metaphorical. He adduced, in support, Shir Hashirim (Song of Songs) 8.6: "Let me be a seal upon your heart, / Like a seal upon your arm." The medieval commentator and grammarian Abraham Ibn Ezra mentions, but rejects, this figurative interpretation.

Apparently, both the Samaritans and the medieval Jewish sect of Karaites also took the instructions of Sh'mot 13.9 and 16 metaphorically, for they do not have tefillin. Traditional rabbinic exegesis, however, interpreted these two verses literally as enjoining the wearing of tefillin. This understanding is upheld by two other texts in the Torah that reiterate the precept. D'varim 6.8, which is part of the section that has traditionally become known as the Shema, states: "Bind them [i.e., God's teachings, v. 6] as a sign on your hand, and let them serve as a symbol on your forehead." A literal meaning is here favored by the immediately adjacent phrase in that same verse: "Inscribe them on the doorpost of your house and on your gates." If the one phrase in that verse is clearly a mitzvah, surely the other two must be. The other text is D'varim 11.18, which is part of the second paragraph of the Shema in the siddur: "Therefore, impress these My words upon your very heart; bind them as a sign on your hand, and let them serve as a symbol on your forehead."

The tefillin comprise two small, cubelike, blackened leather capsules that are called in Hebrew *battim* (sing. *bayit*, lit. "house"). One is placed on the arm and one on the forehead, preparatory to the morning prayers. Because the singular form is *tefillah*, which is also the Hebrew word for "prayer," a widespread explanation for the term "tefillin" is "objects worn during prayer." It has been argued that this is not entirely satisfactory because it was the custom among many in tannaitic times to wear the tefillin all day long. Still, the designation could have derived from their being first put on for morning worship.

Another possible derivation is from the biblical Hebrew stem *pey-lamed-lamed* in the sense of "to intercede." That is, the tefillin, with their expressed purpose of reminding the worshipper of God's teachings and commandments, perform indirectly a propitiatory and expiatory function.

The English rendering for tefillin is usually "phylacteries." This is an unfortunate misnomer. It is based upon the

Greek term used in the Christian Bible. The Greek noun *phylakterion* derives from a stem that means "to protect, guard," the noun form indicating "a safeguard, amulet." It is quite possible that at the lowest popular level, the tefillin were regarded as being charged with magical power, able to protect the wearer from malignant influences. Such a misconception may have arisen from the similarity in shape of tefillin to amulets in the ancient world, and from the fact that the preferred area of the body for the wearing of amulets was the forehead and often the arm as well, as Shir Hashirim 8.6 shows. Also, inscribed amulets were frequently stored in small leather cases.

Ancient popular misinterpretation notwithstanding, tefillin have nothing to do with amulets. Their contents carry neither incantations nor petitions—standard items in all such paraphernalia. Rather, the biblical passages inscribed within the capsules express fundamental doctrines of Judaism. They proclaim:

- the existence and unity of God,
- the call for the loving surrender of the mind and will to His demands,
- the charge to make God's teachings the constant subject of study, and to ensure the education of the young,
- faith in divine righteousness with its corollaries that society is built on moral foundations,
- that there is reward for virtue and punishment for evil, and finally, and above all,
- that the experience of the Exodus is of transcendent importance in the religion of Israel.

There is also the confounding fact that halachic requirements exempt from the obligation to wear tefillin precisely those who, in the popular mind, would be expected to be most in need of protection from baneful influences—namely, minors, slaves, women, those who labor under certain sicknesses, and pall-bearers. Moreover, it is in places such as the cemetery and toilet, where, in the pagan world, people were thought to be most vulnerable to evil spirits, that Jewish law forbids the wearing of tefillin.

The biblical sources are silent on the implementation of the mitzvah. It is only from the Second Temple period that the evidence is forthcoming. The Sadducean faction that departed in so many ways from Pharasaic interpretation of Scripture, adhered to this mitzvah. Since that party was formed about the year 200 B.C.E., the mitzvah of tefillin must have already enjoyed a venerable past by then.

The various literary traditions about the use of the tefillin have been abundantly reinforced in recent years by the Dead Sea Scrolls and other finds from the region of Qumran in the Judean wilderness which served as the headquarters of a sectarian Jewish community that occupied the site from about 135 B.C.E. to about 68 C.E.

Among the objects found in the nearby caves were many fragments of tefillin, including the capsule of a head tefillah that still contained its four inscribed slips. Other fragments have been found in the Wadi Muraba'at region in the Judean wilderness, about twelve miles southwest of Qumran. During the first and second centuries C.E., this site served as a refuge for Jewish soldiers who fought against Rome.

The widespread use of tefillin in this period contrasts with the surprising silence of the Mishnah, edited ca. 200 C.E., about their makeup and contents. Maimonides suggests it is because the public was so thoroughly familiar with the rules that it was not necessary to specify them. Be that as it may, the details are discussed at length in the Babylonian Talmud, tractate Menachot 34a-37b.

As stated above, the tefillin are cube-shaped, although the height need not be the same as the equal length and breadth. The capsule for the arm is hollow and contains a single slip of rolled or folded parchment, called klaf in Hebrew, on which are inscribed all four relevant biblical passages in the same script as used for writing a scroll of the Torah: Sh'mot 13.1-10, 11-16, D'varim 6.4-9, and 11.13-21. For the head tefillah, these passages are transcribed onto separate slips, and each is inserted into one of the four compartments into which the capsule is divided. The order

of the passages was a matter of dispute in talmudic times, and was still an issue in the 11th and 12th centuries between Rashi (1040-1105) and his grandson Rabbeinu Tam (1096-1171). The view of Rashi became universally accepted in the Jewish world. It is now clear that both systems existed in the time of the Second Temple, as the finds from Qumran prove.

Tefillin are not worn on Shabbatot and scriptural festival days, nor are they worn at night; hence, this precept falls within the category of "time-conditioned performative mitzvot." According to rabbinic halachah, women are exempt from most such obligations and, therefore, are not duty-bound to wear tefillin.

Nevertheless, rabbinic sources mention that Michal, daughter of King Shaul, did assume the obligation to put on tefillin, and the sages of the day did not object. The Code of Rabbi Aaron ben Jacob ha-Kohen of Lunel (ca. 1330-1360) quotes Rabbi Solomon ben Abraham Adret (Rashba, ca. 1235-ca. 1300) to the effect that women are permitted to recite the benedictions even over performative, time-bound precepts. Rabbeinu Tam made a similar ruling, thus allowing women to wear tefillin. However, these views did not become the norm.

—*The JPS Torah Commentary to Exodus*



On Sunday, February 4,
join us in celebrating
the Mitzvah of Tefillin
and then have
a bagel brunch!

Once again, it's time for

THE WORLD WIDE WRAP

Join with thousands of men and women around the world
in donning tefillin.

Even if you perform this mitzvah every weekday morning,
this event is special because it is global.

WHEN: Sunday, February 4, at 9:30 a.m.

WHERE: The sanctuary in our new building, 1585 Center Avenue

May He who blessed | מי שברך

May He who blessed our ancestors bless and heal all those whose names are listed here, those whose names will be called out, and those whose names we do not know because either we are unaware of their illness or they are.

We pray He mercifully quickly restore them to health and vigor. May He grant physical and spiritual well-being to all who are ill. אמן

Sydelle Klein	Sarah bat Malka	Avraham Yitzhak ben Masha
Bonnie Pritzker Appelbaum	Sarah Rifka bat Sarah	Aharon Hakohen ben Oodel
Deenah bat Sarah Leah	Shimona bat Flora	Chaim ben Golda
Rut bat Esther	Sura Osnat bat Alta Chayah	Ezra ben Luli
Miriam Zelda bat Gittel D'vorah	Tzipporah bat Yaffa	Gil Nechemiah ben Yisraela
Miriam Chanah Sarah bat Liba	Yospeh Perel bat Michlah	Mordechai ben Almah
Miriam Rachel bat Chanah	Michelle Blatteis	Moshe ben Shimon
Harav Mordechai Volff ben Liba Miryam	Diane Fowler	Harav R'fael Eliyahu ben Esther Malkah
Adina bat Freidel	Goldy Hess	Harab Shamshon David ben Liba Perel
Baila bat D'vorah	Fay Johnson	Harav Shimon Shlomo ben Taube v' Avraham
Chavah bat Sarah	Micki Kuttler	Yisrael Yitzhak ben Shayndel
Chayah bat Flora	Katie Kim	Yitzhak ben Tzivia
Devora Yocheved bat Yehudit	Elaine Laikin	Yonatan ben Malka
Esther bat D'vorah	Mira Levy	Yosef ben Flora
HaRav Ilana Chaya bat Rachel Esther	Robin Levy	Zalman Avraham ben Golda
Liba Ruchel bat Michlah	Lani Lipis	Larry Carlin
Masha bat Etl	Karen Lipsy	Harry Ikenson
Masha bat Rochel	Kathleen McCarty	Shannon Johnson
Matel bat Frimah	Gail Schenker	Itzik Khmishman
Mindel bat D'vorah	Linda State	Adam Messing
Ninette bat Aziza	Mary Thompson	Gabriel Neri
Pinyuh bat Surah	Michelle Lazar	Jeff Nicol
Rachel Leah bat Malkah	Norma Sugerman	Mark Alan Tunick
Rita bat Flora	Julia Yorke	
Rifkah bat Chanah	Avraham Akivah bat Chanah Sarah	

We pray for their safe return...

May He who blessed our ancestors bless, preserve, and protect the captive and missing soldiers of Tzahal—Ron Arad, Zecharia Baumel, Guy Chever, Zvi Feldman, Yekutiel Katz, and Zeev Rotshik—as well as those U.S. and allied soldiers, and the civilians working with them and around them, still missing in Afghanistan and Iraq, and all other areas of conflict, past and present.

And may He bless the men and women of the U.S. Armed Forces and Tzahal, and those who serve the United States and Israel in foreign lands in whatever capacity, official or unofficial, members of our community or related to members, and their colleagues and companions. Guide them in peace and return them speedily to their families alive and unharmed. אמן

**HONOR YOUR DEPARTED LOVED ONES
WITH A PLAQUE ON OUR
VIRTUAL MEMORIAL BOARD.
CALL THE OFFICE TO ADD THEIR NAMES
TO OUR MEMORIAL BOARD.**

Yahrzeits for Today Through Next Friday

זכרונם לברכה — May their memories be for a blessing!

- 20 Louis Weiss*
Isif Torgovnik*, *Malka Torgovnik's husband*
Mary Goldfarb*
- 21 Ben Eli Grossberg*
- 22 Isaac Moinester, *Deanna Albert's father*
Evelyn Julia Singer*
Nathan Brand*
Lewis Howard Fattel*
Sophie Emmon*
Annie Abrams*
Marvin Irwin Nadler*
Adolph Morris*
Mordecai Winderbaum*
Ida Winderbaum*
- 23 Janice Cooper*
Ludmila Stavitskaya*
- 24 Aaron Harry Sussman, *Al Sussman's father*
Nathan Baum
Pessia Bernstein*
Jacob Feinstein*
David Lipp*
Murray G. Winston*
Philip Feigenbaum*
Mollie Barchoff*
- 25 Arthur Martin Weis*, *Eric Weis' father*
Arthur Weiss*, *Mark and Philip Weiss' father*
Hilda Klein*
Joseph Seiler*
Leah Kapitnick*
Mildred I. Gallin*
Saul Schrier*
Esther Pineles*
Gussie Mitler*
Abraham Ponce*
- 26 Esther Star*
Netty Klinger*
Seamen Torgovnik*
Malka Hirsch
Samuel Goldstein*
Ben I. Kramer*
Ralph Katz*

* A plaque in this person's name is on our memorial board.

Kaddish list

	Haviva Khedouri
	Judith Lorbeer
Francine Feder	Qingshui Ma
Nancy Friedlander	Norman Harry Riederman
Blanche Friedman	David Rosenthal
Jay Greenspan	David Shandalow
Jeanette Shandolow Herman	Paul Singman
Harvey Jaffe	Leah Solomon
Rebecca Kaplan	Randolph Tolck

Are we in your will? *Shouldn't we be?*

When people prepare their wills, they usually look to leave a mark beyond the confines of their families. Thus it is that general gifts are left to hospitals, and other charitable organizations.

All too often ignored, however, is the synagogue, even though its role in our lives often begins at birth, and continues even beyond death. We come here on Yom Kippur and other days, after all, to say Yizkor, the prayer in memory of our loved ones.

Our Virtual Memorial Plaques remind everyone of who our loved ones were, and why we recall them. All of us join in saying the Kaddish on their yahrzeits.

Considering this, it is so unfortunate that, in our final act, we ignore the one institution in Jewish life that is so much a part of us.

The synagogue is here for us because those who came before us understood its importance and prepared for its preservation. By remembering it in our wills, we will do our part to assure that the synagogue will be there for future generations, as well.

Think about it. We have always been here for anyone who needed us in the past. Do not those who need us in the future have the same right to our help?

Of course they do. Do not delay! Act today! Help secure the future of your communal home.

Congregation Beth Israel of the Palisades
ק"ק בית ישראל של הפליסד
207 Edgewater Road, Cliffside Park, NJ 07010-2201

Shammai Engelmayer, Rabbi
Nadia Massuda, Co-President
Craig H. Bassett, Co-President
Judy Golub, Vice-President
Errol Kaget, Secretary
Al Glick, Co-Treasurer
Garrison D. Miller, Co-Treasurer

rabbi@cbiotp.org
nadia@cbiotp.org
craigbassett@cbiotp.org
judygolub@cbiotp.org
membership@cbiotp.org
alglick@cbiotp.org
garymiller@cbiotp.org

207 Edgewater Road
Cliffside Park, NJ 07010-2201
Office: 201-945-7310;
Fax: 201-945-0863
website: www.cbiotp.org
general e-mail: shul@cbiotp.org

VOLUNTEER FOR A COMMITTEE
AND HELP PLAN OUR MOVE
TO OUR NEW HOME IN FORT LEE!

This is your shul,
you should be part
of how it goes and grows!

Attention ALL Vets!
If you're not yet a member of
JWV Post 76,
YOU SHOULD BE!
For more information, call
201-869-6218

Shabbat ends Saturday night with havdalah at 5:45 p.m. EST