

CONGREGATION BAIS TORAH

September 3, 2005 • 89 West Carlton Rd., Suffern, NY 10901 • (845)352-1343 • www.baistorah.org • כ"ט אב שבת פרשת ראה

ערב שבת פרשת ראה

* מנחה: 7:00 PM
הדלקת נרות: 7:09 PM

שבת פרשת ראה

שחרית 8:45 AM
9:40 AM סוף זמן קריאת שמע
שבת מברכים אלול
פרקי אבות 5:30 PM
גמרא שיעור 6:20 PM
מנחה 7:05 PM
סעודה שלישית
מעריב 8:19 PM

Sunday שחרית 7:45 AM (ראש חודש)

Weekday שחרית

Mon.: 7:45 AM (ראש חודש) (Labor Day)
Tues., Wed. and Fri.: 6:30 and 7:45 AM
Thurs.: 6:20 and 7:45 AM

Weekday מנחה-מעריב

Sunday – Thursday 7:05 PM

ערב שבת פרשת שופטים

הדלקת נרות: 6:57 PM
* מנחה: 7:00 PM
* Early mincha for the summer

Shiurim

Sunday at 8:30 AM – מסכת עבודה זרה – Rabbi Yisroel Gottlieb
Monday at 6:30 PM – מסכת ברכות – Rabbi Chaim Wein
Tuesday at 8:15 PM – Partners in Torah
Wednesday at 8:15 PM – ספר עזרא – Rabbi Yisroel Gottlieb
Monday–Friday after the second שחרית-החנוך – ספר – Rabbi Yosef Fischer
Monday-Thursday at 9:45 AM – גמרא shiur – Rabbi Leibel Reznick
I דף היומי, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
II דף היומי, Monday through Thursday, 7:00 PM and Sunday at 9:30 AM – Rabbi Yosef Fischer
Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

This Sunday, Sept. 4th at 10:00 AM, all are invited to a breakfast in memory of Rabbi Zev Wein, z"l. **Rabbi Berel Wein** will speak. Bais Torah's **Ulpan** resumes classes on September 11th. Rachel Kushner will once again teach 2 levels. The cost for 8 sessions is \$100 and advance registration is required. E-mail Sandy Thurm at sfthurm@optonline.net or call 368-3418 for more info. Rabbi Yisroel and Amy Gottlieb would like to invite the entire congregation to their new home, 115 West Carlton Road, for an **Oneg Shabbas dessert**, Friday eve, Sept. 9th, Shabbos Parshas Shoftim, approximately 1 1/2 hours after maariv. They look forward to welcoming you. Reserve Sunday eve, Sept. 18th for **Rachel Friedman**, director of the Yesodot Program at Drisha Institute, who will speak on "Shedding Sin: The Scapegoat Ritual of Yom Kippur, Its Meaning and Relevance to the Process of Repentance." Tuesday evening, September 20th, Mayor of Gush Etzion, Shaul Goldstein will speak on, "**Expulsion from Gaza: Where Do We Go from Here?**" He will provide an eyewitness account on the withdrawal and evacuation of our brethren in Israel. The **Board of Directors' next meeting** will be Thursday night, September 29, after Maariv. Bais Torah is now on the web. Visit www.baistorah.org to get zemanim, event information and schedules. Your comments and feedback are welcomed and can be sent to baistorah@aol.com or via the fill-in form on the "Contact Us" page. Yehuda and Judi Eliezri invite the entire congregation to a **Kiddush** this shabbos in honor of the marriage of their children, Joe and Elyana Bednarsh. **Keep us informed.** Our shul secretary, Esther Garber, is in the office Mon. thru Thurs., 9:30 AM - 12:30 PM. Kindly **assist** us by making sure to return your Siddurim, Chumashim and other seforim to the bookcases or cart next to the Bimah.

Mazel Tov

Yehuda and Judi Eliezri on the marriage of their children, Joe and Elyana Bednarsh.
Teddy and Malkie Katzenstein on the marriage of their children, Raphael and Gitty Katzenstein.

Hamakom Yenachem

Jay Rodin on the p'tira of his mother, Rose Rodin. He will be sitting shiva at his home, 4 Lodi Lane, until Monday morning.
Miriam Shiffer on the p'tira of her mother.

Refuah Shelaimah

Ellie Arnot's mother, Rachel Arnot - חיה רחל בת שושנה
Michael Rossman's mother, Ilse Rossman - יעמט בת שרה
Shirlee Aaronson - שרה חנה בת בלומא
Mr. Shapiro - חיים מאיר יחיאל בן מלכה לאה
Jerry and Roz Seigel's son, Yoni - יהונתן בן שושנה
Joel Rosenwasser's mother - פשע לאה בת שפרינצע
David Abramczik - דוד אריה בן בלימא

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@yahoo.com

President Peter Katz, 357-0129 peter@pkatech.com

Treasurer Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

Maintenance Yis Helprin 494-7446

Chesed Committee Charlie Grandovsky, 425-4683

Bikur Cholim Eveline Kranzler, 352-8410 and

Chosh Levy, 425-6827

Shul Secretary Esther Garber, 352-1343

Sisterhood Liaison Betty Schloss, 369 – 1833

Lost and Found Michael Loebenstein, 425-8895

Chevra Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards Esther Garber, 352-1343

Bais Torah Bulletins Email baistorah@taxprof.net, Fax (845) 368-4172, or call (845) 368-2222. To receive e-mail updates, write to baistorah@aol.com. This bulletin is now downloadable from the web at www.baistorah.org.

Yahrtzeit Tikun Moshe Tilson, 426-0976

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Eiruv 362-4302

Mikvah 425-6101

Youth Felise Katz 357-0129

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

In Case of Emergency

The Red Hatzoloh Phone is in the hallway on the wall between the rear washing station and the Simcha Room.

The **Defibrillator** is in a cubby in the coat room opposite the Hatzoloh phone.

Parashat Re'eh – 5765 - Implications of Vegetarianism and the Meat-and-Milk Prohibition

It seems clear from the menu presented to “Adam HaRishon,” First Man, by HaShem, “From every tree in the Garden, you may surely eat” (Bereshit 2:16), except for two special trees that were prohibited, that humanity was initially, at least, supposed to be vegetarian. The prohibition against eating meat was not explicitly removed until after the “Mabul,” the Great Flood, when Noach was told (Bereshit 9:2-3), “The fear and dread of you shall be upon every beast of the earth and upon every bird of the heavens...Every moving thing that is alive, shall be food for you; like the green vegetation, I have given you everything.”

In what certainly sounds like a change in nature, and a “mixed blessing;” because now a feeling of animosity will replace the spirit of tranquility that had existed between human beings and the subjects of the animal kingdom, it is as if Noach is told by HaShem, “Humanity is not yet on the level to be concerned about the implications of taking an animal’s life. Let humanity first learn about the seriousness of taking human life; afterwards, we can return and talk about the taking of an animal’s life.”

By the middle of the second month after the Jewish People left Egypt, they were already complaining about the absence of meat from their diet (Shemot 16:3), “The Children of Israel said to them, ‘If only we had died by the hand of Hashem in the Land of Egypt, where we sat by the pot of meat, when we ate bread to fullness, for you have taken us out to this Wilderness, to kill the entire people by famine.’”

In the Wilderness, when the “Mishkan,” the Portable Temple, was constructed and in use, the permission to eat meat was limited to that obtained from animals consecrated and offered as “Shelamim” Sacrifices, “Peace” Offerings. However, in his last address to the nation, Moshe informs them that when they are dispersed throughout the Land of Israel, far from the Temple, they will be permitted to eat meat anywhere within its boundaries. “When HaShem, your G-d, will broaden your boundary, as He told you, and you say, ‘I want to eat meat,’ for you will have a desire to eat meat, to your heart’s full desire, you may eat meat” (Devarim 12:20).

Moshe then reviews the laws of Kashrut, that were elaborated previously in Parshat Shemini, to indicate that these laws are fundamental ingredients of Judaism, applicable not only in the Wilderness, but everywhere else as well. He sums up the laws by saying that they are a consequence of the fact that the Jewish People is a holy nation, and therefore are not limited to any specific place or time (Devarim 14:21), “...for you are a holy nation to HaShem, your G-d...” And the verse concludes with a related subject, “...you shall not cook a kid in its mother’s milk.”

One can look at this law, derived from the verse cited above, as simply an example of a “Chok,” a Divine Decree, that as servants of the Holy One, Blessed be He, we must obey, whether we understand it or not. Or we might attempt to find a symbolic meaning in the Law. The eating of meat, though permitted by the Torah, involves the **killing of the animal**, albeit by means of “Shechitah,” ritual slaughter, the most painless way. Whereas the eating of dairy products, derived from milk, involves a “**helping**” relationship with the animal kingdom. The cow is in pain until milk is withdrawn from her breasts, either by nursing or by “milking.” By combining “meat” products with “dairy” products, we are combining the incommensurate elements “killing” and “helping,” which is disallowed by the Torah.

This prohibition is also perhaps symbolic of the “havdalah,” the differentiation built into the world, at least until the time of the “Mashiach,” between Israel and the other nations. Israel chooses to be “among the oppressed, rather than among the oppressors.” It believes in the sanctity of all human life, and goes to great effort, even in its own defense, not to shed blood. The Jewish People chooses to spread its message by being a “light unto the nations” (Yeshayahu 49:6), rather than to spread its message “by the sword.” For the People of Israel, and the State of Israel, the concept of a “Jihad,” a “Holy War,” is a contradiction in terms.

“David Hamelech,” King David, who conceived the idea of building a Temple, a “permanent” dwelling place for the Divine Presence on earth, in Yerushalayim was disallowed from doing so, because the blood of his enemies, who were also the enemies of G-d, was on his hands. It was left to his son, Shelomo, or Solomon, who ruled during a time of peace, to build the First Temple. Holiness, and the taking of human life, are viewed in Judaism as totally incompatible. The Holy Temple therefore had to be built by stones that were not hewn, according to the Midrash, by iron tools, because iron is used to make swords, which take life. Rather, they were hewn by a miraculous creature, called the “Shamir,” that had the capability of cutting stone, because the purpose of the “Mizbeach,” the Altar, that symbolizes the Temple as a whole, is to prolong and enhance and preserve human life. PF