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# CONGREGATION BAIS TORAH

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October 15, 2005 · 89 West Carlton Rd., Suffern, NY 10901 · (845)352-1343 · www.baistorah.org **י"ב תשרי שבת פרשת האזינו**

## ערב שבת פרשת האזינו

הדלקת נרות: 5:59 PM

מנחה: 6:05 PM

## שבת פרשת האזינו

שחרית: 8:45 AM

9:55 AM סוף זמן קריאת שמע

5:00 PM גמרא שיעור

5:45 PM מנחה

סעודה שלישית

6:57 PM מעריב

Sunday שחרית: 7:45 AM

Weekday שחרית

Mon. 6:20 and 7:45 AM

Weekday מנחה-מעריב

Sunday: 6:05 PM

ערב שבת חול המועד סוכות

הדלקת נרות: 5:48 PM

מנחה: 5:55 PM

Succos Schedule on separate page

## Shiurim

Sundays at 8:30 AM – מסכת עבודה זרה – Rabbi Yisroel Gottlieb

Mondays at 6:30 PM – מסכת ברכות – Rabbi Chaim Wein

Mondays at 8:00 PM - Hachnosas Kallah of Monsey sponsors lectures for women of all ages.

Tuesdays at 8:15 PM – Partners in Torah

Wednesdays at 8:15 PM - ספר עזרא - Rabbi Yisroel Gottlieb

Monday through Friday after the second שחרית-ההנוך - ספר - Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM - נמרא shiur - Rabbi Leibel Reznick

Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman

Monday through Thursday after מעריב and Sunday at 9:30 AM – Rabbi Yosef Fischer

Women's תהלים group meets on שבת 45 minutes before מנחה.

## Shul Announcements

We're down to the last few days to bid for kibudim. Don't wait until it's too late!... It's easy to participate! Just go to [www.baistorah.org](http://www.baistorah.org), click on **Resources**, and then click on "**e-bays Torah Auction**." You'll find a list of kibudim and directions on how to bid. You can also bid on this year's kibudim by calling Raizie Lutwak at 425-5816 or e-mailing her at [raizie@optonline.net](mailto:raizie@optonline.net).

We are looking for **Shabbos morning group leaders** 10th grade and up for children ages 4 through 8 from 10 AM until shul ends, twice a month or alternating Shabbosim. Please call Felise Katz at 357-0129 if you or someone you know may be interested.

**Keep us informed.** Our shul secretary, Esther Garber, is in the office Mon. through 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.

Bais Torah Sisterhood invites men and women to see **Dudu Fisher Live** at the Helen Hayes Performing Arts Center in Nyack, New York. Sunday, November 13th. Curtain time is 7:00 PM. Tickets are \$50 and may be ordered from Hinda Kimmel at 357-9571 or Betty Schloss at 369-1833 or [bbless613@gmail.com](mailto:bbless613@gmail.com).

We're pleased to announce that our third annual **Avot U'Banim Learning Program** will begin on Motzoei Shabbos, November 5th at 6:30 p.m. in the library. Fathers and grandfathers, bring your progeny to the library, learn together and reward yourselves with a pizza melave malka. Sponsorships (\$36 per session) are invited. Contact Michael Kronenberg at 845.368.1064 or [mkronenberg@advgi.com](mailto:mkronenberg@advgi.com) to donate or obtain further information. See our website ([baistorah.org](http://baistorah.org), go to Programs>Youth Programs) for great pics, the year's schedule and further details.

Save November 5th for a special lecture by Alan Proctor on "A Ba'al Teshuva's Search for Meaning: The path toward observant Judaism, from Wharton Business School to Aish Hatorah to the present." 8:30 p.m. All are invited.

## Mazel Tov

Sturart and Pamala Erdfarb on their son, Rabbi Amichai J. Erdfarb being chosen by the Radiological Society of North America (the "RSNA") Scientific Program Committee to receive the RSNA Trainee Research Prize for his research project. He will present his project at the 91<sup>st</sup> Annual Symposium of the RSNA on November 28, 2005.

Irving and Ruth Malinowitz on the birth of a great-grandson, born to Aryeh and Mimi Rubin. The grandparents are David and Susan Richman.

## Refuah Shelaimah

Ellie Arnot's mother, Rachel Arnot - **חיה רחל בת שושנה**

Michael Rossman's mother, Ilse Rossman - **יעמץ 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**

## 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.

## 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 Haazinu – 5766 Aspects of “Yizkor” - Echoes in Haazinu

Another name for Yom Kippur is “Yom HaKippurim,” the Day of Atonements. This is understood to mean that there are two atonements which take place on the holiest day of the year: atonement for the living and atonement for the dead. This is in turn based on the verse, “Atone for your People, Israel, which You have redeemed” (Devarim 21:8). And the verse is split - “Atone for Your People, Israel” refers to atonement for the living and “which you have redeemed” refers to atonement for the dead.

This is the basis of “Yizkor,” the prayer in which we ask the Almighty to elevate the “spiritual level” in Heaven of our departed loved ones, and the process in which we make donations to “Tzedakah,” charity, and ask Hashem to credit the donations to the “accounts,” so to speak, of our loved ones. This will help as well, as we know from the verse “And Tzedakah saves from death.”

“Yizkor,” then, assumes the fundamental beliefs of Judaism in the eternity of the soul, and the equally fundamental belief that the Creator conducts the world based on the principle of Reward and Punishment, “Midah K’neged Midah,” or “Measure for Measure.” Although, in His Mercy, He allows our good deeds to count for more than the bad, or at least that their beneficial effect lasts five hundred times longer than the deleterious effect of one’s bad deeds. And He always leaves us the option of “Teshuvah,” Repentance, or Return to Him, even at the very last moment of our lives.

A footnote in “Mourning in Halachah,” by Rabbi Chaim Binyamin Goldberg, cites a fascinating Midrash, which speaks about a soul which has unfortunately found itself, due to the misdeeds of its “owner,” in “Gehinnom,” the Jewish equivalent of “Hell.” The Midrash says, “One might think that once a person goes down to ‘Gehinnom,’ nothing can be done for him. But [the truth is that] when people pray for mercy for him, he is thrown out of ‘Gehinnom’ like an arrow shot from a bow.” (Tanchuma, beginning of Parshat Haazinu)

There is an interesting difference in custom between the Ashkenazic and the Sefardic Communities in their respective recitations of the “Yizkor” Prayer. The Ashkenazim refer to the deceased by his or her name, son or daughter of the **father**. The Sefardim, on the other hand, refer to the deceased by his or her name, son or daughter of the **mother**.

A possible explanation is that the Ashkenazic perspective of what we are asking for is analogous to an “Aliyah,” the word used for being called **up** to recite a blessing on the Torah, or to go **up** to live in the Land of Israel. In the case of an “Aliyah” to the Torah, the individual is called up as the son of the **father**. Thus, in reciting the “Yizkor” Prayer, we are asking for “atonement” in the sense of an “**ascent**” in level of holiness, or closeness to Hashem, which is basically how Judaism defines the meaning of “Reward.”

Whereas the Sefardic perspective is that “atonement” for the soul is a form of **healing** from the sickness of sin, and we pray for someone who is very sick - by referencing the person by his or her name, and the name of his or her **mother**. Interestingly, this fits nicely with the description by the RAMBAM, the great Torah scholar, who was a quintessential Sefardi, who described the sinner as one who is rejected by and who is an abomination to G-d, but who is healed and brought near by “Teshuvah,” Repentance, and “Kapparah,” Atonement.

In Parshat Haazinu, which we read this week, there are references to the eternity of the Jewish People, whereby we are supposed to live, as finite beings, in the Present, with our national consciousness focused on the Past as well as on the Future. When Moshe says, “Zechor Yemot Olam,” “Remember the days of old,” (Devarim 32:7), he is saying, according to RASHI, the great Ashkenazic Commentator, that they should remember the past, when they failed to listen to Hashem.

But it was in Parshat Nitzavim that Moshe also bound all future generations of the Jewish People to the Covenant of Sinai, that exalted moment in our **past** when we accepted the Torah. Now Moshe calls upon us again, further along in the verse, with the words “binu shenot dor vador,” “Understand the years of the generations to come.” These words are interpreted by RASHI to mean that we are engaged in a relationship with the One Who commands the **future**, and has the power to reward us, by hastening the arrival of the Mashiach and giving us a share in the “World-to-Come.” And in the last verse in “Shirat Haazinu,” the great “Song of Moshe” in which he calls heaven and earth as witnesses, Moshe speaks of the ultimate “atonement” in store for the Jewish People, “O nations, sing the praises of His People, for He will avenge the blood of His servants; He will bring retribution upon His foes, and will **atone for His Land and His People.**” (Devarim 32:43) PF

# Succos Schedule

## 2005/5766

Erev Succos סוכות ערב 10/17/05 – Monday

Hadlokos Neiros הדלקות גרות 5:54 PM

Mincha מנחה 6:00 PM

1<sup>st</sup> Day of Yom Tov יום טוב א' 10/18/05 – Tuesday

Shacharis שחרית 8:30 AM

Sof Z'man Kriyas Shema

סוף זמן קריאת שמע 9:56 AM

Mincha מנחה 6:00 PM

Hadlokos Neiros- הדלקות גרות Not before 6:53

2<sup>nd</sup> Day of Yom Tov יום טוב ב' 10/19/05 – Wednesday

Shacharis שחרית 8:30 AM

Sof Z'man Kriyas Shema

סוף זמן קריאת שמע 9:57 AM

Mincha מנחה 6:00 PM

Maariv מעריב 6:51 PM

1<sup>st</sup> Day of Chol Hamoed חול המועד א' 10/20/05 –

Thursday

Shacharis שחרית 1: 6:00 AM 2: 7:30 AM

Mincha מנחה 5:55 PM

2<sup>nd</sup> Day of Chol Hamoed חול המועד ב' 10/21/05 –

Friday

Shacharis שחרית 1: 6:00 AM 2: 7:30 AM

Hadlokos Neiros הדלקות גרות 5:48 PM

Mincha מנחה 5:55 PM

3<sup>rd</sup> Day of Chol Hamoed חול המועד ג' 10/22/05 –

Shabbos

Shacharis שחרית 8:30 AM

Sof Z'man Kriyas Shema

סוף זמן קריאת שמע 9:58 AM

Mincha מנחה 5:35 PM

Maariv מעריב 6:47 PM

4<sup>th</sup> Day of Chol Hamoed חול המועד ד' 10/23/05 –

Sunday

Shacharis שחרית 7:45 AM

Mincha מנחה 5:55 PM

Reading Sefer Devorim ספר דברים 9:00 PM

Hoshana Rabah הושענא רבה 10/24/05 - Monday

Shacharis שחרית 1: 6:00 AM 2: 7:30 AM

Hadlokos Neiros הדלקות גרות 5:44 PM

Mincha מנחה 5:50 PM

Shimini Atzeres שמיני עצרת 10/25/05 – Tuesday

Shacharis שחרית 8:30 AM

Sof Z'man Kriyas Shema

סוף זמן קריאת שמע 10:00 AM

Yizkor יזכור Not Before 10:30 AM

Mincha מנחה 5:50 PM

Hadlokos Neiros- הדלקות גרות Not Before 6:43 PM

Simchas Torah שמחת תורה 10/26/05 – Wednesday

Shacharis שחרית 8:30 AM

Sof Z'man Kriyas Shema

סוף זמן קריאת שמע 10:00 AM

Mincha מנחה 5:50 PM

Maariv מעריב 6:41 PM