

# CONGREGATION BAIS TORAH

November 26, 2005 · 89 West Carlton Rd., Suffern, NY 10901 · (845)352-1343 · www.baistorah.org י"ז מרחשון שבת פרשת חיי שרה

## ערב שבת פרשת חיי שרה

הדלקת נרות 4:13 PM

מנחה 4:20 PM

## שבת פרשת חיי שרה

שחרית 8:45 AM

9:20 AM סוף זמן קריאת שמע

מברכים החודש כסלו

גמרא שיעור 3:15 PM

מנחה 4:00 PM

סעודה שלישית

מעריב 5:12 PM

**Sunday שחרית** 7:45 AM

## Weekday שחרית

Mon. and Thurs.: 6:20 and 7:45 AM

Tues. and Wed.: 6:30 and 7:45 AM

Fri.: 6:15 and 7:35 AM (ראש חודש)

## Weekday מנחה-מעריב

Sunday -Thursday: 4:15 PM

Second מעריב 8:00 PM

## ערב שבת פרשת תולדות

הדלקת נרות 4:10 PM

מנחה 4:15 PM

## Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – 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. This week is Rabbo Gottlieb.

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 - ספר מדע - מסנה תורה להרמב"ם - Rabbi Yosef Fischer

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

דף היומי I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman

דף היומי II, Monday through Thursday at 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

Rabbi Gottlieb will continue his Hilchos Shabbos shiur this Friday night, November 25th at 8:00 PM in shul. Everyone is welcome.

Friday evening, Dec. 2nd, Bais Torah will sponsor a special **Carlebach Shabbos with Elli Kranzler**. Join us for a spirited

Carlebach-style Kabolos Shabbos and at 5:45 PM, a lively Seudas Shabbos. At 7:30 PM, everyone is invited to "Around the Rebbe's Tisch" with guest speaker Rabbi Abraham Twerski and zemiros led by Elli Kranzler. The Seudah is \$30 per person prepaid and the deadline is Nov. 27th. To reserve, please call Shirley Landau at 352-9092, Ruthie Lehmann at 426-6499 or write to baistorah@aol.com .

Our third annual **Avot U'Banim Learning Program** continues this Motzoei Shabbos, at 6:15 PM 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 to donate or obtain further information. This week's program is sponsored by Rabbi Lefkowitz.

**Keep us informed.** Our shul secretary, Esther Garber, is in the office Mon. through Thurs., 9:30 AM - 12:30 PM.

Due to popular demand, Rabbi Gottlieb will be leading a **mission to Israel** in January. The final reservations are being made shortly.

If you wish to join the tour, please contact Rabbi Gottlieb by phone or email within the next week.

Please reserve Saturday night, Dec. 10th for a fascinating lecture by Professor **Yaffa Eliach**. She will be speaking on, "Recreating Life in the Shtetl."

## Mazel Tov

Irving and Ruth Malinowitz on the birth of a great-grandson, born to Eli and Adina Gersten. Grandparents are David and Susie Richman.

Gerry and Suzie Kirshenbaum on their daughter, Karen Kirschenbaum, and son-in-law, Josh Gelernter, both passing the New York and New Jersey Bar.

Max and Sandy Thurm on the engagement of their daughter, Ahuva, to Michael Fichtenberg.

Fishel and Pessie Strenger on the birth of a granddaughter, Basya Feiga, born to Tari and Elimelech Mayer of Chicago.

## Refuah Shelaimah

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

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

Phil Holzer - ירוחם פישעל בן שרה רבקה

## How to Reach Us

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

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

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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

Chevre 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 Chaye Sarah – 5766 - "What Man is this that Walks in the Field to Meet Us?" (Bereshit 24:65)

At the "Akeidah," after Avraham goes to the brink of sacrificing his son, Yitzchak on the altar until, at the last possible moment he is stopped by an Angel of G-d, we read (Bereshit 22:12), "...for now I know that you are one who fears G-d ..." Thus, at the "Akeidah," Avraham establishes for all time his characteristic of "fear of G-d."

Yet the Prophet Michah says, in the last verse of his Book, which, together with the previous two verses, has become the basis of the "Tashlich" Ceremony of Rosh HaShanah, "You will show Faithfulness to Yaakov, Kindness to Avraham, that You swore to our Fathers in ancient days." We see that the Divine Attribute most associated with Avraham is "Chessed," or Kindness, and the Divine Attribute most associated with Yaakov is "Emmet," Faithfulness, or Truth. What about Yitzchak? Michah, after all, does say, "that You swore to our Fathers," and that includes Yitzchak!

In another place, we also find an oath, and there Yitzchak's name is mentioned. It is at the confrontation between Yaakov and Lavan (Bereshit 31:42), when Yaakov points out that it is only because HaShem, in a dream of night, has aroused terror in Lavan, "Were it not for the fact that the G-d of my fathers: the G-d of Avraham, and the 'Pachad Yitzchak,' the 'Fear of Isaac,' intervened in my behalf, you would have sent me away empty-handed..." And, in the end (Bereshit 31:53), "Yaakov swears by the 'Pachad' of Yitzchak Aviv," by the One Who had inspired Fear and Dread in his father, Yitzchak, when he lay on the altar. And Jewish Tradition does in fact associate Yitzchak with the Midah of "Gevurah," a word difficult to define and to translate, but basically meaning "strength held in reserve." Ben Zoma in Pirkei Avot (4:1) asks the following question, "Who is the 'Gibbor,' the Master of 'Gevurah?' And he answers, "The 'Gibbor' is the one who can conquer his desire!" Imagine the "Gevurah" of Yitzchak conquering and suppressing his will-to-live as he lies on the altar! Thus, we see that **Yitzchak** is really the one of our "Avot" most associated with "Fear of G-d," with "Midat HaDin," the Attribute of Strict Justice of HaShem. But that Attribute, especially at times fraught with danger, such as Judgment Day of "Rosh HaShanah," is one that we do not want to invite to witness the extent of our sins.

The Midrash "Pirkei D'Rabbi Eliezer" (31) relates that "when the knife reached his throat, the soul of Yitzchak left him... When Yitzchak heard 'Do not raise your hand against the lad,' his soul returned to his body" Because Yitzchak had experienced 'Techiyat HaMetim,' the Revival of the Dead, he immediately praised HaShem, 'Blessed are you, Who revives the dead!' " Yitzchak became a Master of Prayer. Perhaps because the time of the "Akeidah" was twilight (Zohar, Section 1: 164b), he was the one of the "Avot" who instituted "Tefilat Minchah," the Prayer of the Afternoon. He also taught by example, as when he prayed to HaShem for Rivkah to have a child (Bereshit 25:21), "VaYetar Yitzchak el HaShem le-nochach ishto," "And Yitzchak prayed intensely to HaShem for the sake of his wife." The use of the verb "VaYetar" is most unusual for prayer, and it appears elsewhere only in connection with Moshe, another Master of Prayer, and in connection with Manoach, the father of Shimshon. The expression "le-nochach ishto," for the sake of his wife, is also significant, for it is understood to mean that the more intently one concentrates and focuses his mind on the receiver of the benefit of the prayer, the more likely it is that the prayer will be answered.

One of the mysteries of the Torah is why Yitzchak preferred Esav to Yaakov, as the Torah testifies (Bereshit 25:28), "And Yitzchak loved Esav,..., and Rivkah loved Yaakov." This is very strange because our picture of Esav is that of a "Rasha," a wicked person, the founder of a dynasty of nations that would persecute the descendants of his brother, Yaakov, for two thousand years.

One clue is that Esav is described there (Bereshit 25:27) as "a man expert at hunting, a man of the field;" while Yaakov is described as "a quiet man, dwelling in tents." And we see that Yitzchak also had an affinity and was able more readily to reach great spiritual heights *in the outdoors*. For when Rivkah first sets her eyes upon him (Bereshit 24:63), Yitzchak has "gone out to meditate *in the field* toward evening." The Torah also describes Esav at birth (Bereshit 25:25) as an "Admoni;" the Zohar (Section 1:137) explains the inner meaning of that term, which "on the surface" means "ruddy of skin." The Zohar says that it also means from the same "min," or type, as Yitzchak. Yitzchak's nature was associated with harsh laws in the upper worlds ("Midat HaDin," the Attribute of Strict Justice), and there came from him Esav, who was associated with harsh laws in this world.

Thus, our impression of Yitzchak, a towering giant of faith, is of one who was molded, by nature and by nurture (primarily, being the object of sacrifice at "Akeidah Yitzchak"), as one associated with the "Fear and Trembling" (from the title of a book by that name by Soren Kierkegaard, on the subject of the Akeidah) aspect of HaShem.

Finally, the name "Yitzchak" itself, conferred by HaShem, and built from the root "Tzechok," meaning "laughter." As we know, there are different kinds of laughter, mirrored in English to some extent by the "laughing at" vs. "laughing with" distinction. "Laughing at," mockery, is what Yishmael tried to do to Yitzchak, (and what Yishmael's descendants are trying now to do to the descendants of Yitzchak). But when Sarah "Imenu" saw this, she immediately cast him away (may HaShem help us do the same with our current enemies).

Then there is the "laughter within," the laughter of joyous surprise (Ber. 21:6-7), "And Sarah said, 'G-d has made laughter for me; every one who hears will laugh with me!' And she said, 'Who would have said unto Avraham, that Sarah would nurse children? For I have borne him a son in his old age.' "