

CONGREGATION BAIS TORAH

December 3, 2005 · 89 West Carlton Rd., Suffern, NY 10901 · (845)352-1343 · www.baistorah.org ב' כסלו שנת פרישת תולדות

Carlebach Shabbos with Elli Kranzler

ערב שבת פרישת תולדות

הדלקת נרות 4:10 PM

מנחה 4:15 PM

שבת פרישת תולדות

שחרית 8:45 AM

סוף זמן קריאת שמע 9:25 AM

גמרא שיעור 3:15 PM

מנחה 4:00 PM

סעודה שלישית

מעריב 5:10 PM

Sunday שחרית 7:45 AM

Weekday שחרית

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

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

Weekday מנחה-מעריב

Sunday -Thursday: 4:15 PM

Second מעריב 8:00 PM

ערב שבת פרישת ויצא

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.

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** - **משנה תורה להרמב"ם**, ספר מדע – 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

This Friday evening, Bais Torah will sponsor a special **Carlebach Shabbos with Elli Kranzler**. Join us for a spirited Carlebach-style Kabolas Shabbos and at 5:45 PM, a lively Seudas Shabbos (reservations required). 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.

Begin saying **וממר לברכה** at **ותן מל וממר** on Sunday evening.

Please join us next Saturday night, December 10th at 8:30 PM for a fascinating lecture by renowned historian Professor Yaffa Eliach. She will be speaking on, "Recreating Life in the Shtetl." Everyone is invited to attend.

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 the Scheinsons.

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.

Thanks to the following people who made this weekend possible: Faye Deutsch, Moshe Kranzler, Shirley Landau, Moshe Lehmann, Ruthie Lehmann, and Sandy Thurm.

Lady Amelie Jakobovits, wife of the former chief Rabbi of Great Britain, will be the guest speaker at a breakfast for **Shvut Ami**

Center for Russian Jews. The breakfast will be held on Sunday morning, December 4th at 9:30 AM at the home of Max and Sandy Thurm, 8 Misty Lane. All are invited to attend.

Mazel Tov

Michael and Helen Loebenstein on the birth of a great-granddaughter, born to Avi and Mazal Stern of Queens.

Ben and Fran Horwitz on the engagement of their daughter, Talia, to Chaim Feigenbaum of Teaneck.

Stuart and Pamela Erdfarb on the birth of a grandson, born to Ari and Ilana Erdfarb.

Refuah Shelimah

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**

Phil Holzer - **ירוחם פישעל בן שרה רבקה**

Shlomie Pollak's father, Frank Pollak - **איתמר אפרים בן לאה**

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

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.

Yahrzeit 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 Hatzolah 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 Hatzolah phone.

Parashat Toldot – 5766 – Yeshiva Rabbi Moshe Soloveitchik, and Chanukah

Parashat Toldot is the first parashah that I “layened” – actually only the first 9 p’sukim (3 p’sukim per Aliyah), when I was 9 years old. My father, A”H, taught me how to “layen” as he had taught my older brother before me. The setting was the Junior Congregation of Yeshiva Rabbi Moshe Soloveitchik, where a group of talmidim and talmidot gathered each Shabbat for tefilot, under the leadership of one of the faculty members. I attended this “Congregation” for a number of years, and it is one of my pleasant childhood memories. I attended the Yeshiva that hosted the Junior Congregation. It was a unique institution in many ways. The Hebrew curriculum was taught Ivrit B’Ivrit. This gave the students a solid grounding in the Hebrew Language. But far more than that; the curriculum was taught from a religious Zionist perspective. Judaism and Zionism were inextricably bound together. Probably the major reason that this was the perspective of the institution was that it was the perspective of its principal, Rabbi Yitzchak HaCohen Weinberg, A”H. It was his inheritance from Europe and from Eretz Yisrael, where he had lived. “HaTikvah,” Israel’s national anthem, was sung at every Assembly by the student body, and we learned the meaning of its special words. Many of the faculty members had lived in Eretz Yisrael, and they imbued their lessons with the spirit of the country.

Yeshiva Rabbi Moshe Soloveitchik is gone now, the victim of changing demographics. But word is that there has been a near-miraculous resurgence of young families in the neighborhood, upper Washington Heights. Who knows if their presence will trigger the rebirth of such an institution? Or, more hopefully, the trend of the End of Exile will accelerate, and young families will relocate instead to the Holy Land.

Yitzchak Avinu, born to Avraham Avinu and Sarah Imenu in their old age, and called an “Olah Temimah,” a “Perfect Burnt Sacrifice,” was prohibited from ever leaving the Holy Land. Apparently the “Tumah,” the “Ritual Uncleaness,” that the Torah assigns to the lands outside Israel, was incommensurate with Yitzchak’s holiness.

“Kedushas Levi” of Rav Levi Yitzchak of Berditchev, explains the apparent redundancy in the opening verse of Parashat Toldot; namely, the reference to Yitzchak as “Yitzchak son of Avraham” (Bereshit 25:19) followed by “Avraham was the father of Yitzchak” (ibid.), as follows: According to the “Zohar,” Avraham served HaShem primarily with the Attribute of “Chessed,” or “Kindness,” Yitzchak with “Yirah,” “Fear,” and Yaakov with the Attribute of “Tiferet,” the Attribute which is the harmonious combination of “Love” and “Fear.” How was this made possible? It happened because Yitzchak was able to serve HaShem with the “Chessed” he inherited from his father, as well as with his own unique “Midah,” or Characteristic; namely, “Yirah.” This explains the apparent redundancy – the first expression states the biological fact, while the second relates to the spiritual relation between the two. But within Yitzchak, the two “Midot” remained at odds. It was left to Yaakov to achieve a harmony between “Love” and “Fear,” the “Midah” of “Tiferet,” or “Spiritual Harmony.”

“Kedushat Levi” explains many times that there are two basic ways that the pouring down of Abundance and Blessing from Heaven is accomplished. One is “Itaruta Mil’eila,” “Arousal from Above;” the other is “Itaruta Mil’tata,” “Arousal from Below.” It appears that Yitzchak was a Master of “Itaruta Mil’tata.” We see this several times; these are three: In Parashat Toldot, we find (Bereshit 25:21), “Yitzchak entreated HaShem regarding his wife, for she was barren; HaShem responded to his intense prayers, and his wife Rivkah conceived.” Towards the end of Chaye Sarah we find (Bereshit 24:63), “Yitzchak went out to supplicate in the field towards evening” (Chaza”I say that this is the source of “Minchah,” the Afternoon Prayer, attributed to Yitzchak). And of course, his greatest display of “Itaruta Mil’tata” was at the Akeidah, where he consented to be bound upon the Altar and sacrificed.” (Bereshit 22:1-19)

Erev Shabbat was Rosh Chodesh Kislev, the beginning of the Month in which there occurs Chanukah, the “Holiday of Lights.” “Kedushat Levi” notes that in the language of “Modim,” which begins the Section of “Shemoneh Esray” that expresses Gratitude to HaShem, we find two usages: The first is “...and for your Miracles that are **with us** every day...” – he points out that the expression “with us” is meant precisely; what we accomplish by our actions to “cause you” to perform Miracles for us; that is, by “Itaruta Mil’tata,” “Arousal from Below.” The second is “...and for your Wonders and your Benefits that reach us at all times – evening, morning and afternoon” – without reference to our activities; rather, He performs these Miracles in the mode of “Itaruta Mil’eila,” Arousal from Above.” He contrasts the Miracles associated with the Exodus, where HaShem out of His Great Kindness, performed them without any Arousal from Below. As opposed to the Miracles of Chanukah, where the Miracles were to some extent brought about by the actions of Chashmonai and his sons, who fought against the armies of the wicked Antiochus, as a manifestation of “Itaruta Mil’tata.” And he concludes by saying that we pray that HaShem once again, as of old, send us Salvation and Redemption. PF