

CONGREGATION BAIS TORAH

April 22, 2006 · 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org כ"ד ניסן שנת פרשת שמיני

ערב שבת פרשת שמיני

* מנחה: 7:00 PM
** הדלקת נרות: 7:20 PM
Regular Candle Lighting 7:25 PM

שבת פרשת שמיני

שחרית 8:45 AM
סוף זמן קריאת שמע 9:31 AM
מברכים ההודש אייר
פרקי אבות 5:40 PM
נמרא שיעור 6:30 PM
מנחה 7:15 PM
סעודה שלישית
מעריב 8:26 PM

Sunday שחרית 7:45 AM

שחרית Weekday

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)

מנחה-מעריב Weekday

Sun., through Thurs.: 7:35 PM

ערב שבת פרשת תזריע-מצורע

* מנחה: 7:00 PM
** הדלקת נרות: 7:20 PM
Regular Candle Lighting: 7:32 PM
* Early mincha for the summer
** Shul Accepts Shabbos

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 lectures for women.
Tuesdays at 8:15 PM – Partners in Torah
Monday through Friday after the second שחרית - ספר מדע – Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - נמרא 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 1 hour before מנחה and Sunday at 9:30 AM – Rabbi Yosef Fischer
Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

The shul now has a **box to drop off checks**. It is in the coat room on the wall. It is not for outgoing mail.
Please reserve Tuesday, May 2nd for our shul's **Yom Haatzmaut** celebration. The evening will be highlighted by Betty Ehrenberg addressing us on the topic of "Israel, Terrorism and the Middle East: The Global Challenge." Ms. Ehrenberg was Bureau Director for the Consul General of Israel in New York and currently serves as Deputy to the Executive Vice President for Community and Strategic Planning at the Orthodox Union.
Please reserve Sunday, May 14th for our **Annual Dinner** at the Sheraton Crossroads. This year's guests of honor are Dr. Steven and Jacqueline Fessel. In addition, Dr. Moe Tilson will receive the Presidential Award, Betty Schloss will be honored with the Eishes Chayil Award and Michael Rossman is the Service Awardee. Ad blanks are available on line.
Keep us informed. Are you planning a simcha or special event? To avoid scheduling conflicts, please call Esther Garber, our shul secretary. She is in the office Monday through Thursday, 9:30 AM - 12:30 PM.

Mazel Tov

Charlie and Shulamith Grandovsky on the birth of a granddaughter, Toba Slava, born to Yitzky and Elisheva Braunstein.

Refuah Shelaimah

Michael Rossman's mother, Ilse Rossman - יעמץ בת שרה
Mr. Shapiro - חיים מאיר יחיאל בן מלכה לאה
Ben Zauderer - בנימין בן בילה
Irving Malinowitz - ישראל בן מרים
Shirlee Aaronson - שרה חנה בת בלומא
Jerry and Roz Seigel's son, Yoni - יהונתן בן שושנה
Sara Markowitz's father, Eli Muller - חיים אליעזר בן בתיה

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@yahoo.com – Daytime emergency 362-8362

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

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.

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.

Parshat “Shmini” (The Eighth Day) – 5763 “Who Knows Eight?”

In the Haggadah, among the songs that follow the Seder, which for many are true highlights of that memorable experience, is the song, “Who Knows a Number?” where that number runs from One, HaShem Himself, to Thirteen, His “Midot,” or Characteristics. Among those numbers, of course, is the number “Eight.” The answer given to the question “Who Knows Eight?” is “Eight Days of ‘Milah,’ ” referring to the fact that the Ceremony of Circumcision is performed on the eighth day of life of every Jewish boy.

“Milah” is a Covenant between G-d and the Jewish People, that was first established with our forefather Avraham (Bereshit 17:9-14). A male who is uncircumcised is called an “arel,” and is excluded from many defining Jewish experiences, including partaking of the Pesach Sacrifice, that will be re-instituted with the re-building of the “Beit HaMikdash,” the Holy Temple, by the “Mashiach,” soon and in our days.

What is special about the number “eight?”

Perhaps we can make an attempt to answer that question by looking at, together with the Haggadah’s response to “Who Knows Eight?” other instances in the Bible and in Jewish History where the number “eight” plays an important role. The following come immediately to mind:

1. The Process of Consecration of the “Kohanim,” the Priests, and the “Mishkan,” the Tabernacle, into the Divine Worship, was an Eight-Day process, that is the main subject of this week’s Parshah. On the eighth day, HaShem signaled His satisfaction with the activities of the Jewish People in creating an abiding place for His Divine Presence, by sending forth a fire from Heaven to consume the sacrifices on the altar.
2. The eighth day of the Holiday of “Sukkot,” attached to it but really independent, is the Holiday of “Shemini Atzeret.” On that day, in contradistinction to the earlier seven days of the Festival, when the number of bullocks sacrificed decreased daily from thirteen to seven, adding up to seventy, corresponding to the “seventy nations of the world,” on “Shemini Atzeret,” only one bullock was sacrificed. That single bullock corresponded to the People of Israel, the “One Nation in the Land,” the “Kingdom of Priests and the Holy Nation.”
3. The Holiday of “Chanukah,” that celebrates the victory of the Jewish People over the Greeks and the “Mityavnim,” Jews who were assimilating into the culture of Yavan, the ancestor of the Greek People. It is an eight-day Holiday, commemorating also the rededication of the Second Temple and the miracle of the cruse of oil that lasted for eight days, when there was really only enough oil in it to last for one day!

What is the common thread that binds “Brit Milah,” the Consecration of the “Mishkan,” “Shmini Atzeret” and “Chanukah?”

It is possible that in each case, we find an instance of the Jewish People being raised, somehow, above nature, above the natural order, while remaining firmly anchored within it. In the case of “Milah,” Circumcision, the Jews are asked to make a “Sign” in their bodies, specifically in the organ of desire, that shows their willingness to sublimate their natural desire, to control and regulate it in accordance with the Command of the Torah, and of its Holy Author, in accordance with the principles of “Tzniut,” Modesty and Restraint. In the case of the “Miluim,” the Consecration, there is a demonstration of the possibility of a Connection between the Divine, the Eternal, and the human being, frail and mortal but possessed of an eternal soul. On “Shemini Atzeret,” HaShem asks the People of Israel to remain behind and spend a “Special Day” alone with Him, to allow expression of the intimacy that exists between the two “Parties.” On “Chanukah,” the first Holiday after the cessation of Prophecy, there occurred a “Nes Nigleh,” an “Open Miracle,” when a limited amount of oil, of stored energy, somehow was made to last longer than its capacity, in a manner similar to miracles recounted in the Bible, showing the continuing Presence of G-d with the Jewish People, even as they were moving closer to Exile.

In each case, the Connection between the Creator of the Universe in Seven Days (Six Days of “Labor” plus a “Day of Rest”) and the Jewish People is stressed by the number “Eight,” showing that they are somehow within Nature, yet above it also, to be a Messenger of HaShem to the World, that He is One and His Name One. PF