

CONGREGATION BAIS TORAH

April 29, 2006 · 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org א' אייר שבת פרשת תזריע-מצורע

ערב שבת פרשת תזריע-מצורע

* מנחה: 7:00 PM
** הדלקת נרות: 7:20 PM
Regular Candle Lighting 7:32 PM

שבת פרשת תזריע-מצורע וראש חודש

שחרית 8:45 AM
סוף זמן קריאת שמע 9:25 AM

פרקי אבות 5:45 PM
נמרא שיעור 6:35 PM
מנחה 7:20 PM
סעודה שלישית
מעריב 8:33 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

Sun., through Thurs.: 7:40 PM

ערב שבת פרשת אחרי מות-קדושים

* מנחה: 7:00 PM
** הדלקת נרות: 7:20 PM
Regular Candle Lighting: 7:39 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
Wednesdays at 8:15 PM - ספר עזרא - Rabbi Yisroel Gottlieb
Monday through Friday after the second שחרית - ספר מדע - שחרית – 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

Bais Torah's Adult Education Committee invites the entire community to a viewing and discussion of “Ushpizin” on Sunday evening, May 7th at 8:15 p.m. Even if you've already seen the film, you don't want to miss the opportunity to hear a discussion by Rabbi Randy Eaton of Geshar on the revolution taking place in Israeli film and television. An exciting new documentary that explains Geshar's involvement in Ushipizin will be also be shown. This program has been approved by Rabbi Gottlieb as an educational event that is permissible during sfirah and everyone is encouraged to attend!
On Tuesday, May 2nd, Bais Torah will be celebrating **Yom Haazmaut**. 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.
TIME IS RUNNING OUT – PLEASE GET YOUR **DINNER RESERVATIONS** AND ADS TO RUTH LEHMAN. Sunday, May 14th we will be honoring Steve and Jackie Fessel, Moe Tilson, Betty Schloss and Michael Rossman at the CrossRoads Sheraton. Ad blanks are available at the Bais Torah website – www.baistorah.org. Bais Torah needs your support and Chizuk – please respond as quickly as possible!!
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.
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.

Mazel Tov

Ari and Adina Halpert on the birth of a grandson, Yekusiel Yehuda, born to Abish and Batsheva Gartenhouse.
Kate Tannenbaum on the marriage of her grandson, Jeremy Tannenbaum to Tili Yogel in Israel, children of Elliot and Debbie Tannenbaum
Kate Tannenbaum on the birth of a great granddaughter, Aviva Yocheved, born to Dov and Allison Tannenbaum, children of Elliot and Debbie Tannenbaum.
Moe and Baila Tilson on the birth of a granddaughter, born to Rachelle and David Schwartz.

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.

Parashat Tazria-Metzora – 5766 – Regarding “Sephirat HaOmer” Linking the Jewish People to the Written Torah and the Oral Torah

“Sephirat HaOmer,” the Mitzvah of Counting the Days of the Omer, links Pesach and Shavuot, the physical birth of our nation and its spiritual birth at Sinai. On Sinai, over the course of forty days and forty nights, Moshe received the Written Torah and the nucleus of the Oral Torah. The former, **in its entirety**, was transmitted to the Children of Israel over the next forty years of travel in the Wilderness. The latter, the explanation of the Laws of the Torah, “...was transmitted to Yehoshua, and Yehoshua transmitted it to the Elders of the People, and the Elders transmitted it to the Prophets, and the Prophets, over hundreds of years, transmitted it to the Men of the Great Assembly...” (See Pirkei Avot 1:1), who continued the Chain of Tradition to their students. That Chain is a very unique entity. First of all, it is doubly rooted: “Torah she-BiK’tav,” the Written Torah, dictated, as it were, **for all time**; the other, the “Torah she-B’Al Peh,” the Oral Torah, transmitted first by the Master Teacher, HaShem, to the Master Student, Moshe, for transmission to his students with **basic underlying principles**, but with infinite degrees of freedom, for transmission down the generations, and evolution and adaptation **according to the needs of the time**; but all cross-referenced and anchored in the 613 Mitzvot of the Torah and the ideas and ideals taught by the narratives and the great personalities of the Written Torah. Quite a feat! Its Creation was not for the finite capabilities of mortal men, but its mastery and use by mortal men was indeed the purpose of their Creation.

With respect to the Mitzvot, the Torah says in *Devarim (4:2)* “*You shall not add to the Word that I Command you, nor shall you subtract from it, to observe the Commandments of HaShem, your G-d, that I Command you*” – implying that the Written Torah contains the sum total of fixed principles required by human beings for their lives. Testifying to the stability of the Torah she-BiK’tav, the Rambam includes as the ninth of his Thirteen Principles of Faith the following:

9) I believe with complete faith that this Torah will not be exchanged nor will there be another Torah from the Creator, Blessed is His Name.

The “Torah she-B’al Peh,” on the other hand, is wide-ranging and infinite in scope. Originally taught by Master Teacher to Master Student, the design was for there to be Oral Transmission from teacher to student; preferably, from father to son. When over the centuries, it was observed that because of persecution by the nations, the body of exalted knowledge could not be retained in the national consciousness, great Jewish leaders began to write down the vast stores of wisdom. The first “Compiler” was Rabbi Yehudah HaNasi, who compiled the Mishnah from sets of notes of great scholars, such as Rabbi Akiva and Rabbi Meir. The “Compilers” of the Babylonian Talmud were Ravina and Rav Ashi. The quantities of written literature on the Talmud multiplied exponentially down the centuries till the total now fills vast libraries, and has come to be known as the “Yam HaTalmud,” or the “Sea of the Talmud.”

Another way in which the human element asserts itself in the “Torah she-B’Al Peh” is in the area of “Machloket,” disagreements among the Sages concerning the interpretation of the Torah, based on the principle of “There are seventy facets to the Torah.” At some point in history, there was a fork in the understanding of the principles of the Written Torah, where human originality and creativity led the Sages of Israel in different directions in their understanding of the theoretical underpinnings of the Law. The general attitude towards “Machloket” is “Both these and those are the Words of the living G-d.” (Eruvin 13b, Gittin 6b)

“Torah she-B’Al Peh” is the arena for the exercise of memory, ingenuity and creativity. “There is no study session without innovation.” (Chagigah 50a) The Talmud records a dispute between “Sinai;” the method of studying the Oral Torah based on the accumulation of encyclopedic knowledge and “Oker Harim,” “Uprooting Mountains” by fierce logic. And in our time, the “Brisker Method” of study, the uncovering of dichotomies in Torah Law, has come to the fore.

Dedication to the study of the “fraternal twins” “Torah she-BiK’Tav” and “Torah she B’Al Peh” has shown a remarkable resurgence in our time, and gives us good reason to hope that soon, the words of Yeshayahu will come true, “*And many nations shall go and say, ‘Arise and let us go up to the mountain of HaShem, to the House of the G-d of Yaakov, and He will teach us his ways, and we will walk in his paths; for out of Tziyon shall go forth the Torah, and the Word of HaShem from Yerushalayim.’*” (Yeshayahu 2:3) PF