

CONGREGATION BAIS TORAH

June 10, 2006 · 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org י"ד סיון אייר שבת פרשת נשא

ערב שבת פרשת נשא

* מנחה: 7:00 PM

** הדלקת נרות: 7:20 PM

Regular Candle Lighting 8:10 PM

שבת פרשת נשא

שחרית 8:45 AM

סוף זמן קריאת שמע 9:10 AM

פרקי אבות 6:25 PM

נמרא שיעור 7:15 PM

מנחה 8:00 PM

סעודה שלישית

מעריב 9:10 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

Sun., through Thurs.: 8:20 PM

ערב שבת פרשת בהעלותך

* מנחה: 7:00 PM

** הדלקת נרות: 7:20 PM

Regular Candle Lighting: 8:13 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 - פרשת השבוע עם רש"י – Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM - נמרא 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 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

This week's **Shalosh Seudos** is sponsored by the Frankel Brothers commemorating the yahrtzeit of their parents.

We are pleased to announce that **Rabbi Berel Wein** will be joining us for a breakfast on Sunday morning, June 18th at 9:30 a.m. Rabbi Wein will speak in the shul at 10:00 a.m. Please reserve the date.

Please reserve June 24 for the **Simcha Tea**. Details to follow.

New Pricing for Bais Torah Sisterhood Occasion Cards--Cards may be purchased and picked up from Esther Garber at the Bais Torah office for \$5 per card or \$100 for 25 cards . Cards sent out from the Bais Torah office (includes postage and handling) will be \$10 per card.

Refuah Shelaimah

Michael Rossman's mother, Ilse Rossman - יעמץ בת שרה

Mr. Shapiro - חיים מאיר יחיאל בן מלכה לאה

Ben Zauderer - בנימין בן בילה

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

Avi Becker - אברהם אייבוש בן עימקא

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 Naso - 5766 - “Kedushah” and “Taharah,” Holiness and Purity

In this essay I will attempt to present the concepts of “Kedushah,” Holiness and “Taharah,” Purity, from the perspective of Rabbi Moshe Chaim Luzzatto (1707-1746), author of “Mesilat Yesharim,” “The Path of the Upright.” We will see that his approach fits nicely with the Holiday of Shavuot, the “Time of the Giving of the Torah,” just past, because the Torah was HaShem’s gift to the People of Israel, His means of raising us to the level of “a Kingdom of Priests and a Holy Nation.” And Luzzatto views holiness ultimately as a gift from G-d. “Mesilat Yesharim” is based on a “beraita,” a text from the time of the Mishnah, one step below the Mishnah in authority, cited in Masechet Avodah Zarah 20b, and in somewhat different form in the Yerushalmi for Masechet Shakalim, 9b. There, Rabbi Pinchas ben Yair, a Torah scholar from the sixth (and last) generation of Tannaim (120 C.E.-200 C.E.), lists a sequence of 9 or 11 behaviors (the 10th and 11th are “Ruach HaKodesh,” a Spirit of Holiness, and “Tehiyat HaMetim,” the ability to revive the dead; both of which are obviously gifts from G-d).

The sequence of the first nine, beginning with “The study of Torah raises one to the level of watchfulness, watchfulness raises one to the level of energetic performance of the Commands, energetic performance of the Commands raises one to the level of cleanliness, etc.” differs according to various versions of the beraita. In all of the versions, “Kedushah” is above “Taharah;” in one of the versions, “Kedushah” is the highest of the nine. This is the version elaborated by Luzzatto in “Mesilat Yesharim.” In Parshat Naso, one of the topics is the “Nazir,” who attempts to achieve holiness by a short-cut, and perhaps it is for that reason that he is not viewed kindly by Chazal.

The following is a translation from Hebrew to English of selected portions of the chapter, “The Characteristic of ‘Kedushah,’ Holiness:”

“The concept of Kedushah has two aspects: It begins with service, and concludes with reward; its beginning is human effort, and its conclusion is a Divine gift. This means that it begins with the human being sanctifying himself by his own effort, and it ends with the person being the object of sanctification, as it were, from the outside. This is the meaning of what the sages say in Masechet Yoma 39a, ‘A person sanctifies himself to a small degree, and he is then sanctified to a tremendous degree; his efforts are from below – and he is sanctified from above.’ ”

“However, because it is impossible for a human being to place himself on that level, because that is beyond his power, for in the end he is corporeal and only flesh and blood, therefore I have said that in the end, the grant of holiness is a present. For what the human being can do is only to invest his full effort in the pursuit of Truth, devote himself to Enlightenment, and sanctify his actions in the World of Deed, but the end is that the Holy One, Blessed is He, guides him to this path that he has chosen to follow, and He will envelop him in His Holiness, and make him holy,…”

“And behold, it is true that for the human being who makes himself holy with the holiness of the Creator, even his physical acts are converted literally into spiritual entities. An example is the eating of sacrificial offerings, ...regarding which the Sages say (in Sifra on the verse in VaYikra 10:17, ‘Why did you **not eat** the Sin-Offering in a holy place, for it is **most holy**; and He gave it to you to gain forgiveness for the sin of the assembly and **to atone** for them before HaShem?’); ‘the Priests eat, and the owners of the Sacrifice receive atonement!’ ”

“And now you can see the difference between the one who is pure (‘tahor’) and the one who is holy (‘kadosh’). Regarding the one who is pure, the material acts that he performs are only compulsory acts, and he has no intention with regard to them, other than their necessity, and it is by that means that they emerge from the category of ‘evil’ that inheres in the material, and become ‘pure.’ But they do not reach the level of the holy, for were it possible to dispense with them, that would indeed be preferable. But regarding one who is holy, who cleaves at all times to HaShem, and whose soul travels among the enlightened Truths in his love and reverence for his Creator, for him it is as if he walks before G-d in the ‘Realm of Life’ even here in This World. And indeed such a person is considered as a Sanctuary and as a Temple and as an Altar. And he embodies the statement of the Sages (Bereshit Rabbah 62:6), ‘And the L-rd arose from him’ (Bereshit 35:13) – ‘The patriarchs served as the Chariot of HaShem.’ And they also say, ‘The Righteous serve as the Chariot of HaShem!’ For the Divine Presence dwells, as it were, upon them, as He dwelt in the Temple.” pf