

CONGREGATION BAIS TORAH

July 8, 2006 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org יב תמוז שבת פרשת חקת-בלק

ערב שבת פרשת חקת-בלק

* מנחה 7:00 PM

** הדלקת נרות 7:20 PM

Regular Candle Lighting 8:13 PM

שבת פרשת חקת-בלק

שחרית 8:45 AM

9:16 AM סוף זמן קריאת שמע

6:25 PM פרקי אבות

7:15 PM גמרא שיעור

8:00 PM מנחה

סעודה שלישית

9:13 PM מעריב

Sunday שחרית 7:45 AM

Weekday שחרית

Mon.: 6:20 and 7:45 AM

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

Thurs.: 6:15 and 7:45 AM (Fast Day)

Weekday מנחה-מעריב

Sun., through Thurs.: 8:20 PM

ערב שבת פרשת פינחס

* מנחה 7:00 PM

** הדלקת נרות 7:20 PM

Regular Candle Lighting: 8:10 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. - Rabbi Menachem Nissel.

Tuesdays at 8:15 PM – Partners in Torah

Wednesdays at 7:30 PM - איכה - Rabbi Yisroel Gottlieb

Monday through Friday after the second - פרשת השבוע עם רש"י – Rabbi Yosef Fischer

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

Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman

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 סעודה שלישית is sponsored by David Abramczik commemorating his father's yahrzeit.

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 shul will be \$10 per card.

As was announced at the Azkara for Rebbetzin Jackie Wein O'H, our shul is embarking on a fitting tribute to the memory of our founding rebbetzin: **The Rebbetzin Wein Sefer Torah Project**, The writing of a new Sefer Torah for Bais Torah. There are various dedication opportunities available, from writing letters at \$54 to donating silver and the mantel. Please join us in this beautiful tribute to a very special woman. For details and updates on dedication availability, visit the Bais Torah website, www.baistorah.org or write to mkron@optonline.net or call Michael or Sharon Kronenberg at 845-368-1064.

DVDs of the **Azkarah for Rebbetzin Jackie Wein** are available for free by calling the office at 352-1343. A donation of \$10 is suggested to cover the cost of production and distribution.

Times for בתמוז יז Fast begins: 4:23 AM Earliest time for מנחה: 1:39 PM Fast ends: 9:09 PM

A **general membership meeting** that includes election of officers and Board members will be held on Thursday evening, July 20th, 2006 after Maariv. There will be a discussion and vote on various items, including whether or not to continue reading all the names for Yizkor on Yom Kippur. All members in good standing are asked to attend and to vote on the new slate.

Mazel Tov

Steve and Jackie Fessel on the engagement of their daughter, Ariella, to Bobby Faigen of Pittsburgh.

Diane Schmeltz on the bar mitzvah of her grandson, Eli, son of Rena and Seth Lehman.

Henry and Renie Hirsch on the birth of a granddaughter, born to Donni and Sari Hirsch of Jerusalem.

Irving and Ruth Malinowitz on the birth of a great-granddaughter, born to Raphie and Yael Goldstein, and to the grandparents, Rabbi and Mrs. Shmuel Goldstein.

Joel Rosenwasser on his parents 60th wedding anniversary.

Shlomo and Shifra Horowitz on the engagement of their son, Akiva to Natalie Romer of Monsey.

Refuah Shelaimah

Michael Rossman's mother, Ilse Rossman - יעטע 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 יהויקים בן שושנה רייזל

Sara Markowitz's father, Eli Muller - חיים אליעזר בן בתיה

Avi Becker - אברהם אביש בן עיטקא

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@gmail.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

Reb. Wein Sefer Torah Project 368-1064

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.

Parashiot Chukat-Balak – 5766 – The Departure of the “Avot” and the “Ima” of the Wilderness

Just as we speak of the three great “Avot:” Avraham, Yitzchak and Ya’akov and the four great “Imahot:” Sarah, Rivkah, Rachel and Leah, whose lives and times were described in Sefer Bereshit, and who represented the Jewish People at its conception, we may also speak of two great “Avot:” Moshe and Aharon, Founding Fathers, as well as brothers, and an “Ima:” Miriam, a Founding Mother and sister to Aharon and Moshe, whose lives and times the Torah begins to describe in Sefer Shemot, and who represented the Jewish People at its birth. In Parashat Chukat, we witness the actual departure of two of the three, Aharon and Miriam, and foreshadowing of the departure of Moshe.

Of these three, it may be said that, on a human level, they taught us in their own lives how brothers and sisters should get along. Miriam was the sister who rose above the level of “observer” and became an active participant in history by risking her life by approaching the Princess of Egypt, in order to save the life of her baby brother, Moshe. Aharon, too, above all else, and related to all else, was the quintessential older brother, whose feelings towards his younger brother were, at the heart, protective and loving, and can be appreciated best by the younger brother of another good older brother, as I am. Moshe too struggled with the idea that HaShem seemed to have placed him in a position superior to that of Aharon’s, and was always concerned that Aharon not be embarrassed. He accepted his huge responsibilities only because they came with the assurance that Aharon would be at his side and counter-intuitively, from the point of view of sibling rivalry, and all the stories that the Torah had told us earlier about the interactions of brothers, HaShem described Aharon’s attitude regarding Moshe’s greatness as *“He will see you and rejoice in his heart.”* (Shemot 4:14)

According to the Midrash, Miriam was responsible for Amram, her father, remarrying Yocheved, after he had divorced her, after he seemed to lose Faith in HaShem when Pharaoh enacted his murderous decree requiring the killing of Jewish baby boys. But Miriam said to him, revealing her own deep Faith in HaShem, “Your decree is worse than Pharaoh’s. Pharaoh commanded ‘only’ the destruction of Jewish males. But your decree will result in the destruction of the entire House of Israel.” After the Splitting of the Sea, and the Song sung by Moshe and the men of Israel, the Torah tells us *“And Miriam the prophetess took her drum in her hand, and all the women went forth after her with drums and with dances. And Miriam initiated the song to them, ‘Sing to HaShem for He is incomparably great, horse and rider did He hurl into the Sea.’”* (Shemot 15:20-21) Here we see in her leadership of the Jewish women “Tzeniut,” Modesty, and deep Faith and Gratitude towards HaShem.

But great as were Aharon’s and Miriam’s appreciation of the unique qualities of Moshe, they did not fully comprehend the extent of his holiness. They took up the cause of Tziporah, Moshe’s wife, after Moshe abstained permanently from marital relations with her, because he always had to be ready to receive Prophecy from HaShem. Miriam, who had initiated the protest, could not comprehend any reason justifying the living widowhood of Tziporah. HaShem intervened, explained the uniqueness of Moshe’s Holiness and Prophecy, and departed “angrily.” Miriam was punished with Tzara’at. Moshe prayed, “Please, Almighty, heal her.” And she was healed, after seven days. Miriam’s inexhaustible love for her People received visible expression throughout nearly their entire sojourn in the Wilderness by the existence, in her honor, of a miraculous well that accompanied the Jewish People. After teaching the Laws of Ritual Uncleaness, “Tumah,” resulting from contact with a corpse, and the method of regaining the status of Ritual Cleaness, “Taharah,” the Torah informs us that the Jewish People arrived in a place called “Kadesh.” There, in an environment of “Kedushah,” Holiness and “Taharah,” Ritual Cleaness, defining the quality of her soul, Miriam’s “Neshamah” was gently taken by HaShem.

Hillel says in Pirkei Avot (1:12), “Be from the students of Aharon, loving peace and pursuing peace, loving people and drawing them near to Torah.” He would bend the Truth, in order to restore harmony between two individuals where it had previously existed, but now seemed to be lost. For example, if a man and his wife were fighting, Aharon would say to each of them that the other had asked him to deliver a message of apology, and desire for reconciliation, even though neither of those conversations had taken place.

Aharon seemingly played a major role in the Sin of the Golden Calf. The Torah describes his role, *“And he said to them, ‘Take off the golden earrings that are in the ears of your wives, your sons and your daughters, and bring them to me...And he took them and fashioned them into a Golden Calf...’”* (Shemot 32:2,4). In the light of what we know about the character of Aharon; in particular, his love for his fellow Jews, and especially for his brother, Moshe, and in light of the fact that this worship of an idol at the foot of Mt. Sinai was considered by HaShem as an act of treason against him, it seems quite likely that the motivation of Aharon for behaving in the manner described, was to divert blame from his beloved People and beloved brother onto himself.

When the Children of Israel reached “Hor HaHar,” HaShem commanded Moshe to go with Aharon and his son to the top of the mountain. There, Aharon witnessed Elazar succeed him as High Priest, and HaShem then withdrew his “Neshamah” with a “Mitat Neshikah,” Death described as a Divine Kiss, without suffering, as a hair is drawn from milk.

Moshe Rabbeinu, described by the Torah in the following way: *“Now Moshe was exceedingly humble, more so than any other human being”* (BaMidbar 12:3) will have to wait, in the interest of conserving space and even more so, ink, for more to be said about him. I am sure he wouldn’t mind.