

# CONGREGATION BAIS TORAH

September 2, 2006 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org ט"א אלול שבת פרשת כי-תצא

## ערב שבת פרשת כי-תצא

\* מנחה: 7:00 PM  
הדלקת נרות: 7:11 PM

## שבת פרשת כי-תצא

שחרית: 8:45 AM  
9:40 AM סוף זמן קריאת שמע

5:20 PM No Shiur This Week פרקי אבות  
6:10 PM by Rabbi Leibel Reznick גמרא שיעור  
6:55 PM מנחה  
סעודה שלישית  
8:09 PM מעריב

## Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Chaim Wein  
Mondays at 6:30 PM – מסכת ברכות – Rabbi Chaim Wein  
Mondays at 8:00 PM - Hachnosas Kallah of Monsey lectures for women. – Rabbi Eliyahu Bergstein.  
Tuesdays at 8:15 PM – Partners in Torah  
Monday through Friday after the second שחרית עם רשי - Rabbi Yosef Fischer  
Monday through Thursday at 9:45 AM - גמרא shiur - Rabbi Leibel Reznick  
I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman  
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

**סעודה שלישית** this week is sponsored by Barry Lifschitz in memory of his Mother's yahrzeit - Leah Bat Avigdor Halevi and his grandfather's yahrzeit Avigdor Halevi ben Yehuda Leib.  
The shul wishes a **T'zeischem L'Shalom** to our young men and women who have left or are leaving for extended study in Israel. Kindly return your Yom Tov **seating request** forms as soon as possible to help the committee and gabboyim properly prepare for Yom Tov. Please settle your accounts as soon as possible. If you have any questions about seats, dues or kibuddim, please see Allen Nussbaum, Barry Lifschitz or Jack Gross.  
The Schiller family wants to extend their heartfelt **thanks** to all the members of the shul for their support and help in dealing with the loss of Aron's mother, Sophie Schiller, A"H.  
Pricing for **Bais Torah Sisterhood Occasion Cards**--Cards may be purchased and picked up from Esther Garber at the Bais Torah office, esthergarber@baistorah.org, for \$5/card or \$100 for 25 cards . Cards sent out from the shul are \$10 per card.  
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](http://www.baistorah.org) or write to [mkron@optonline.net](mailto: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.

## Mazel Tov

Ben and Hilde Zauderer on the bas mitzvah of their great-granddaughter, Debra Leora, daughter of Josh and Sari Zauderer.  
Irving and Eudice Rohinsky on the bas mitzvah of their granddaughter, Debra Leora, daughter of Josh and Sari Zauderer.  
Irving and Eudice Rohinsky on the engagement of their grandson, Aharon Rohinsky, to Rivka Amsel.

## Hamakom Yenachem

Stephanie Preiss (mother of Jennifer Herrmann) on the p'tira of her sister.

## Refuah Shelaimah

יעטע בת שרה - Ilse Rossman's mother, Michael Rossman  
חיים מאיר יחיאל בן מלכה לאה - Mr. Shapiro  
בנימין בן בילה - Ben Zauderer  
שרה חנה בת בלומא - Shirlee Aaronson

## Sunday שחרית 7:45 AM

### Weekday שחרית

Mon.: 7:45 AM (Labor day)  
Tues. Wed. and Fri.: 6:30 and 7:45 AM  
Thurs.: 6:20 and 7:45 AM

### Weekday מנחה-מעריב

Sun. through Thurs.: 7:10 PM

## ערב שבת פרשת כי-תבא

מנחה: 7:00 PM  
הדלקת נרות: 7:00 PM

\* Early mincha for the summer

## 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

**Shul Secretary** Esther Garber, 352-1343 esthergarber@baistorah.org

**Simcha Room Reservations/Kiddushim** Jack Gross, 357-4121

**Bikur Cholim** Eveline Kranzler, 352-8410 and  
Chosh Levy, 425-6827

**Eiruv** 362-4302

**Mikvah** 425-6101

**Chesed Committee** Charlie Grandovsky, 425-4683

**Youth** Felise Katz 357-0129

**Sisterhood Liaison** Betty Schloss, 369 – 1833

**Hachnosas Orchim Facility** for homeless, Shea Jacobs 425-9617

**Lost and Found** Michael Loebenstein, 425-8895

**Reb. Wein Sefer Torah Project** 368-1064

**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@gmail.com. This bulletin is now downloadable from the web at [www.baistorah.org](http://www.baistorah.org).

## 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 Ki-Tetze – 5766 - The Jewish Soldier

This week's Parashah, begins, "*Ki-tetze la-milchamah al oyevecha...*" "*When you go out to war against your enemy...*" Perhaps the key word is "tetze," "go out" – implying that for the Jew, "milchamah," "war" is basically a foreign environment; it is against his nature, which is peaceful and non-aggressive.

The Torah says that if, in the course of battle, the Jewish soldier comes upon an "eishet toar," a "beautiful woman," and he is overcome by desire for her, he may live with her once (actually there is a dispute in the Talmud; there is an opinion that he may not live with her at all until **after the procedure** described by the Torah) – but the halachic decision is that he may. Then, he must bring her into his home, she must shave her head to diminish her attractiveness, he must allow her to mourn for her parents for a month and, **after that**, when the soldier's animal passions have subsided and he is no longer in the "kill or be killed" mode; once he has returned to his former mental and spiritual state, he may marry her **if he so desires** (although the Torah implicitly warns of trouble which will inevitably follow if he does so, in succeeding sections of the Parashah). If he does not wish to marry her, he may not abandon her by selling her as a handmaiden, but rather must help her find a place in society, because **he is responsible** for her present unfortunate state of affairs.

The Parashah speaks of occasions when war is a "necessary evil," and this is the case in two possible scenarios:

The basic divide is between a "Milchemet Mitzvah," an Obligatory War, which takes on the character of a Divine Command, and the "Milchemet HaReshut," the Optional War. The "Milchemet Mitzvah" includes war against any attacking army, and the operating principle in this case is "If someone comes to kill you, arise and kill him first." Other "obligatory" wars were the "Conquest of the Land of Israel" and the War against Amalek. Conquest of the Land of Israel involved uprooting the Seven Canaanite Nations, which HaShem commanded the Children of Israel to engage in. According to the Rambam (Hilchot Melachim 6:1), "One does not engage in war against anyone unless one offers the option of peace, whether the War is Optional or Obligatory, as it says, '*When you approach a city to make war against it, you must first offer the option of peace.*'" (Rashi believes the peace offer is only necessary in an Optional War.)

The Seven Canaanite Nations represented a special case in history. They were founded on principles of idol worship of various grotesque variations, violence and immoral sexual conduct. They were considered by G-d to be a threat to the spiritual and physical existence of the People of Israel. Therefore, according to the Rambam, they were to be offered the following choice: 1) Make peace and accept the "Sheva Mitzvot Bnei Noach," the Seven Noahide Laws, where "peace" meant acceptance of second-class citizen status and the obligation to pay taxes to the Jewish government and to perform physical labor such as building walls and fortresses 2) Flee or 3) Do battle with Israel. Amalek was a nation, descended from Esav, that displayed unique hatred of G-d and of His People. When the Children of Israel left Egypt, and the rest of the world was terrified of the Jewish People because of G-d's destruction of Egypt by the Ten Plagues and the Splitting of the Sea of Reeds, Amalek, although it knew that fighting with the Jewish People was like plunging into a boiling hot tub, because of G-d's predictable intervention on the side of Israel, nevertheless ignored the danger and cowardly attacked the weakest of the Jews. Therefore, it merited the harshest treatment of all, and faced total annihilation if it refused the terms of peace.

An Optional War was a war determined by the King to be necessary, after consultation with the Sanhedrin (the Jewish Supreme Court). Its purpose was to expand the boundaries of "Eretz Yisrael" or to enhance the King's own reputation among the nations, as a world leader of a unique nation, the People of G-d.

The Torah speaks of a "Kohen Mashuach Milchamah," a Priest who was anointed for special duty in time of war. His mission was to exhort the Army of Israel and to focus its spirit. In the case of an Optional War, he also mentions several deferments from battle: those who planted a vineyard but did not yet harvest its fruit, one who built a house but did not yet live in it, and one who became engaged to a woman, but did not yet marry her. These are situations where the Torah recognizes the human tragedy that may occur when the civilian's heart was ready to enjoy the fruits of his labor, or to consummate a relationship, and if he would, G-d forbid, be killed, someone else might take his place, and decides that the potential human tragedy outweighs the requirement to serve in the army. In the case of a "Milchemet Mitzvah," however, there are no deferments – "Everyone had to go; even a bridegroom from his chamber and a bride from her bridal canopy." (Hilchot Melachim 7:4) The Rambam writes in Hilchot Melachim (7:14), "...once the soldier is in battle, he should lean upon the 'Hope of Israel' and its Savior in times of trouble, and he should realize that it is for the Name of G-d that he fights. He should be ready to risk his life and not allow fear to enter his heart. He should not let thoughts of his wife and children enter his mind, but must wipe their memory from his heart, and concentrate totally on the war..."

May the leadership of the IDF realize that neither Merkavah Tanks nor F-16's nor even nuclear weapons are the ultimate keys to our safety and victory. Because in the end, any physical weapon can be duplicated or defeated by our enemies, as King David said, "*These come with chariots, and these with cavalry, but we call out in the Name of HaShem, our G-d. Then our enemy kneels down and falls, but we rise up and gain courage.*" (Tehilim 20:8-9)