

CONGREGATION BAIS TORAH

September 9, 2006 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org ט"ו אלול שבת פרשת כי-תבא

ערב שבת פרשת כי-תבא

* מנחה: 7:00 PM
הדלקת נרות: 7:00 PM

שבת פרשת כי-תבא

שחרית 8:45 AM
9:42 AM סוף זמן קריאת שמע
5:10 PM פרקי אבות
6:00 PM גמרא שיעור
6:45 PM מנחה
סעודה שלישית
7:58 PM מעריב

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 Eliyahu Bergstein.
Tuesdays at 8:15 PM – Partners in Torah
Monday through Friday after the second שחרית עם רש"י – 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 Mr. Henry Shapiro in honor of his 90th birthday.

Bais Torah is pleased to invite everyone to its **Selichos program** on Saturday night, September 16th. The evening will feature a screening of *Obsession, Radical Islam's War Against the West*, a film has been distributed by Project Inspire to be shown in shuls across North America prior to Selichos. Rabbi Gottlieb will follow with divrei hisorrerus and Selichos will follow after that. The evening's program begins at 10:30 p.m with a collation. The evening's schedule has been mailed to all members and is available at www.baistorah.org.

The Herrmann/Preiss family wish to **thank** all the members of the shul for their kindness and support extended during the week of shiva for Mrs. Preiss' sister.

Bais Torah would like to **thank** the following people who gave us chezuck during the Rabbi's vacation: Rabbi Menachem Apter, Rabbi Chaim Wein, Rabbi Leibel Reznick, Dr. Yehudah Eliezri, Dr. Avi Becker, Rabbi Eli Lefkowitz, Rabbi Yussie Fischer, Laurence Gordon's son-in-law Moshe Gelbein, Barry Lifshitz's son Nisson, and Shimon Frankel.

Kindly return your Yom Tov **seating request** forms as soon as possible to help the committee and gabbayim properly prepare for Yom Tov. Please settle your accounts as soon as possible. If you have any questions about seats (Allen Nussbaum for men and Evline Kranzler or Doris Newman for women), dues (Barry Lifschitz) or kibuddim (Jack Gross).

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 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.

Mazel Tov

Abe and Sunny Fogel on the engagement of their granddaughter, Gitty Kimmel to Josh Levine.

Hamakom Yenachem

Ralph Gable on the p'tira of his father. He will be sitting shiva at home, 40 Carlton Rd., Fri. Sat. eve & Sun. with shacharis at 7:30 AM.

Refuah Shelaimah

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

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.

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-Tavo – 5766 - The Sound of the Shofar

“Blow the Shofar at the moon’s renewal, when it is hidden, on our Festive Day, for it is a decree for Israel, a Judgment Day for the G-d of Jacob” (Tehilim 81:4-5)

The blowing of the Shofar on Rosh HaShanah is a part of the essence of the Day that is called “Yom Teruah,” the “Day of Crying Out with the Shofar.” The Rambam writes in Hilchot Teshuvah (3:4), “Even though the Blowing of the Shofar on Rosh HaShanah is a decree of the Torah, its startling sound has the following symbolic meaning: ‘Wake up, you who are sleeping, and those of you who are in deep sleep, rouse yourself from your slumber and examine your deeds. Return in Repentance, and remember your Creator...’” The final sounding of the Shofar during the period of the “Yamim Noraim,” the Days of Awe, occurs at the end of Yom Kippur, when a final long blast signals the departure of the Holy King after a period of time when His closeness to His People was reminiscent of His closeness at Sinai.

Before the blowing, we recite from the 47th Chapter of Tehilim, attributed to the Sons of Korach, **“All you nations join hands – sound the Shofar before G-d with a cry of joy...”** Here we see that the Shofar is sounded for all of humanity; *“...For HaShem is Supreme, Awesome, a Great King over all the earth...G-d has ascended with a blast; HaShem, with the sound of the Shofar...”* The sound of the Shofar heralds the arrival of the King of Kings in our midst. *“Make music for G-d, make music, make music for our King, make music...G-d reigns over the nations; G-d sits upon His Holy Throne.”*

The basic minimum Shofar sounds required for one to fulfill the Command of listening to the Shofar are nine: three repetitions of the triplet “Tekiah, Teruah, Tekiah.” The “Tekiah” has a number of aspects. It is a frightening sound; *“Shall the Shofar be blown in the city, and the people not be afraid?” (Amos 3:6)* It is also an unbroken, clear, straight and uninflected sound, reminiscent of the verse *“Your very first utterance is Truth...” (Tehilim 119:160)* The problem is that we don’t know what sound the “Teruah” refers to. Does it refer to what we call a “Shevarim?” – which, based on the root “Shavor,” means “broken,” and consists of three notes suggestive of the moaning, or sighing associated with a broken heart? Or does it refer to the sound that **we call** the “Teruah,” a series of nine short blasts that resembles the wailing sound that women mourners make at a Yemenite or Arab funeral? Or is it a combination of the “Shevarim” and the “Teruah,” called, reasonably enough, “Shevarim-Teruah?” So to make sure we have it right, we use all three possibilities, “Shevarim,” “Teruah” and “Shevarim-Teruah” as the middle member of the “Tekiah, Teruah, Tekiah” triplet.

The “Shemoneh Esray” of the Mussaf Prayer on Rosh HaShanah has three components over and above the standard “Mussaf Shemoneh Esray” of Shabbat and the Holidays. They are “Malchiyot,” Kingship, “Zichronot,” Remembrances, and “Shofarot,” the theme of which is the role of the Shofar in the contexts of Revelation and Salvation. Each concludes with the blowing of the triple sounds of the Shofar.

At the end of “Malchiyot” we find, “Our G-d and the G-d of our forefathers, reign over the entire universe in Your Glory... and purify our hearts to serve You in Truth. For You are the True G-d, and Your word is True and endures forever. Blessed are You, HaShem, King over all the world, Who sanctifies Israel and the ‘Day of Remembrance.’” (“Day of Remembrance” is another name for Rosh HaShanah, because unerring memory is certainly a necessary requirement for a Judge to render just verdicts, as we shall see below).

“Remembrances” begins, “You remember all deeds done in the world, and You recall all the creatures fashioned since earliest times. Before You all hidden things are revealed and the multitude of mysteries since the beginning of Creation, **for there is no forgetfulness** before Your Throne of Glory...” And “Zichronot” concludes, “Our G-d and the G-d of our forefathers, remember us with a favorable remembrance before You...Remember for us, HaShem, our G-d, the Covenant, the Kindness, and the Oath that You swore to our father Avraham on Mount Moriah. Let there appear before You the ‘Akeidah’ when Avraham, our father, bound Yitzchak, his son, upon the altar and he suppressed his mercy to do Your Will wholeheartedly...” The conclusion of the Torah’s account of the “Akeidah” contains the first mention of the ram’s horn, the “Shofar,” in the Bible. For the Angel of the L-rd commanded Avraham not to harm Yitzchak, and Avraham substituted a *“ram that was caught in the thicket by its horns” (Bereshit 22:13)*

“Shofarot” begins as follows, describing the scene at Sinai: “You were revealed in Your Cloud of Glory to Your Holy People to speak with them. From the heavens You allowed them to hear Your voice and revealed Yourself to them in thick Clouds of Purity...And it is said, *‘And the entire People saw the thunder and the lightning and the sound of the Shofar and the smoking mountain, and the People saw and trembled, and they stood from afar.’*” (Shemot 20:15) We see here that at the Revelation at Sinai, the Jewish People experienced sensory enhancement, such that they were able to **see sound**. Later in Shofarot, we find, “Our G-d and the G-d of our forefathers, sound the **Great Shofar** for our freedom, and raise the banner to gather our exiles. Draw our scattered ones near from among the nations, and bring in our dispersed from the ends of the earth! Bring us to Zion, Your City, in glad song, and to Yerushalayim, Home of Your Temple, in eternal joy...For You hear the sound of the Shofar, and You give ear to its ‘Teruah,’ and none is comparable to You. Blessed are You, HaShem, Who hears the Shofar-sound of His People Israel with Mercy.”

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