

CONGREGATION BAIS TORAH

September 16, 2006 89 West Carlton Road, Suffern, NY 10901 (845)352-1343 · www.baistorah.org ט"ו אלול שבת פרשת נצבים-וילך

ערב שבת פרשת נצבים-וילך

הדלקת נרות 6:48 PM
מנחה 6:55 PM

שבת פרשת נצבים-וילך

שחרית 8:45 AM
9:44 AM סוף זמן קריאת שמע
5:00 PM פרקי אבות
5:50 PM גמרא שיעור
6:35 PM מנחה
סעודה שלישית
7:46 PM מעריב
10:30 PM **סליחות Program**
12:50 AM **סליחות**

Sunday שחרית 7:45 AM

Weekday שחרית and סליחות

Mon. and Thurs.: 6:00 and 7:15 AM

Tues. and Wed.: 6:10 and 7:15 AM

Fri.: 5:00 and 6:30 AM

Weekday מנחה-מעריב

Sun. through Thurs.: 6:45 PM

Schedule for Rosh Hashanah and Tzom Gedaliah on separate page

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 רשי - Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא 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

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.

FINAL NOTICE: 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 (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 rebbeztin: **The Rebbeztin 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 Rebbeztin 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

Allen and Miriam Nussbaum on the birth of a grandson, to Jamie and Elana Nussbaum.

Hamakom Yenachem

Dina Dobrinsky on the p'tira of her brother, Dr. Ralph Loebenberg,

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 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 Nitzavim-VaYelech – 5766 - “Not with You Alone...” (Devarim 29:13)

Parashat Nitzavim begins as follows: “*You are **standing today**, all of you, before HaShem, your G-d, the heads of your tribes, your elders, and your officers – all the men of Israel; your small children, your wives...for you to pass into the Covenant of HaShem, your G-d...**Not with you alone** do I seal this Covenant...but with whoever is here, standing with us today before HaShem our G-d, and **with whoever is not here with us today.**” (Devarim 29:9, 11,13-14)*

Rashi says that we have here a reference to future generations, who were not physically present at Sinai. Also on Yom Kippur, when we invoke the verse, “*Atone for your People Israel whom You have redeemed*” (Devarim 21:8), Chaza”l say that the initial reference concerning atonement is to the People of Israel who are living, while the reference of “*whom You have redeemed*” is to those who have passed on. What is the significance of the fact that the People of Israel were standing? We stand at the holiest times in our lives. We stand when we daven “Shemoneh Esray” and when we say the “Kedushah” Prayer. Standing is a sign of respect. The Torah commands us, “*Rise before the elderly and give honor to those advanced in years*” (Vayikra 19:32). We stand for a great “Talmid Chacham,” for a “Chatan” and a “Kallah,” who are King and Queen for a week. One stands when being dealt with by a “Bet Din,” “Yanai, the King, stand on your feet, and let the testimony concerning you begin.” And we find regarding the posture of the Children of Israel when they received the Torah, “*And they stood* (‘*Va Yit Yatzev*,’ using the same root as the word ‘*Nitzavim*’) *at the base of the mountain*” (Shemot 19:17) It is in fact forbidden to sit in the presence of HaShem, as we see from the fact that sitting was not allowed in the Azara, the Temple Courtyard, for anyone but Kings from the House of David. We also find a word using the same root describing the ladder that Yaakov saw in his dream, “*And behold there was a ladder, standing rooted on the ground* (‘*mutzav artzah*’), *but its head extended into heaven, and Angels of the L-rd were ascending and descending upon it.*” (Bereshit 28:12)

There is a custom among the Jewish People that at the time of Rosh HaShanah and Yom Kippur, the Days of Judgment and Atonement, individuals visit the “Beit Olam” where their parents, grandparents and other relatives of previous or current generations lie buried. There are found “matzevot,” **standing monuments** of stone erected in honor of those relatives. In fact, a synonym of “matzevah” is “nefesh,” life or soul. This fits in nicely with the fact that the Atonement of Yom Kippur is available to the departed as well.

In Bereshit 35:19-20 we find that our Mother Rachel was buried by the side of the road from Beit E-l “to Ephrat, which is Beit Lechem. Yaakov set up a monument (a ‘*Matzevah*’) over her grave; it is the monument of the grave of Rachel till this day.” We find in Yirmiyahu (31:14-16) the reason for her presence there, so that HaShem will hear her plea for Mercy for her descendants “*So says HaShem, ‘A voice is heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refusing to be comforted for her children, for they were absent.’ So says HaShem, ‘Refrain your voice from weeping, and your eyes from tears; For your work will be rewarded, says HaShem, and they shall come again from the land of the enemy.’*”

In addition to the Covenant of Torah that spans the generations, another example of a fundamental reality in Judaism that is time-independent is “Teshuvah.” In a lecture delivered in Av of 5746 entitled “Fast Days, Eretz Yisroel and Teshuvah,” Rav Shimon Schwab, ZT”L, former Rav of Congregation K’hal Adath Jeshurun included the following remarks:

“The Chachamim say that *teshuvah* was created before the world was formed. This is a very strange statement indeed! How could anything have been created before the world itself came into being?”

“When we speak of the creation of the world, we believe that it was form ‘Yesh MeAyin,’ a tangible reality out of nothing. This is possible only for the Almighty, with His infinite powers...”

“Now let us consider a grave sin, the murder of Hevel by Kayin. According to our Sages, Kayin did *teshuvah* for his crime. But what does that mean? Can this *teshuvah* bring back Hevel? Clearly not; he is dead. It is not like a case of robbery, where the money can be returned. Here the act cannot be undone.”

“Yet this is the wonder of *teshuvah*. If someone fully and sincerely repents, then HaShem considers it as if the crime had never been done. Instead of “Yesh MeAyin” we have “Ayin MeYesh.” He turns the “Yesh” of the crime into an “Ayin” – a negation of an act that had already taken place. So in this sense, *teshuvah* was created before the formation of the world. Because *teshuvah* returns conditions to where they were before the Creation, to the status of “Ayin.” The misdeed is considered null and void.”

The “Holy City” of Monsey has an unusually large amount of “Teshuvah” to do this year, even though much of the extra sin was accidental, even unavoidable. May HaShem use His powers of Creation “Ayin MeYesh” to turn all that additional sin into “Ayin,” as if it had never taken place. And after taking care of all of that, May He then do the same with the usual quantity of sin of our People, so that Klal Yisrael will be as free of sin as a baby, and may we then be considered as worthy of Redemption.

Schedule for Rosh Hashanah And Tzom Gedaliah

Erev Rosh Hashanah - ערב ראש השנה - Friday - (9/22/06)

Candle Lighting - הדלקות נרות - 6:36 PM

Mincha - מנחה - 6:45 PM

First Day Rosh Hashanah - א' ראש השנה - Shabbos - (9/23/06)

Shacharis - שחרית - 8:00 AM

Shema by - סוף זמן קריאת שמע - 9:47 AM

Mincha - מנחה - 6:20 PM

Candle Lighting - הדלקות נרות - Not before 7:34 PM

Maariv - מעריב - 7:34 PM

Second Day Rosh Hashanah - ב' ראש שנה - Sunday - (9/24/06)

Shacharis - שחרית - 8:00 AM

Shema by - סוף זמן קריאת שמע - 9:47 AM

T'Kias Shofer - תקיעת שופר - Not before 10:30 AM

Mincha - מנחה - 5:30 PM

Tashlich - תשליך - after Mincha

Rabbi's Shiur - 6:45 PM

Maariv - מעריב - 7:32 PM

Tzom Gedaliah - צום גדליה - Monday - (9/25/06)

Fast Begins - 5:34 AM

Selichos 1 - סליחות - 5:50 AM

Shacharis 1 - שחרית - 6:20 AM

Selichos 2 - סליחות - 7:15 AM

Shacharis 2 - שחרית - 7:45 AM

Mincha - מנחה - 6:10 PM

Maariv - מעריב - 7:15 PM

Fast Ends - 7:28 PM