

# CONGREGATION BAIS TORAH

ב" טבת שבת פרשת מקץ שבת חנוכה ב' [www.baistorah.org](http://www.baistorah.org) (845)352-1343 Suffern, NY10901 89 W. Carlton Rd., Dec. 23, 2006

## ערב שבת פרשת מקץ שבת חנוכה ב'

הדלקת נרות 4:13 PM  
מנחה 3:00 PM & 4:10 PM  
שבת הלכות 8:15 PM – Rabbi Gottlieb

**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

## שבת פרשת מקץ שבת חנוכה ב'

דף היומי 8:00 AM - Rabbi Gottlieb  
שחרית 8:45 AM  
זמן קריאת שמע 9:37 AM

## Weekday מנחה-מעריב

Sun. through Thurs.: 4:25 PM  
Second מעריב Mon. through Thurs.: 8:00 PM

שיעור 3:15 PM גמרא

מנחה 4:00 PM

סעודה שלישית

מעריב 5:14 PM

## ערב שבת פרשת ויגש

הדלקת נרות 4:18 PM

מנחה 4:25 PM

## Shiurim

**שבת** at 8:00 AM – דף היומי - Rabbi Gottlieb

Sundays at 8:30 AM – מסכת סנהדרין - Rabbi Yisroel Gottlieb

Mondays at 7:30 PM – מסכת ברכות - Rabbi Chaim Wein

Tuesdays at 8:15 PM – Partners in Torah

Wednesday at 8:15 PM – קהלת - Rabbi Gottlieb

Thursday at 8:15 PM - מהרל - Dr. Murray Kuhr

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 10:00 AM and Sunday at 9:30 AM – Rabbi Yosef Fischer

Women's תהלים group meets on שבת 45 minutes before מנחה.

## Shul Announcements

To help prevent traffic accidents while walking at night, please wear **reflectors**.

Jay and Hinda Kimmel invite the entire congregation to a Kiddush after davening in honor of Tuvia's passing the bar.

**Shalosh seudos** is being co-sponsored by Diane Schmeltz and family in memory of Irwin Schmeltz, and Jack Gross in memory of his mother, ברכה בת משה יצחק.

Our weekly **Avos U'Banim** learning program continues this Motzoei Shabbos, December 23rd at 6:15 PM and is being Rabbi Gottlieb and Family. Parents and grandparents are invited to bring the kids and enjoy a pizza Melave Malka each week. Contact Michael or Sharon Kronenberg at 845-368-1064 or mkron@optonline.net for information.

Save the Date! Bais Torah Sisterhood is sponsoring a trip to **Avery Fisher Hall** on Tuesday, January 2nd to experience Peter Schickele and "The Very Least of P.D.Q. Bach." "Professor" Schickele is one of the today's most versatile composers, writers and humorists and "discovered" P.D.Q. Bach, the last and least son of J.S. and composer of the "1712 Overture," the "Schleppet in E-Flat" and "Eine Kleine Kiddiemusik." The fun begins at 7:30 PM and tickets are \$60. Contact Betty Schloss at 369-1833 or at bbless613@gmail.com for tickets or more information.

## Mazel Tov

Steve and Jackie Fessel on the birth of a granddaughter, Orly Tzipora, born to Noftali and Prina Fessel.

Yussie and Fayge Deutsch on the birth of a grandson, born to Meir and Miriam Deutsch.

Nechemia and Pesi Zyskind on the engagement of their son, Yehuda, to Nava Dickman of Cleveland.

## 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 -

Miriam Schiffer's son, Zev Kessin - זאב דוד בן מרים -

Ed Furman's sister, Marjorie Schwartz - מאשע בת שימה -

Ken and Judy Gribetz's grandson, Eitan Witkin - איתן אפרים בן נחמה יטה -

Yoel Adler - יואל בן מירלא -

## How to Reach Us

**Rabbi** Yisroel Gottlieb 357-3913, rabbigottlieb@yahoo.com – Daytime emergency 362-8362

**President** Peter Katz, 357-0129 president@baistorah.org

**Treasurer** Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

**Maintenance** Yis Helprin 494-7446

**Shul Secretary** Judy Scheiner 352-1343 judyscheiner@baistorah.org

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

**Bikur Cholim** Eveline Kranzler, 352-8410 and

**Eiruv** 362-4302

Chosh Levy, 425-6827

**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**, 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 Miketz – Chanukah - 5767 – “Beit Hillel” and “Beit Shammai” Exemplified by the Chanukah Lights

In the basic discussion of Chanukah in the Talmud (beginning Shabbat 21b), the Gemara cites a Halachic dispute between “Beit Shammai,” the Academy of Shammai, and “Beit Hillel,” the Academy of Hillel, where “Beit Shammai” says that on the first night of Chanukah, eight lights are lit, and the number decreases by one each night, so that on the eighth night of Chanukah, only one light is lit. “Beit Hillel” describes a reverse process, whereby on the first night, just one light is kindled, and by the eighth night, fully eight lights are lit.

This is a classic “machloket,” an intellectual dispute, a disagreement as to practice based on radically different understanding of basic principles, in the world of Torah. This “machloket” between “Beit Shammai” and “Beit Hillel” is presumably indicative of disagreement concerning basic world views of their founders. Shammai was focused entirely on the “end-game,” in our terminology, we would probably describe him as completely results-oriented. He was not interested in anything that separated him from the ultimate truth and, as a result, did not “suffer fools lightly.” Hillel was, by contrast, mild-mannered and unassuming. Though also well aware of the distinction between “ultimate truth” and lesser perceptions of reality, he was also aware of the long and arduous intellectual and spiritual road that that human beings are required to travel before reaching, or approaching, that goal. He was therefore far more tolerant of individuals far below him on that spiritual-intellectual journey, and the Talmud abounds with anecdotes of individuals attempting to throw Hillel off his spiritual center by posing ridiculous or trivial questions, which Hillel didn’t see as ridiculous, and could not be reduced to anger.

In Erubin 13b, we find, “For three years, students of the Academies of Shammai and Hillel contested with each other. These would say, ‘The Halachah is according to our opinion.’ And those would say, ‘The Halachah is according to our opinion.’ Until a Heavenly Voice was heard, ‘The opinions of both these and those are in accordance with the Words of the Living G-d, but in practice, the Halachah is according to the opinion of ‘Beit Hillel.’” (Resort to Heavenly Voices is a most unusual way of resolving Halachic disputes. Usually the Sages would vote and the opinion of the majority would be accepted as the Halachah.) The Gemara continues, “Since both opinions are in agreement with G-d, why did ‘Beit Hillel’ merit that the Halachah should be according to their opinion? The reason is that they were more gentle and submissive; in addition, they would state the opinion of ‘Beit Shammai’ first... to teach that anyone who lowers himself, the Holy One, Blessed is He, elevates. And anyone who attempts to raise himself up without help from HaShem, the Holy One, Blessed is He, lowers.”

There is, however, an opinion that although both Hillel and Shammai were geniuses in Torah, Shammai was the more brilliant, and in the “World-to-Come,” the Halachah will be decided according to his view.

Two explanations are offered in Shabbat 21b as to the “machloket” between “Beit Shammai” and “Beit Hillel:”

1-a. “Beit Shammai,” requiring one light on the final night of Chanukah, focuses on the decreasing “days-to-come,” This is in accord with the results-oriented religious outlook of Shammai, that requires energy and enthusiasm to be concentrated in the final expression of the “Mitzvah.”

1-b. “Beit Hillel,” focuses on the increasing “days-that-have-passed,” regarding every day of fulfillment of the “Mitzvah” to be infinitely valuable, so they retain each light that has been lit throughout the Holiday.

2-a. “Beit Shammai” takes as its model the “Parei HaChag,” the “Bulls of Succos” that were offered for the 70 nations of the world. In this case, 13 bulls were offered on the First Day of the Holiday, and 7 on the Seventh, and last Day, with the number decreasing by 1 each day. This is another example of “Beit Shammai” using a **negative increment**, with the starting and ending numbers adjusted so that the total will equal 70.

2-b. “Beit Hillel” is guided by the principle of “Maalin BaKodesh...” as Rabbi Gottlieb explained in a recent message, “The Talmud relates that the position of Hillel’s students is predicated on the *halachic* imperative that in matters of sanctity we always add, never diminish... Perhaps Hillel’s most important lesson to us is the subtle message embedded in the Chanukah lights, the message that in our spiritual world, we must always climb, rather than descend... That climb, the never ending journey to greater and greater spiritual heights, is the essence of life. Life is a mountain whose peak is unreachable, for there has not yet been, nor will there ever be a man or woman on this earth with no room for further improvement. Our job isn’t to reach the peak; our task is to climb.”

In the course of their daily lives, Shammai and Hillel followed different approaches. Whenever Shammai, who lived for the Shabbat, the day that is similar to the “World-to-Come,” came across a delightful morsel, he would put it aside for Shabbat. Hillel, trusting in the principle of “Blessed is HaShem each and every day!” would not hesitate to partake of the morsel during the week, relying on HaShem to provide the best for Shabbat. In the Shabbat “Zemer,” “Chai HaShem,” “HaShem lives,” we find:

“My soul thirsts for HaShem; May He fill our storehouses with abundance;

To the mountains I raise my eyes with faith in HaShem, with the approach of Hillel, not that of Shammai.” PF