

CONGREGATION BAIS TORAH

May 24, 2008 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org בחקתי שבת פרשת

ערב שבת פרשת בחקתי

מנחה 7:00 PM *
הדלקת נרות 7:20 PM **
Regular Candle Lighting 7:58 PM
שקיעה 8:16 PM

שבת פרשת בחקתי

דף היומי 8:00 AM - Rabbi Gottlieb
שחרית 8:45 AM
סוף זמן קריאת שמע 9:12 AM

פרקי אבות 6:15 PM
גמרא שיעור 7:05 PM
מנחה 7:50 PM
שקיעה 8:17 PM
סעודה שלישית
מעריב 8:59 PM

Sunday שחרית 7:45 AM

Weekday שחרית

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

Weekday מנחה-מעריב

Sun. through Thurs.: 8:05 PM

ערב שבת פרשת במדבר

מנחה 7:00 PM *
הדלקת נרות 7:20 PM
Regular Candle Lighting 8:03 PM
שקיעה 8:21 PM

* Early Mincha for the Summer

** Shul Accepts Shabbos

Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb
Tuesdays at 8:15 PM – Partners in Torah
Wednesdays at 8:15 PM – מלכים א – Rabbi Yisroel Gottlieb
דף היומי I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
דף היומי II, Monday through Friday 7:00 AM – Rabbi Yisroel Gottlieb
דף היומי III, Sunday through Thursday 9:45 AM – Rabbi Yosef Fischer
Monday through Friday at 7 AM - ירושלמי - Mordechai Rudman
Monday through Friday after the second שחרית עם רשי - פרשת השבוע עם רשי - Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא שיעור - Rabbi Leibel Reznick
Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

This Sunday evening, May 25th at 7:00 p.m., please join us for a **talk by Anita Tucker** on "Israel, Faith and Gush Katif: Rebuilding the Netzer Hazani Community." Anita lived in Netzer Hazani for 30 years before the community was evacuated and its structures destroyed. She will describe the town's efforts to rebuild in the Nahal Soreq region of Israel.

סעודה שלישית sponsorship is still available. Contact Jack Gross.

The new **Ultimate Kosher Discount Card** is here and ready for you. There are wonderful discounts for Ruthie's Unique Boutique, Dunkin' Donuts, The Purple Pear, Wesley Kosher, and much more! They are available with Aviva in our shul office (352-1343) or Leslie Goldress (352-3257). Each card is \$18 (made payable to Jewish Family Service--Bais Torah makes \$5/card). The card is good for one year.

Bais Torah has been able to obtain additional **burial plots** in Eretz Hachaim in Beit Shemesh, Israel. If you are interested, contact Ronnie Herrmann at 356-9583 or email him at rherm@aol.com.

The shul has acquired **new seforim** that are available for sponsorship. See our web site, www.baistorah.org and click on resources and then seforim for the list.

Mazel Tov

Teddy and Malkie Katzenstein on the birth of a granddaughter, born to Raphael and Gitty Katzenstein.

Refuah Shelaimah

Henry Shapiro - חיים מאיר יחיאל בן מלכה לאה -

Manny London - מנחם מונש בן חנה פרידא -

Ken and Judy Gribetz's grandson, Eitan Witkin -

איתן אפרים בן נחמה יטה

Tova Eizik's grandson - יעקב יונתן בן חנה רייזל -

Pinky and Miriam Frankel's twin grandsons -

תינוק בן אלישבע חיה

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Joel Rosenwasser's father, Seymour Rosenwasser -

שמעון בן בלומא רבקה

Lenny Wulwick - לייב יוסף בן חיה -

Ben Zauderer - בנימין בן בילה -

Esther Lutwak - אסתר מלכה בת קילה -

Sam Colman - שמואל בן שרה רחל -

How to Reach Us

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

President Allen Nussbaum president@baistorah.org

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

Maintenance Yis Helprin 494-7446

Shul Secretary Aviva Schmutter 352-1343 aviva@baistorah.org M-TH 9:00-3:00

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 Michael Kronenberg 368-1064

Sisterhood Liaison Betty Schloss, 369 – 1833

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

Lost and Found Michael Loebenstein, 425-8895

Chevra Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards, Mona Selzer 356-0129

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 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.

Parashas Bechukosai - 5768 - “The One Who Purifies Israel is HaShem” (Yirmiyahu 17:13)

Towards the end of today's Haftarah, in Yirmiyahu 17:13 we find the words, “...the One Who purifies Israel is HaShem...” We find this passuk cited also in the Mishnah in Yoma 85b, “Rabbi Akiva said, ‘Fortunate are you, O Israel! Before Whom are you purified and Who purifies you? Your Father in Heaven! As it says (Yechezkel 36:25), ‘And I will sprinkle upon you pure waters and you will be purified;’ and it also says (Yirmiyahu 17:13), ‘The One Who purifies Israel is HaShem’ – Just as a ‘mikveh’ (the ritual bath that is the main source of purification, and the term used in the passuk) purifies the impure, so does HaShem purify Israel.’”

The Land of Egypt was beyond compare in the ancient world in its impurity. Their “culture” descended, according to Jewish Tradition, to the 49th level of impurity. And the Jewish People were not far behind. In fact, that is one of the reasons given for their deliverance after “only” 210 years, rather than the 400 years “promised” by G-d to Avraham. For had they tarried any longer, they would have become indistinguishable from the Egyptians. Indeed, the Ministering Angels did complain that G-d was “playing favorites,” because while the Egyptians were idol worshippers so, for that matter, were the Israelites.

The Days of Sefirah are a 49-rung ladder that HaShem has given the Jewish People to climb from the depths of impurity to the heights of purity.

The state in which one finds one's self after having been purified is the state of “taharah,” purity. And the Hebrew word for pure is “tahor,” to which a very close synonym is the word “kadosh,” which means holy. Except that the connotation of “holy” is more one of separation, of withdrawal from unholy behavior. Whereas the connotation of “pure” is wholeness and integration.

In fact, separation and division are in general forms of “tumah,” impurity, as we see in Yechezkel (37:16-17, 22-23), “And you, son of man, take one stick and write upon it, ‘For Yehudah...’ then take another stick and write upon it, ‘For Yoseph, the stick of Ephrayim, and for all the House of Israel, his companions. And join them one to the other to make one stick; and they shall become one in your hand...And I will make them one nation in the land upon the mountains of Israel...And I will purify them, so that they shall be My People and I will be their G-d.’”

Both concepts apply to “place,” and in fact the verse preceding that cited earlier from our Haftarah is Yirmiyahu 17:12, “Like the Throne of Glory, exalted from the Beginning, is the **place** of our Sanctuary;” referring to the Holy Temple.

“Tahor” also describes a person (recovering from “Tzaraas”, a house (also recovering from that “disease”), an object (such as the Menorah in the Temple) or a nation (as the Jewish People). It can also describe a part of the body, as in Tehilim 51:12, referring to Man, “Create within me a pure heart” or anthropomorphically to G-d, as in Chavakuk 1:13, “So pure of eyes is He, that he cannot look upon evil.”

A spiritual attitude can be described as “tahor,” as in Tehilim 19:10, “Fear of G-d is pure; it stands forever.” As can the heavens, in a metaphor for the Throne of G-d in Shemos 24:10, “And as the essence of the heavens, for purity.” In Tehilim 12:7, we find “The utterances of G-d are pure utterances.” And in Yechezkel 36:25, we find the description applied to water, “And I will sprinkle upon you pure waters.” On the first Shavuot, the Jewish People gathered to hear the Ten Utterances of G-d, the essence of the Torah, that is compared to water.

The culture of Egypt was a “death-worshipping” culture. What were the pyramids but tombs? That is why the Jews, when they were depressed, complained in Shemos 14:11, “Was it for lack of graves in Egypt, that you took us out to die in the desert?” The very opposite of wholeness is death, when the bond between the physical body and the soul that is a “chelek Eloka mima'al,” as it were a “part of G-d” joined miraculously with the body, is broken. Therefore, must the Kohen, who represents purity and purification in Jewish life, scrupulously remain apart from death; the High Priest, at all times.

In the Yom Kippur Service, three times did the Kohen Gadol invoke the Ineffable Name of G-d to seek Atonement and Purification for his family, his tribe, then the whole House of Israel. He did this as he recited the passuk recorded in VaYikra 16:30, “For on this Day He will Atone for you, to Purify you from all your sins, before (the Ineffable Name) you will be purified.”

At this point in our history, our People suffers from many ailments, physical and spiritual. Therefore, in hope of Divine intervention in our behalf, we turn to the Great Physician of the World and recite the last passuk in the Haftarah, which finds an echo in the “Shemoneh Esray,” Yirmiyahu 17:14, “Heal me, HaShem, and I will be healed, save me, and I will be saved, for You are the only object of my praise.” PF