

CONGREGATION BAIS TORAH

October 20, 2007 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org · ח' מרחשון שבת פרשת לך לך

ערב שבת פרשת לך לך

הדלקת נרות 5:52 PM

מנחה 6:00 PM

שקיעה 6:10 PM

שבת פרשת לך לך

8:00 AM - Rabbi Gottlieb

שחרית 8:45 AM

9:57 AM סוף זמן קריאת שמע

4:55 PM גמרא שיעור

מנחה 5:40 PM

סעודה שלישית

שקיעה 6:09 PM

מערב 6:51 PM

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

Weekday מנחה-מעריב

Sun. through Thurs.: 5:50 PM

Second מעריב 8:00 PM

ערב שבת פרשת וירא

הדלקת נרות 5:42 PM

מנחה 5:50 PM

שקיעה 6:00 PM

Shiurim

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

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

Monday through Friday at 7 AM - ירושלמי - Mordechai Rudman

Monday through Friday after the second שחרית עם רשי - Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM - גמרא שיעור - Rabbi Leibel Reznick

דף היומי 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

סעודה שלישית sponsorship is available.

This Sunday, October 21st at 10:30 AM., please join us for an important "Meet the Candidates" event. The candidates running in November for Town Supervisor have been invited to address Bais Torah and answer questions pre-submitted to our president. While the shul does not endorse any particular candidate or party, it feels that current local issues in Ramapo are very important to our community and therefore urges everyone to hear the candidates' views and make informed decisions in the voting booth on Election Day, November 6th. For further information, see Allen Nussbaum or Peter Katz.

Please reserve November 2nd and 3rd for our **Scholar in Residence Weekend**, featuring the renowned author and lecturer, Rabbi Dr. J.J. Schacter. For further information, please contact Rabbi Moshe Kranzler.

There will be a **general membership** meeting on Sunday evening, November 11th. There is a full agenda of important topics to be considered and voted upon. All full members in good standing are urged to attend.

Thank you to all who contributed to the Sefer Torah written in memory of Rebbetzin Jackie Wein and those who were responsible for seeing the project come to fruition. Photo and video highlights of the Hachnosas Sefer Torah are on our website, www.baistorah.org.

A number of items have been mistakenly taken from our **coat rooms**. If you have inadvertently brought home outerwear that does not belong to you, please return it to the shul.

Mazel Tov

Manny and Chana Mayerfeld on the birth of a great granddaughter, born to Shoshana and Ari Lob, children of Uri and Esther Mayerfeld of LA.

Shlomie and Naomi Bazian on the marriage of their children, Ariella and Chaim Berkowitz.

Refuah Shelaimah

Mr. Henry Shapiro -

חיים מאיר יחיאל בן מלכה לאה

Ben Zauderer - בנימין בן בילה

Manny London - מנחם מונש בן חנה פרידא

Ken and Judy Gribetz's grandson, Eitan Witkin -

איתן אפרים בן נחמה יטה

Yoel Adler - יואל בן מירלא

יעקב יונתן בן חנה רייזל - Tova Eizik's grandson

Renee Rosenbaum's mother, Fanny York -

רחמה פייגל בת רבקה

Yossie Stern's granddaughter -

ציפורה יהודית בת דינה רבקה

Phyllis Kuhr - פסיע בת מיריל

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

Chosh Levy, 425-6827

Eiruv 362-4302

Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Sisterhood Liaison Betty Schloss, 369 – 1833

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 Lech-Lecha - 5768 - "Maasei Avos Siman LeBanim" The Experiences of the Forefathers Foreshadow Our Own

We need the first RASHI in Bereshis now as never before, as we battle with the Muslims over the right of possession of the Holy Land and of Jerusalem in particular. In his first comment on the Torah, RASHI quotes Rabbi Yitzchak as asking in the Midrash Tanchuma, "Why does the Torah begin where it does? Should it not begin in Shemos 12:2, where the Jewish People are given their first communal Mitzvah, Sanctification of the New Moon at the beginning of each month?" Rabbi Yitzchak, in the Midrash, answers, "It was to teach the world the principle stated by "David HaMelech," King David, in Psalms 111:6; namely, 'He has declared to His People the power of His works.' So that if the nations of the world say to Israel, 'You are thieves, for you took possession of the land of the Seven Nations by force,' they will be able to answer, 'All the world belongs to G-d. He Created it, and gave it to whomever He wished. It was His Will that it first be allocated to those Nations, and it was by His Will that it be taken from them and given to us.' "

This understanding of Rabbi Yitzchak is incomplete, for the Muslims can argue, "Just as He gave it to you once, so He has now determined to take it from you and give it to us." But when we look more closely at Rabbi Yitzchak's words, we see that he meant that the whole Book of Bereshis and the beginning of the Book of Shemos make it clear that HaShem promised to Avraham, Yitzchak and Yaakov, that the Land of Israel would ultimately belong to their descendants, the Jewish People. The beginning of that chain would be with the "seed of Avraham," and that "seed" refers to Yitzchak, and not to Yishmael! The decisive proof of this comes when HaShem tells Avraham to listen to Sarah when she demands that Avraham send Hagar and Yishmael away, "for it is in Yitzchak that your seed will be called" (Bereshit 21:12)

I would like to extend the idea of Rabbi Yitzchak to include that, in this Parashah of "Lech Lecha," we see Avraham performing an act of conquering, very real in itself, but also by which he symbolically took possession of the Land for his descendants, and that this act was ratified by HaShem in the "Bris Bein HaBesarim," the Covenant that took place "among the pieces." By this act, Avraham was performing "Maasei Avos," an "Act of the Forefathers" that is considered to be "Siman LeBanim," a symbolic and reference act for later acts in history performed by their descendants.

This idea was found in "Binah BaMikra," by HaRav Yissachar Yaakovson, where the author/editor cites M.D. Kassuto who points to the relationship between the War Among the Kings, recounted in Chapter 14, and the "Bris bein HaBesarim," described in Chapter 15.

In Chapter 14, a cataclysmic "World War" is described, in which five subjugated Kingdoms rebel against an Alliance of Four Kings, and are soundly defeated. Avraham undertakes the heroic role of fighting against the victorious and vastly outnumbering forces of the Four Kings, in order to rescue his nephew, Lot. In Chapter 15, **Avraham is promised the Land** that was just conquered by the Four Kings, whom he has defeated. **"And the fourth generation will return here..." (Bereshit 15:16)** Thus, the later conquests by Moshe and Yehoshua, of Lands abutting and comprising "Eretz Yisrael" were in fact re-conquests of Land that had already been conquered in actuality, but also symbolically, by the courageous Father of the Nation, Avraham Avinu.

One thing we see is that a "Promise by HaShem" of a certain outcome is not enough to guarantee its actualization; an element of "hishtadlus," "human effort," is required. Avraham had to go to war against the Four Kings, in order to achieve the ratification by HaShem of his ownership of the Land promised him." HaShem of course came to the miraculous aid of Avraham as with his 318 troops, he administered a decisive defeat to his opponents. As he would come to the miraculous aid of Moshe, on the outskirts of the Holy Land, and of Yehoshua in the body of the Land as, led by the "Aron," the Ark of the L-rd, they marched against their opponents. And as He came to the miraculous aid of the Jewish People in 1948, after the nightmare of the "Holocaust," in the "Milchemes HaShichrur," the War for Independence, after nearly two thousand years in Exile. As well as in the "Milchemes Sheshes Hayamim," the "Six Day War," when the Arabs threatened the destruction of Israel, and as we trust He will be with us in our confrontation with the Muslim World, led by Iran, in 5768. PF