

CONGREGATION BAIS TORAH

May 27, 2011 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org א' סיון ערב שבת פרשת נשא

פרשת נשא – פרקי אבות פרק ו' יום 46 לעומר Welcome OU Chairman Stephen Savitsky

ערב שבת פרשת נשא

מנחה (summer schedule)	7:00 PM
הדלקת נרות (Shul accepts Shabbos)	7:20 PM
הדלקת נרות (actual)	8:06 PM
שקיעה	8:24 PM

שחרית Weekday

Sunday		7:45 AM
Monday	6:20 AM	7:45 AM
Tues., Friday	6:30 AM	7:45 AM

שבת פרשת נשא

דף היומי	8:00 AM
שחרית	8:45 AM
סוף זמן קריאת שמע	9:10 AM
Shiur פרקי אבות	6:00 PM
Special Guest Speaker Stephen Savitsky	6:45 PM*
מנחה	7:45 PM
שקיעה	8:24 PM
מעריב	9:06 PM

מנחה-מעריב Weekday

Sunday, Monday: 8:15 PM

ערב שבת פרשת בהעלותך

מנחה	7:00 PM
הדלקת נרות (Shul accepts Shabbos)	7:20 PM
הדלקת נרות (actual)	8:10 PM
שקיעה	8:28 PM

Shul Announcements

This week's Kiddush is available for sponsorship

סעודת שלישיית is sponsored by Larry Seligson, commemorating the yartzeit of his wife, Sima bas Avraham Yaakov

***THIS WEEK**, Shabbos Parshas Naso, June 4, **Stephen Savitsky, Chairman and former President of the OU** will be joining us for Shabbos, and delivering the drasha Shabbos morning. *At 6:45 he will be speaking on the topic of: "**Achdus in the Jewish Community: Is it Worth the Fight?**" At Seudas Shlishis he will deliver the dvar Torah, All are invited to attend.

Salute To Israel Parade is this Sunday, June 5th The parade goes up Fifth Ave. from 57th St. to 74th St. 11 AM to 4 PM - Rain or Shine.

Please join us on **Sunday, June 19th** for an enchanting evening of theatre when we head for Boscobel Mansion at Garrison, New York and Hudson Valley Shakespeare Festival's performance of Hamlet. The grounds overlook stunning views of the Hudson River and are open from 4:00 p.m. for pre-theatre picknicking; the performance begins at 6:00 p.m. Tickets are only \$30 each prepaid and are guaranteed to sell out, so avoid disappointment and contact Marilyn Sapir right away if you are interested. Her number is 369-3631 and her email is mshs1@aol.com.

The next Birthday and Anniversary Kiddush is Rosh Chodesh Tamuz, Shabbos Parshas Chukas, July 2, celebrate your birthday or anniversary and help support the Kiddush. It's just \$18 per name, deadline June 28, call Aviva in the shul office 352-1343

General Membership meeting and elections will take place Sunday morning July 3rd at 10am. This year's Nominating Committee Chairman is Abe Frankel.

The Kosher Food Pantry canned fruit collection date is June 6. Our goal is 120 cans for the month

Mazal Tov

Mel and Betty Sinowitz on the birth of a granddaughter born to their children, Ephi and Rivka Sinowitz.

Michael and Sharon Kronenberg on the Bas Mitzvah of their granddaughter Ilana Markowitz

Carl and Sara Markowitz on the Bas Mitzvah of their granddaughter Ilana Markowitz

Rabbi Avromy and Renee Fein on the marriage of their children Steven and Ronit Hagler

Shiurim

Women's תהילים לז"י פייגל בת מנחם מנדל תהילים Shabbos afternoon **30 minutes before the Pirkei Avos shiur**

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

Tuesdays at 8:15 PM – Partners in Torah

Tuesdays at 8:15 PM Mishnayos class for women-Rabbi Avromy Fein-will resume in the summer

Wednesdays at 8:30 PM – מלכים ב' – 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 – גמרא מסכת סוכה-ירושלמי – Mordechai Rudman

Monday through Friday after the second שחרית – נבאים – Rabbi Yosef Fischer

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

Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Henry Shapiro - חיים מאיר יחיאל בן מלכה לאה

Manny London - מנחם מונש בן חנה פרידא

Esther Lutwak - אסתר מלכה בת קילה

Bob Schore - חיים ראובן בן הענדל יהודית

Suzie Kirshenbaum's father- יוסף בן שרה

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

Felise Katz's father- חיים בן חנה

Moshe Gartenberg - משה חיים בן רבקה זיסל

Leni Loebenstein - הילני בת רחל

Ben and Fran Horwitz's son in law –

חיים יששכר בן חיה משקט

Ben Zauderer - בנימין בן בילה

Chana Mayerfeld- חנה פרומה בת יהודית גיטל

Joel Rosenwasser's mother -

פשע לאה בת שפרינצא

Larry Seligson - אריה לייב בן רבקה

Larry Seligson's son- רפאל אפרים בן סימא פריעדל

Shifra Strum- שפרה בת צ'רנה

How to Reach Us

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

President Michael Kronenberg 368 -1064, president@baistorah.org

Treasurer Jay Kimmel, 357-9571

Facilities Yis Helprin 494-7446

Shul Secretary Aviva Schmutter 352-1343 aviva@baistorah.org M-TH 9:00-3:00, To receive e-mail updates, write to baistorah@gmail.com

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 Jonathan Rosenstock 369-6349

Sisterhood Liaison Betty Schloss, 369 – 1833 and

Hinda Kimmel 357-9571

Lost and Found Michael Loebenstein, 425-8895

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

Sisterhood Tribute Cards, Mona Selzer 356-0219

Bais Torah Bulletin Email: baistorahbulletin@gmail.com, or call (845) 371-5337. All submissions are subject to review and must be submitted by 9pm Wednesday evening.. 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 Naso-5771 The Wordless Written Bible

Parashas Naso is the Second Parashah of Sefer BaMidbar, which stakes a reasonable claim to being the saddest Book of the Chumash, if only because its Third Parashah, Beha'alo'secha, already contains serious murmurings, and its Fourth Parashah, Shelach, contains the sin of the "Meraglim," the spies who frightened their fellow Jews from entering Eretz Yisrael quickly, according to the Divine Plan. That sin condemned them to the 40-year sojourn in the Wilderness, during which they would lose their great leaders Moshe, Aharon and Miriam. It had been Moshe's dream to enter Eretz Yisrael, but now that dream was lost. Another dream of his had been of being the "Kohen Gadol," the High Priest, but he had lost that opportunity at the Burning Bush, when he had steadfastly refused HaShem's offer to make him both King and Priest, forcing HaShem, as it were, to give the "Kehunah," the Priesthood, to Moshe's older brother, Aharon. We see Moshe's inner torment in his last act as "Kohen Gadol" before that office is turned over to Aharon, in the word "VaYishchot," "And he (Moshe) slaughtered" the inauguration ram. For on that word is the "trop," the cantillation note "Shalshales," (literally, the "chain"), the longest note, the melody of which wavers two and a half times, indicating a combination of hesitation, longing, desire and regret. The note is a wordless way of communicating Moshe's feelings.

Another place where we find wordless communication is Megilas Ruth. Some background: Na'ami had gone to Moav with her husband, Elimelech, and her two sons. Her fortunes immediately began to deteriorate. Elimelech, an extremely wealthy man, had decided to leave Eretz Yisrael during a famine, because of his stinginess, and her two sons married Moabite princesses Orpah and Ruth. For their sins, Elimelech and the two sons, Machlon and Kilyon (two words meaning "destruction," and clearly not their real names) died. When she learns that the famine has ended in Israel, Na'ami decides to return to Bais Lechem. She describes her predicament as "I left full (Rashi explains, "with wealth and sons") and HaShem has brought me back empty." She reveals her loneliness to her daughters-in-law: "Turn back, my daughters. Why should you come with me? Have I more sons in my womb who could become husbands to you? Even if I were to say, There is hope for me! Even if I were to have a husband tonight- and even bear sons – would you wait for them until they were grown up? ... No, my daughters! I am more embittered than you, for the hand of HaShem has gone forth against me." (Ruth 1:11-13) Ruth devotedly clings to Na'ami, and accompanies her on her return to Bais Lechem.

When Ruth finds herself gathering sheaves in the field of Boaz, a potential "Redeemer," Na'ami feels that their fortunes are about to change for the better. And here is where the wordless communication comes in. There are two versions of the text: "Ksiv" – that which is written in the scroll and "Kri" – that which is read from the scroll. I am suggesting here that the "Ksiv" reflects what Na'ami was thinking and the "Kri" is what she actually said. She said, "Bathe and adorn and ["Ksiv:" "Ve-santi" – "And I will dress myself"] – ["Kri:" – "Ve-Samte" – And you shall dress yourself] and go down to the threshing place to meet Boaz." ["Ksiv:" "Ve-Yaradeti" – "And I will go down"] – ["Kri" – "Ve-yaradet" "And you will go down"] (Ruth 3:3) "And when he lies down, note the place where he lies, and go over, uncover his feet, ["Ksiv:" "Ve-shachavti" "And I will lie down"] ["Kri:" – "Veshachavte" "And you will lie down"] Ruth (3:4) Na'ami longed to be the one who would join Boaz, who was more her age, but she knew that destiny required that she send Ruth.

Now Ruth, an early convert to Judaism, clearly loved, but must also have been intimidated by the presence of her great mother-in-law. This would explain why her own ego was probably not very strong, at that time. This would also explain why her reference to herself would hardly be visible. And this is indeed the case, which we see in Ruth (3:5), where in her statement of obedience to Na'ami's instructions, where she is saying, "Everything that you told me, I will carry out" the word "me," "aylai," is invisible in the "Ksiv" and only read in the "Kri." And similarly, in the context of relaying instructions Boaz has given her to her mother-in-law, she says "for he said to me, 'Do not return empty-handed to your mother-in-law.'" Once again, the word "me" is invisible in the "Ksiv" and only read aloud from the scroll.

Even though this portion of the Bible is called "Written," we see that the Torah occasionally uses other means, such as the musical cantillation, and "Kri and Ksiv," to communicate its meaning.

L'Ilyu Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem