

CONGREGATION BAIS TORAH

March 4, 2005 · 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org ד' אדר שנת פרשת תרומה

ערב שבת פרשת תרומה

הדלקת נרות 5:31 PM

מנחה 5:40 PM

Rabbi Gottlieb's הלכות שבת shiur at 8:30 PM

פרשת שקלים - שבת פרשת תרומה

שחרית 8:45 AM

סוף זמן קריאת שמע 9:17 AM

נמרא שיעור 4:25 PM

מנחה 5:20 PM

מעודה שלישית

מעריב 6:33 PM

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.

Tuesdays at 8:15 PM – Partners in Torah

Wednesdays at 8:15 PM - ספר קזרא - Rabbi Yisroel Gottlieb

Monday through Friday after the second שחרית - ספר מועד - משנה תורה להרמב"ם - Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM - נמרא shiur - Rabbi Leibel Reznick

Friday night at 8:30 PM – Hilchos Shabbos shiur – Rabbi Gottlieb

דף היומי I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman

דף היומי II, Monday through Thursday at 7:00 PM and Sunday at 9:30 AM – Rabbi Yosef Fischer

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

Shul Announcements

This week's **Seudah Shlishit** is being co-sponsored by Yossie Lieder to commemorate the yahrzeit of his mother Raizel Miriam bas Naphtali and by Barry Lifschitz to commemorate the yahrzeit of his father Dovid Eliezer ben Yitzchak.

Bais Torah is **selling wine** for Purim and Pesach. The wine list is in the mail. If you want to buy wine from the shul and have not received your wine list, please contact Miriam (893-4983 - cell #). Orders for Purim should be received by Miriam by Thursday, March 2, 2006. Pesach orders can be placed until Thursday, March 30. We sell Kedem's full line-up of wines and juices.

Our twenty-seventh Annual **Siyum Mishnayos** will be celebrated on Sunday evening, March 5th at 6:00 p.m. Guest speaker is Rabbi Yosef Viener, Mora D'Asra of Agudath Israel of Flatbush. He will speak on the topic, "How to Prevent Headaches and Cure the Common Cold: A Torah Hashkofo on Trading in Your Aggravations." For reservations or further information, call Yossi Fischer at 425-2785 or Moshe Kranzler at 352-8410.

There will be a Board meeting on Thursday evening, March 9th at 8:15 PM.

Rabbi Gottlieb will once again be giving a series of three weekly **shiurim on Pesach** beginning on Wednesday, March 22nd at 8:15 PM.

Shabbos, March 24-25 will be a **Shabbaton** at Bais Torah sponsored in conjunction with End the Madness. The Shabbaton will be limited to 24 young men and 24 young women hosted by Bais Torah families, but all singles are invited to join the Shabbos luncheon and attend the Motzoei Shabbos Melave Malka at a special rate. For further details, call 426-6499. To register for the Shabbaton, write to SALK1111@aol.com.

Make your reservations today to "See the Stars appear after Shabbos." Our fun-filled **Melave Malka** on March 25th will feature a delicious buffet, a live performance by comedian Marc Weiner and music by Omek Hadavar. To take advantage of the advanced ticket discount, send \$36 per person, payable to Congregation Bais Torah, to Ruth Lehmann, 5 Ruth Court, Monsey.

Please reserve Sunday, May 14th for our **Annual Dinner** at the Sheraton Crossroads. This year's guests of honor are Dr. Steven and Jacqueline Fessel. In addition, Dr. Moe Tilson will receive the Presidential Award, Betty Schloss will be honored with the Eishes Chayil Award and Michael Rossman is the Service Awardee. Save the date!

Keep us informed. Are you planning a simcha or special event? To avoid scheduling conflicts, please call Esther Garber, our shul secretary. She is in the office Monday through Thursday, 9:30 AM - 12:30 PM.

Special thanks to Yossie and Sandy Lieder and their children for their incredible efforts throughout almost 4 long hours of baking 280 lbs. of matzoh this past Sunday. Every matzoh was personally inspected by Akiva Gottlieb with much support from his brother Yosef and their father, Rabbi Gottlieb, who supervised and advised on the entire process from start to finish. Many thanks also to the shul members who attended and assisted with the baking process. Your matzohs may be picked up this Sunday afternoon from 1:00pm until 4:00pm at the Lieder home on 75 College Road.

Refuah Shelaimah

Michael Rossman's mother, Ilse Rossman - יעמץ בת שרה

Shirlee Aaronson - שרה חנה בת בלומא

Mr. Shapiro - חיים מאיר יהואל בן מלכה לאה

Jerry and Roz Seigel's son, Yoni - יהונתן בן שושנה

Al Weber - אברהם יצחק בן ראיוול

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. -Thurs.: 5:40 PM

Second מעריב Mon. - Thurs. 8:00 PM

ערב שבת פרשת תצוה

הדלקת נרות 5:39 PM

מנחה 5:45 PM

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

Chesed Committee Charlie Grandovsky, 425-4683

Bikur Cholim Eveline Kranzler, 352-8410 and
Chosh Levy, 425-6827

Shul Secretary Esther Garber, 352-1343

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 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@aol.com. This bulletin is now downloadable from the web at www.baistorah.org.

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Eiruv 362-4302

Mikvah 425-6101

Youth Felise Katz 357-0129

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

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 Terumah – The 5766 Olympics – The Physical Dimension in Judaism

Very much following the principle of “rising from the lowest level of holiness,” I will begin with the Olympics. The Winter Olympic Games have taken place over the period of the last several weeks. I found some of the Games and some of the athletes’ behavior, on and off the snow or ice, fascinating. The Games showed human performance at its limits, in terms of speed or grace, or the combination. They also revealed human psychological, even occasionally spiritual performance, when tested at the highest levels, in terms of cooperation with partners or teammates, ability to overcome anger or simply, in achieving their potential. The most impressive performance, in my opinion, was by Joey Cheek, an American speed-skater, who showed qualities of heart in addition to physical skill, by donating his prizes to charity. In other cases, one saw hubris in action, bringing down some of the more celebrated athletes. Considerable courage was shown by Sasha Cohen, who recovered from two falls to take the silver medal in women’s figure-skating.

I was wondering where athletic or physical prowess fits, if anywhere, in the value system of Judaism. It is clear that preservation of life and maintenance of health are of high value, taking on the level even of a Divine Command, as we find in *Bereshit* (9:5), “I will hold you accountable for the blood of your souls.” The disappearance of Negative Commands in the face of danger to life, “Pikuach Nefesh,” is a fundamental principle of Jewish Law.

The Bible makes note of fleetness of foot in the case of Naftali, the son of Yaakov, who was blessed, “*Naftali is a swift hind...*” (*Bereshit* 49:21), by his father. The Avot displayed great physical strength, combined with their spiritual qualities, by rolling large rocks off of wells, and in triumphing over enemies in battle, though greatly outnumbered, as in the Battle of the Four Kings against the Five, where Avraham pursued the victors to rescue Lot. Of course, in this military victory, as well as in connection with all military victories in which Jews are involved, the factor of “...*Not by might and not by strength, but by My Spirit, says the L-rd of Hosts*”(Zechariah 4:6) is the most crucial. Moshe Rabbeinu’s forty day and forty night stands at Sinai bespeak great physical endurance and Divine support, while the Torah’s comment that at the end of his life, at the age of 120, “...*his eyesight did not dim nor did his vigor diminish*” (*Devarim* 34:7) is perhaps based on Moshe’s complete actualization of his potential.

The Gemara, in describing the “Simchat Beit HaShoevah” (Succah 53a), recounts the feats of the great Torah Scholars of Israel. There we find “It was said of Rabbi Shimon ben Gamliel that he would juggle eight flaming torches and, in the act of “Kidah,” he would plant his thumbs on the ground, lower himself and kiss the Temple Floor, and spring to his feet. Levi used to juggle with eight knives, Shmuel danced before Shvur Malka with eight filled cups of wine and Abaye danced before his uncle and teacher, Rabbah, while juggling eight raw eggs. (I know of a Monsey resident whose five daughters are all expert jugglers, and they display this skill in the course of “delighting the bridegroom and the bride” at the weddings of relatives and friends.)

At the beginning of Parashat Terumah, HaShem commands Moshe to appeal to the People of Israel for contributions to the “Mishkan,” the Tabernacle, the following beautiful materials: “...*gold, silver and copper; and wool dyed turquoise-blue, purple and scarlet; linen and goat hair; red-dyed ram skins, tachash skins, acacia wood, oil for illumination, spices for the anointment oil and the aromatic incense; shoham stones and precious stones for the settings, for the Ephod and the Breastplate.*” (*Shemot* 25:3-8) We know that the “Mishkan” was beautiful indeed. But we also note from the following verses how to put the above into perspective: “*Speak to the Children of Israel and let them take for Me a portion, from every man whose heart motivates him, you shall take My portion.*” (*Shemot* 25:2) and, following the list of materials, the purpose – “*They shall make a Sanctuary for Me – so that I may dwell among them.*” (*Shemot* 25:9)

From its description in the early chapters of I Kings, it is clear that the First Temple, built by “Shelomoh HaMelech,” King Solomon, was a structure of surpassing size and beauty, one of the “Wonders of the World.” Yet Shelomoh was also able to put his “creation,” as it were, into perspective. We find in I Kings 8:27, “*But will G-d indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain You; how much less this house that I have built?*” Shelomoh prayed nevertheless that the “eyes of HaShem” be open towards this house night and day and that HaShem hear in heaven, the prayers of His People uttered in this house, whether they be for forgiveness of sin, help against an enemy, for the provision of rain or healing from all manner of illness. That his Temple be a conduit of Prayer for the People of Israel and for all the nations, “*that all the people of the earth may know Your Name, to fear You, as do Your People, Israel; so that they may know that this house, that I have built, is called by Your Name.*” (*I Kings* 8:43)

