

CONGREGATION BAIS TORAH

February 9, 2008 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org · אדר א' שבת פרשת תרומה

ערב שבת פרשת תרומה

הדלקת נרות 5:03 PM

מנחה 5:10 PM

שקיעה 5:21 PM

Rabbi Gottlieb's שיעור שבת הלכות 8:30 PM.

שבת פרשת תרומה

היום 8:00 AM - Rabbi Gottlieb

שחרית 8:45 AM

סוף זמן קריאת שמע 9:35 AM

גמרא שיעור 4:10 PM

מנחה 4:55 PM

שקיעה 5:23 PM

סעודה שלישית

מעריב 6:05 PM

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 מעריב מנחה

Sun. through Thurs.: 5:15 PM

Second מעריב 8:00 PM (Mon.-Thurs.)

ערב שבת תצוה

הדלקת נרות 5:12 PM

מנחה 5:20 PM

שקיעה 5:30 PM

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

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

היום II, Monday through Friday 7:00 AM – Rabbi Yisroel Gottlieb

היום 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 - 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

The entire congregation is invited to a Kiddush after davening in honor of last Sunday's sporting event.

סעודה שלישית is being sponsored by Jossi Lieder.

Bais Torah's **Avos U'Banim** program continues this Motzoei Shabbos, February 9th, 7:00 PM in the Library. Bring your children and grandchildren for hot pizza and a chance to win prizes. This week's Avos U'Banim sponsors are **Shira Steinberg**. For further details on this program, please contact Michael Kronenberg at mkron1950@gmail.com or call 368-1064.

"**Israel Update: Politics Behind the Scenes**" will be the subject of a February 9th talk given by Michael Tuchfeld, political analyst and editor for the Knesset Channel. A parliamentary correspondent for Kol Israel, Mr. Tuchfeld will share his in-depth knowledge about the forces and personalities that shape Israel's political policies. The program will begin at 8:30 PM and all are invited.

There will be a general membership meeting of the shul this Sunday, February 10, at 10:15 AM. All full members are urged to attend.

JEP breakfast on February 17th at 9:00 AM. The honorees are Murray and Phyllis Kuhr.

Matzah baking on Sunday, March 2nd at 2:00 PM.

Mondays at 8:15 PM on March 3rd, 10th and 17th, everyone is invited to a series of lectures on the topic of, "**Leadership Defined: Reuvain, Yehuda and Yosef.**" The lecturer, Elana Flaumenhaft, is an award-winning Tanach instructor who gives shiurim and is featured at yemei iyun throughout the New York area. The event is being sponsored by Bracha and Moshe Ollech and family in memory of their father and grandfather, Marvin Hochbaum, Menachem Mendl ben Eliezer a"h.

The annual **Siyum Mishnayos** will take place on March 9th at 6:00 PM. The speaker will be Rabbi Ephraim Shapiro of N. Miami Beach. Save the Date - Sunday, May 18th 2008 - **Annual Bais Torah Dinner** honoring Yis and Bella Helprin.

By popular demand, Bais Torah will host a **Purim Masquerade & Luncheon Seudah** on Friday, March 21st. Volunteers are needed to assist! Please see Shirley Landau or David Lehmann for further information.

Get great discounts with the **Ultimate Kosher Discount Card** for \$18. Available from Aviva at our shul office (352-1343) or Leslie Goldress (352-3257).

The DVD of the **Hachnosas Sefer Torah** is available upon request. Suggested donation is \$10. Email mkron@optonline.net or call 368-1064 to place your order.

A big yasher koach to all those who helped make this past week's Our Way Shabbaton a huge success: The Beckers, Deutsches, Eliezris, Fischers, Friedmans, Horowitzes, Kimmels, Lieders, Loewensteins, and of course, Rabbi Gottlieb and his family. Special thanks to Michael Rossman and his family for all the time and effort they spent coordinating the meals and thanks also to our Bais Torah members, who made our guests feel so welcome in our shul.

Mazel Tov

Robin and Kathi Resnick on the birth of a grandson, born to Andrew and Chava Paris.

Ralph and Esther Gable on the birth of a grandson, Achiezer, born to David and Rena Bussu.

Hamakom Yenachem

Minca Szachtel on the p'tira of her mother, Shirley Ostrofsky. She will be sitting at home, 5 Cloverdale Lane, from Motzei Shabbos until Wednesday morning.

Refuah Shelimah

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

Sam Colman - שמואל בן שרה רחל

Tova Eizik's grandson - יעקב יונתן בן חנה רייזל

Renee Rosenbaum's mother, Fanny York -

רחמה פייגל בת רבקה

Yossie Stern's granddaughter -

ציפורה יהודית בת דינה רבקה

Esther Lutwak - אסתר מלכה בת קילה

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 Schmitter 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 Terumah – 5768 - The "Mishkan," the "Keruvim" and the "Egel HaZahav"

(The following is based on the discussion of Parashas Terumah in "Binah BaMikra," by Rav Y. Yaakovson)

Beginning with this week's Parashah, and continuing into the beginning of Ki Sisa, the Torah provides details regarding the Mishkan, and its associated objects and vessels. In Ki Sisa, we find an account of the disastrous fashioning of and worship of the "Egel HaZahav," the Golden Calf, which deteriorated as well into immorality and bloodshed, combining within it all three of the Cardinal Sins of Judaism. In Parashiyos VaYakhel and Pekudei, the Torah returns to a discussion of the Mishkan and the garments of the "Kohanim," the Priests, who serve within it. This strange organization of Biblical components calls for, as RASHI often says, even cries out for, an explanation!

Midrash Tanchuma's explanation is based on the idea of "**Kapparah**," **Atonement**. Israel had sinned grievously in making the "Egel" and are compared in the Midrash to a "shameful bride who committed adultery while yet under her bridal canopy." Despite this, and due to the pleas of Moshe on her behalf, G-d chose to remain with His People. Indeed, the "Mishkan," the portable Holy Temple, is called "Mishkan HaEdus," the "Mishkan of Testimony," because its very existence **testifies** to the fact of G-d's forgiveness and His granting of Atonement to Israel. Indeed, the **RAMBAN**, in his introduction to the Book of Shemos, sees as the theme of the entire "Sefer" the return by the process of "Teshuvah," Repentance, of the People of Israel **to the level of the "Avos**," the forefathers, with whom the company of the Divine Presence was not uncommon. And the acceptance of their "Teshuvah" by Hashem was embodied in the Mishkan, the symbol of the Divine Presence. This would account for the great enthusiasm that the Jewish People displayed for the construction of the "Mishkan," for which they **donated** all the materials and all the labor.

A **second line of thought** is quoted in the name of **Rabbi Yehudah HaLevi** in the Kuzari (Part 1, Section 97), who always comes to the defense of the Jewish People. In those times, all cultures used "tzuros," physical forms, concrete objects, as part of their worship practices, or religious ritual. Moshe had promised that he would return from Mt. Sinai with a physical object (stone tablets), which would represent the essence of their unique religion. When he went up without food or water, and stayed beyond the appointed time according to their mistaken calculations, they erred by creating a physical object on their own, the "Egel HaZahav," something **not given to them by G-d**, but also something **not meant to replace G-d** (G-d forbid)! Their sin was "that they associated Divine content with an object that they had made with their hands and with their will, without the command of G-d."

A **third approach**, elaborated by **Professor Yechezkel Kaufmann**, focuses on the nature of the "**Keruvim**." In the mystical vision of the Prophet Yechezkel, found at the beginning of his Book (Yechezkel, 1:10), he describes a four-faced heavenly being, the faces being that of a man, a lion, an ox and an eagle. In the tenth chapter (Yechezkel 10:14), the face of an ox is replaced by the face of a "Keruv." In "Divrei HaYamim," Chronicles 1, 28:18, we find the "Kapores," the Ark Cover with its projecting "Keruvim," described as the "Merkavah," the Chariot, so to speak, of G-d. In "Tehilim," Psalms 18:11, and in his nearly identical Song of Praise to Hashem found in Shmuel 2, 22:11, David HaMelech describes G-d as a Heavenly Rider, "VaYirkav al Keruv, VaYauf," "And He rode upon a 'Keruv,' and He flew." Shmuel David Luzzatto explains the connection between the Hebrew words "Keruv" and "VaYirkav," "And He rode," as the fact that these words are composed of variations of the same letters. Thus, according to this view, there is a connection between the "Egel," the young ox, in its manifestation in the "Throne-Room" of G-d in the vision of Yechezkel and in His "Chariot" in "Divrei HaYamim," and the "Egel HaZahav," the Golden Calf which the Jewish People constructed at the foot of Mt. Sinai, for they had experienced a vision at the Yam Suf greater than that of Yechezkel, about which the Midrash says, "What the Jewish maid-servant saw at the Yam Suf, Yechezkel ben Buzi did not see in his Vision of the Chariot."

Thus, according to this approach, the Jewish People were searching, in a terribly misguided fashion, as Yehudah HaLevi also explained, for a **physical object** to incorporate in their worship, to re-create at the site of the Revelation the "Chariot" of Hashem and His "Throne-Room."