

BAIS TORAH BULLETIN

שבת פרשת תרומה הדלקת נרות 5:22

February 24, 2012

ראש חודש אדר תשע"ב

ערב שבת פרשת תרומה

הדלקת נרות	5:22
מנחה	5:30
שקיעה	5:40
הלכה שיעור	8:30

שבת פרשת תרומה

דף היומי	8:00
שחרית	8:45
סוף זמן ק"ש	9:23
גמרא שיעור	4:25
מנחה	5:10
שקיעה	5:42
מעריב	6:24

Weekday Schedule:

Week of 2/26-3/2

Sunday	שחרית	7:45
Mon, Thurs	שחרית	6:20, 7:45
Tues, Weds, Fri	שחרית	6:30, 7:45
Sun-Thurs	מנחה - מעריב	5:30
Mon-Thurs	מעריב	8:00

Next Week:

שבת פרשת תצוה

הדלקת נרות	5:31
מנחה	5:40
שקיעה	5:49

WHAT'S NEW

This week's Kiddush is available for sponsorship

סעודת שלישיית is sponsored by Barry Lifshitz for the yartzheit of his father Dovid Eliezer ben Yitzchok, Jossi Lieder for the yartzheit of his mother, Raizel Miriam Bas Naftoli and Simcha Friedman for the yartzheit of his father, Avrohom Eliezer Ben HaRav Tzvi Hersh

The next Birthday and Anniversary Kiddush is Shabbos Parshas Tezaveh, March 3. If you are celebrating a birthday or anniversary in February or March help support our weekly Kiddush for only \$18 per name or couple. Call Aviva in the shul office to join in!

Bais Torah 33rd Annual Siyum Mishnayos is Sunday March 4 at 6 PM. Honoring Mordechai Rudman with special guest speaker Rabbi Aryeh Lebowitz who will discuss "Why is My Megilla Missing Half Of the Words?" For reservations call the shul office 352-1343 or Yussie Fischer 425-2785 or Moshe Kranzler 352-8410. Additional invitations are available in the shul office

Matzah Pick Up in the shul will be **Sunday, March 4** after Mincha, and again after the Siyum Mishnayos. After that Matzah is available for pick up in the shul office, during office hours: 9am-3:30pm Monday-Thursday.

The next **Kosher Food Pantry** collection date is March 12. Bais Torah's commitment is 120 cans of fruit for the month.

Relatives out-of-town? Mechutanim? Children? Business Associates? If you would like to send them something special and calorie-free for Purim, the **Tomche Shabbos Executive card** is the answer! For \$20 you can send a magnificent card that shows your commitment to those less fortunate, while sending your wishes for a happy Purim with flair! Cards are available at the shul office or call 352-1343.

SAVE THE DATE!!! The Annual **Bais Torah Dinner is May 6** at the Crowne Plaza in Suffern, honoring Dr. Yehuda and Judi Eliezri, other awardees include Sandra Thurm, Simcha Friedman and a memorial tribute to Manny Frankel a"h

MAZAL TOV

Jay and Hinda Kimmel on the upcoming Bar Mitzvah (in Israel) of their grandson Raanan Chaim, son of Shlomo and Jacqui Kimmel of West Orange, NJ.

Moishe and Eileen Frommer on the birth of a grandson born to their children Yoni and Tzivi Frommer

Refuah Shelaimah

Katie Tannenbaum's grandson-
יהונתן משה בן דבורה
טובה

Teddy Kallner- תודרוס בן
הינדא

Henry Shapiro- חיים מאיר
יחיאל בן מלכה לאה

Manny London מנחם מונש בן
חנה פרידא

Bob Shore- חיים ראובן בן -
הענדל יהודית

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

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

Felise Katz's father- חיים בן חנה

SHIURIM

Women's Tehilim, I'z'echer
nishmas Feigel bas Men-
achem Mendel, meets
Shabbos afternoon 45
minutes before Mincha

Sunday:

6:30 AM Daf Yomi
Rabbi Avromy Fein

8:30 AM Gemara Mischech
Pesachim
Rabbi Yisroel Gottlieb

Sun-Thurs:

10:00 AM Daf Yomi
Rabbi Yosef Fischer

Mon-Friday

5:25 AM Daf Yomi I
Rabbi Avromy Fein

7:00 AM Daf Yomi II
Rabbi Yisroel Gottlieb

8:25 AM Navi Shiur
Rabbi Yosef Fischer

9:45 AM Gemara Shiur
Rabbi Leibel Reznick

Wednesday

8:15 PM Navi Yechezkel
Rabbi Yisroel Gottlieb

Thursday

8:00PM Women's Mish-
nayos class-Tumah and
Tahara
Dr. Debbie Raice Fox

Parashas Teruma The "Mishkan," the "Keruvim" and the "Egel"

”(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. RAMBAN, in his introduction to 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, for whom the Divine Presence was not a stranger. 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 "Kaporet," 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."

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

How to Reach Us

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Sisterhood Tribute Cards,
Mona Selzer 356-0219

Bais Torah Bulletin call (845) 371-5337 or
Email: baistorahbulletin@gmail.com, All submis-
sions 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.