

BAIS TORAH BULLETIN

פרשת צו

הדלקת נרות 6:53
Shabbos HaGadol

March 23, 2018

ז' ניסן תשע"ח

ערב שבת פרשת צו

Candle lighting	6:53
Mincha	7:00
Shkiah	7:11

שבת פרשת צו

Hashkama	7:30
Daf Yomi	8:00
Shacharis	8:45
Sof Zman K"Sh	9:58
Drasha	5:30
Mincha	6:45
Shkiah	7:12
Maariv	7:54
Shabbos Ends	8:02

Weekday Schedule: Week of 3/25-3/30

Sunday	7:45
Mon.Thurs	6:20, 7:45
Tues,Weds Fri	6:30,7:45

MINCHA-MAARIV

Sun-Thurs 7:05 PM

NEXT WEEK

נספח

The schedule, including times for Friday erev yom tov will be emailed and available printed in the shul next week.

WHAT'S NEW

This week's Kiddush is available for sponsorship

סעודה שלישית is co-sponsored by Joyce Kurz Raskas in memory of her husband Daniel Leib ben Yisroel and by Gil Backenroth.

Rabbi Gottlieb's Shabbos HaGadol Drasha will be at 5:30 on Shabbos afternoon: "Seven Unleaven- The Bread of Affliction Contradiction"

Please join us **Thursday for shiurim through the Torah Conferencing Network. At 7:45 is Rabbi Mansour's shiur and Rabbi Frand's shiur is at 9PM. Rabbi Reisman's shiur is Motzaei Shabbos at 9:30PM.**

The **Daf Yomi Shiurim** for this past week were sponsored by Dr Ronald Herrmann in memory of his father HaChaver Arye Yaakov Eliezer Ben Naftoli .One day was sponsored by Judith Lowin in memory of her mother Sara Raizel bas Elimelech HaLevi

Rabbi Gottlieb will be available for you to authorize him to SELL YOUR CHAMETZ after mincha and maariv each evening as well as after the second morning minyan each day through Thursday morning, March 29th.

Please clean out your **SHTENDERS** in the shul , the **CUBBIES** in the coat room. and the **COATS** in the coat room in preparation for Pesach.

Matzos can be picked up Monday thru Thursday when Rivki is in the office 9:00- 1:00 PM

Rabbi Gottlieb's Pre-Pesach Shiurim continue: Shopping and products - Sunday March 21st at 8:00 PM, and Seder and Hagadah- Tuesday March 27th at 8:00 PM. All are welcome and invited to attend.

Please remember to remit your maos chitim pledges ASAP

MAZAL TOV

Elliot and Roberta Shapiro on the birth of a granddaughter, Malca, born to their children Duvie and Chavie Shapiro in Ramat Eshkol.

NICHUM AVEILIM

Mrs. Sonny Fogel on the petirah of her husband, Mr. Abe Fogel..

Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Rosalie Kallner

שיינה רחל בת שרה הודל

Henry Shapiro-

חיים מאיר יחיאל בן מלכה לאה

Larry Seligson בן אריה לייב בן רבקה

Larry Seligson's son-

רפאל אפרים בן סימא פריעדל

Manny Mayerfeld

מנחם בן קילה

פנחס לואן בן ריזל

Ruth Malinowitz

רבקה בת פריידא

Andy Yurowitz אליהו זבי בן חנה

Shira Steinberg שירה רות בת שרה

Rechy Ortner's cousin

רחל ביילא בת גיטל

Goldress grandson

אילן רפאל בן טובה רבקה

Jennifer Herrman's mother

שרה צירלא בת יודיל

Marty Ginsberg

משה זאב בן אסתר

BIKUR CHOLIM-

Please Call Before Visiting

Rosalie Kallner

Fountainview 356-2506

Tova Eizik 356-7981

Rebecca Tilson 369-9789

Hilde Zauderer 357 2556

SHIURIM

Women's Tehilim, l'z'cher nishmas Feigel bas Menachem Mendel, meets Shabbos afternoon 45 minutes before the Halacha shiur

Sunday:
6:25 AM Daf Yomi
Rabbi Avromy Fein
8:30 AM Gemara Mischeches Pesachim
Rabbi Yisroel Gottlieb

Mon-Friday
5:25 AM Daf Yomi I
Rabbi Avromy Fein
7:00 AM Daf Yomi II
Rabbi Yisroel Gottlieb

8:25 AM Chumash Shiur
Rabbi Yosef Fischer
9:45 AM Gemara Shiur
Rabbi Leibel Reznick

Wednesday -
8:00 PM Navi Shiur-trei asar
Rabbi Yisroel Gottlieb

Thursday
8:00 The Sandra Thurm Women's Mishna Class
Dr. Deborah Raice Fox

Parashas-Tzav—Tzav and Yirah

(Rabbi Shimon Schwab, ZT"l, in "Ma'ayan Bais HaShoevah" was the source of input)

"Tzav," meaning "Command," is the term which HaShem uses to Moshe to teach Aharon and his sons the Laws of the Korbanos.

"(VaYikra 6:2) 'Tzav' (Command) Aharon and his sons regarding the laws of the Sacrifices"

"And Rashi [in the name of the Toras HaKohanim] says that the meaning of the word "Tzav" has to do with encouragement for the present and for the future. Rabbi Shimon says that Scripture especially has to use emphasis in a case when there is financial loss involved. And explanation is required as to why the latter generations need more emphasis when financial loss is involved?"

"And it seems that the Creator, Blessed be He, warned His creatures, from ancient times, that when they are dealing with matters relating to sacrifices, that they should not neglect the main thing and emphasize the lesser aspect, for the main aspect of the sacrifices is intention of the heart, that the owner of the sacrifice should intend to be purified and to come closer to his Creator by means of the sacrifice. And so do we find in connection with Kayin after 'and to Kayin and his gift he paid no attention' (Bereshis 4:5) and examine the words of the Seforno at that place, (ibid. 7) 'Surely, if you improve, you will be forgiven. But if you do not improve, sin crouches at the door.' For Kayin erred, imagining that His main desire, May He be Blessed, was in the physical aspect of the sacrifice, rather than in the thoughts and intentions of the one bringing the sacrifice. And so was it with Shaul HaMelech, who was also caught up in the same error, when he left the sheep and cattle of Amalek as sacrifices to HaShem. until he was brought back to reasonableness by Shmuel the Prophet (Shmuel 1, 15:22), 'Does HaShem desire burnt-offerings and other sacrifices as much as He desires obeying the voice of HaShem, behold! Obeying is better than the fat of rams.' And the majority of the Children of Israel continued to pursue this erroneous line of thought throughout the period of the First Temple, and all the Books of the Prophets are full of that content until they came to the lowest level when the Prophet Yeshayahu scolded them harshly, (Yeshayahu 1:11, 13), 'Why do you burden Me with your multitude of Sacrifices, says HaShem, I am sated with elevation-offerings and the fat of fatlings; the blood of bulls, sheep and goats I do not desire...Bring your worthless meal-offering no longer, it is incense of abomination to Me.' "

"But, with the passage of time, at the time of the Second Temple, those who brought sacrifices accepted the reproof of HaShem, May He be Blessed, and the words of His Prophets until they came to the opposite pattern of thought, viz. if the main purpose of the sacrifices is Repentance and the intention of the heart, what difference does it make to Him, May He be Blessed, regarding the form of the sacrifice and what difference does it make to Him whether it is young and beautiful or old and ugly, until the Prophet gave them reproof not on absence of thought but rather of deficiency of the physical side, and Malachi reproved them as follows, (Malachi 1:7-8), 'You present on My Altar loathsome food, and you say, 'How how we loathed You?' By your saying, 'The table of HaShem is repulsive. When you present a blind animal for sacrifice, is nothing wrong? Present it, if you please, to your governor. Would he be pleased with you, or show you favro, says HaShem, Master of Legions.' For His reproof, May He be Blessed, on the error of the later generation was in their thinking that for the One Who tests the kidneys and the heart, May He be Blessed, the main point of the sacrifice is that the thought of the one who brings it is for Good, it is still true that even if he has reached the highest level of thought and intention at the time of the sacrifice, it is forbidden for him to neglect a single iota of the Service in his actions, for it is impossible to gauge the thoughts of Almighty G—d and His Will regarding the physical performance of Commands..."

"And in our generations, we need still more persuasion lest we fall into one of the traps of these two errors, for the complete Service involves the combination of the thought of the heart and the perfection of the physical act. And if a person ask, 'What is the purpose of my correct pronunciation of all the words of 'Krias Shema,' is not the main purpose to concentrate upon the idea of HaShem's Unity, and that we are prepared to give up our lives for the maintenance of the Holiness of His Name, he has still not fulfilled the Mitzvah, he has erred and has not fulfilled the Mitzvah properly. And from the opposite side, if he pronounces the words with the greatest precision, but his heart is not in it, he has also not fulfilled the Mitzvah, because the Torah requires the heart."

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

How to Reach Us

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