

BAIS TORAH BULLETIN

פרשת צו • שבת הגדול

March 31, 2023

Candle lighting 7:02 נרות הדלקת 7:02

ט' ניסן תשפ"ג

ערב שבת פרשת צו

Candle Lighting.....7:02 p.m.
Mincha.....7:10 p.m.
Shkiah7:20 p.m.

שבת פרשת צו

Daf Yomi8:00 a.m.
Shacharis8:45 a.m.
Sof Zman K'Shma9:50 a.m.

*Shabbos Hagadol Drasha
at 5:45 p.m.*

Mincha.....7:00 p.m.
Ma'ariv.....8:03 p.m.
Shabbos ends8:11 p.m.

Weekday Schedule

See Pesach schedule, page 4

Shacharis

Zoom #790 613 352

Sunday7:45 a.m.
Monday6:20, 7:45 a.m.
Tuesday6:25, 7:45 a.m.

Mincha-Ma'ariv

Zoom #790 613 352

Sunday-Tuesday7:10 p.m.

Rabbi Fein's Daf Yomi

Sundays6:25 a.m.
Monday - Friday.....5:25 a.m.

Rabbi Gottlieb's Gemara Shiur

Zoom #721 128 697

Sundays8:30 a.m.

Rabbi Gottlieb's Daf Yomi

Zoom #266 109 506

Sunday to Friday7:00 a.m.

*Ner Lamaor for נר has been
sponsored by Gili and Ruth
Backenroth.*

parshas hashavua

Shabbos Hagadol

by Rabbi Yisroel Gottlieb



There are a handful of Shabbosos throughout the year where the special *haftorah* lends its name to the Shabbos. Shabbos Chazon and Shabbos Nachamu, bookending the 9th of Av, immediately spring to mind, their names taken from the opening words of the *haftorah* selection. Shabbos Shuva, as well, is so named for the opening of the *haftorah*. Shabbos Hagadol is likely so named due to the closing sentence of the *haftorah* describing the arrival of Eliyhau Hanavi before the *yom Hashem hagadol v'hanorah*.

The selections from Yeshaya that precede and follow the ninth of Av are fitting and appropriate, capturing the mood of the moment. Likewise, the link between Shabbos Shuva and the portion read from Hoshea is obvious and clear. It is

(continued on next page)

what's new

The Rabbi will be giving the **Shabbos Hagadol Shiur** on Shabbos afternoon at 5:45 p.m. The topic will be "Shabbos Hagadol: Making a Molehil Out of a Mountain." Been wondering about a topic or issue? Click the link to submit topics for discussion: <https://forms.gle/4HHwX8s9MJ2x6AvXA>.

The **TCN shiurim** streamed by Bais Torah in the Simcha Room have been cancelled until after Pesach.

Save the date! May 7th, Bais Torah will hold its annual **Siyum Mishnayos**.

The Rabbi's **Sefer Yechezkel** shiur is on hiatus and will resume after Pesach.

Last Shabbos, there was a small fire in the Beis Medrash building of the shul. Fire sprinklers and an alarm system, together with a quick response from the fire department, kept the damage to a minimum, but the shul as of this writing cannot be used for minyanim or shiurim. We are working hard to make repairs and hope to be able to re-enter the main shul in time for Pesach or perhaps even this Shabbos. Please check your email for further updates.

The **Bulletin's** next publication date will be April 14th, Erev Parshas Shmini.

mazel tov

Michael and Sharon Kronenberg and Ronnie and Jennifer Herrman on the marriage of their grandson, Shlomo Herrmann to Talia Yagen of Bet Shemesh. Mazel tov to great-grandmother, Pearl Kronenberg Shafier.

Mazel tov to Carol Ginsberg and the Gottlieb family on the marriage of Laura Ben David to Ray Barishansky.

Refuah Shelaima

Rosenwasser daughter
רבקה נעמי בת שולמית חנה
Kate Tannenbaum's grandson
יהונתן משה בן דבורה טובה
Andy Yurowitz
אליהו זבי בן חנה
Goldress grandson
אילן רפאל בן טובה רבקה

How to Reach Us

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Shalosh Seudos Reservations
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Bikur Cholim
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Shul Bulletin
Send your announcements to
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Shabbos Hagadol (continued from previous page)

not at all obvious what connection there is between the final chapter of Malachi and the upcoming *yom tov* of Pesach.

The *navi* in this selection focuses on the failure of the people to properly tithe their produce and to deliver that tithe to the intended targets. That rebuke is followed by a forewarning: G-d will one-day separate the wicked from the good, visiting terrible harm on evildoers and shining the warmth of the healing sun on the righteous. That admonition concludes with the prophecy: G-d will send Eliyahu Hanavi to return the “hearts of fathers to sons and sons to fathers, lest He will come and reduce the world to desolation.

It is a harsh final sentence, especially so when considering it is not just the concluding sentence of Malachi, but the final sentence of all the books of the prophets. It is so harsh, in fact, that we conclude the public reading of the *haftarah* by repeating the penultimate sentence describing the arrival of Eliyahu while omitting the consequence that follows. But, the whole thing begs the question: What does any of this have to do with the holiday of Passover?

The commentaries to Malachi discuss the meaning of the return of the hearts of sons to fathers and fathers to sons, explaining as follows: The Jewish People are linked and united by the common bond of our commitment to G-d, Torah, and religious practice. Those who, over the centuries, have strayed from the path have become estranged from their people, alienated from both their forefathers and their descendants. Eliyahu Hanavi will bring them back together. He will not come to host family reunions, but to bring people back to Torah and *mitzvos*. Yet, in doing so, he will heal the rifts that have opened between sons and fathers, fathers and sons, those who have lost the ability to connect over shared practice and heritage.

The holiday of Pesach, and more specifically the Pesach *seder* function as Eliyahu will one day. The timeless Pesach *seder* becomes a bridge spanning eternity, linking past to present to future. Should I merit the opportunity to encounter my great-great grandfathers, we will find little common ground in discussing the Yankees, Mets, Knicks, or Nets. But, you can be certain we will converse about our shared experience of Pesach, *matzah*, and *maror*, connecting over insights, perspectives, and thoughts on the Hagadah and Pesach *seder* that has remained largely unchanged for over 2,000 years.

In faithfully executing our Pesach *seder* as our parents did and as their parents before them, we become the bridge linking past, present and future, uniting the hearts of fathers and sons across generations.

In that light, our Pesach *seder* becomes even greater and more valuable than imagined. More than telling the story of the Exodus from Egypt, we join our children and grandchildren to our parents and grandparents, links in the great chain of tradition, and we lay the groundwork for the future exodus from the trials and tribulations of our current exile to the light of redemption and renewal.

Is there a more appropriate selection than the final chapter of Malachi?

Good Shabbos and Chag Kasher V'Sameach.

Tzav and Yirah

(This is a translation of Rabbi Shimon Schwab, ZT”L, in “Ma’ayan Bais HaShoevah” on this parsha)



“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.”

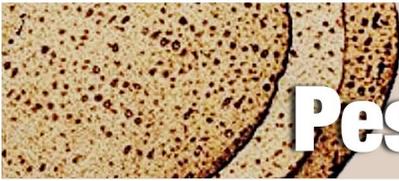
“And it seems that the Creator, Blessed be He, warned His creatures, from ancient times, that when they are dealing with matters relating to sacrifices, that they should not neglect the main thing and emphasize the lesser aspect, for the main aspect of the sacrifices is intention of the heart, that the 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 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 favor, 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’luy Nishmas beni, Aharon Baruch Mordechai
ben Pinchas Menachem



Pesach Schedule 5783

Wednesday, Erev Pesach • April 5th

Eruv Tavshilin

| | |
|---------------------------------------|----------|
| Shacharis I and Siyum | 6:30 AM |
| Daf Yomi | 7:00 AM |
| Shacharis II and Siyum | 7:45 AM |
| Latest time to eat chometz | 10:26 AM |
| Latest time for burning chometz | 11:42 AM |
| ◇ Candle lighting | 7:07 PM |
| Mincha | 7:15 PM |
| Shkiah | 7:25 PM |
| Chatzos halayla | 12:59 AM |

1st Day Yom Tov • Thursday, April 6th

| | |
|------------------------------------|----------|
| Shacharis | 8:45 AM |
| Sof Z'man K'Shema | 9:45 AM |
| Tefilas Tal | |
| Daf Yomi | 6:30 PM |
| Mincha | 7:15 PM |
| Sh'kiah | 7:26 PM |
| ◇ Candle lighting not before | 8:16 PM |
| Chatzos halayla | 12:59 AM |

2nd Day Yom Tov • Friday, April 7th

Day 1 of the Omer

| | |
|---------------------------------------|---------|
| Shacharis | 8:45 AM |
| Sof Z'man Krias Shema | 9:44 AM |
| Daf Yomi | 6:15 PM |
| ◇ Candle lighting no later than | 7:09 PM |
| Mincha | 7:00 PM |
| Sh'kiah | 7:27 PM |

Shabbos 1st Day Chol Hamoed • April 8th

Day 2 of the Omer

| | |
|---|---------|
| Daf Yomi | 7:45 AM |
| Shacharis with Shir Hashirim | 8:30 AM |
| Sof Z'man Krias Shema | 9:43 AM |
| Mincha | 7:05 PM |
| Sh'kiah | 7:28 PM |
| Seudah Shlishis: The shul will provide <i>matzos peshutos</i> . Feel free to bring <i>shemura matza</i> . | |
| Maariv | 8:13 PM |
| Shabbos ends | 8:19 PM |
| Begin saying <i>V'sain Beracha</i> | |

2nd Day Chol Hamoed • Sunday, April 9th

Day 3 of the Omer

| | |
|-----------------|---------|
| Daf Yomi | 7:00 AM |
| Shacharis | 7:45 AM |
| Mincha | 7:20 PM |

3rd Day Chol Hamoed • Monday, April 10th

Day 4 of the Omer

| | |
|-------------------------|---------------|
| Shacharis | 6:00, 7:45 AM |
| Daf Yomi | 7:00 AM |
| Mincha and Maariv | 7:20 PM |

4th Day Chol Hamoed , Erev Y" T • Tues, April 11

Day 5 of the Omer

| | |
|-------------------------|---------------|
| Shacharis | 6:00, 7:45 AM |
| Daf Yomi | 7:00 AM |
| ◇ Candle lighting | 7:13 PM |
| Mincha | 7:20 PM |
| Shkiah | 7:31 PM |

Shvi'i shel Pesach • Wednesday, April 12th

Day 6 of the Omer

| | |
|------------------------------------|---------|
| Daf Yomi | 7:45 AM |
| Shacharis | 8:30 AM |
| Sof Z'Man Krias Shema | 9:39 AM |
| Mincha | 7:20 PM |
| Sh'kiah | 7:33 PM |
| ◇ Candle lighting not before | 8:23 PM |

Acharon Shel Pesach • Thursday, April 13th

Day 7 of the Omer

| | |
|-----------------------------|----------|
| Daf Yomi | 7:45 AM |
| Shacharis | 8:30 AM |
| Sof Z'Man Krias Shema | 9:39 AM |
| Yizkor not before | 10:15 AM |
| Mincha | 7:20 PM |
| Sh'kiah | 7:34 PM |
| Maariv | 8:16 PM |

Do not use chametz sold by
Rabbi Gottlieb before 9:30 PM

Erev Shabbos, April 14th

| | |
|-------------------------|---------------|
| Shacharis | 6:25, 7:45 AM |
| ◇ Candle lighting | 7:17 PM |
| Mincha | 7:25 PM |
| Shkiah | 7:35 PM |

Shabbos Parshas Shmini, April 15th

Mevorchim Chodesh Iyar

| | |
|-----------------------------|---------|
| Daf Yomi | 8:00 AM |
| Shacharis | 8:45 AM |
| Sof Z'man Krias Shema | 9:37 AM |
| Pirkei Avos | 5:40 PM |
| Halacha Shiur | 6:30 PM |
| Mincha | 7:15 PM |
| Maariv | 8:18 PM |
| Shabbos ends | 8:26 PM |