

BAIS TORAH BULLETIN

פרשת פקודי

March 15, 2024

Candle lighting 6:45 הדלקת נרות

ה' אדר ב' תשפ"ד

ערב שבת פרשת פקודי

Candle Lighting6:45 p.m.
Mincha.....6:50 p.m.
Shkiah7:03 p.m.

שבת פרשת פקודי

Daf Yomi8:00 a.m.
Shacharis8:45 a.m.
Sof Zman K'Shma...10:05 a.m.
Halacha Shiur.....5:55 p.m.
Mincha.....6:40 p.m.
Ma'ariv.....7:46 p.m.
Shabbos ends7:54 p.m.

Weekday Schedule

Shacharis

Zoom #790 613 352

Sunday7:45 a.m.
Monday6:20, 7:45 a.m.
Tues, Wed, Fr ..6:25, 7:45 a.m.

Mincha-Ma'ariv

Zoom #790 613 352

Sunday-Wed6:55 p.m.

Taanis Esther Thursday

Fast begins.....5:35 a.m.
Shacharis6:20, 7:45 a.m.
Mincha.....6:45 p.m.
Fast ends7:50 p.m.

Rabbi Fein's Daf Yomi

Sunday6:25 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- Friday7:00 a.m.

ערב שבת פרשת ויקרא

Candle Lighting6:53 p.m.
Mincha.....7:00 p.m.

*Ner Lamaor for Adar II has
been sponsored by an
David and Regina Abramczik*

parshas hashavua

Accountability

by Rabbi Yisroel Gottlieb



An observation, noted by Rav Zalman Sorotzkin, the Rav of Slutzk: Twice in the book of *Shemos*, the people come en masse to contribute precious metals and jewels to a religious enterprise. Only one of those times do they demand a complete accounting.

At the debacle of the *chet haegel*, the populace delivers their gold, silver, and jewels to the golden calf. Nowhere do we find any demand to account how the donations were allocated and spent. The people bring, as well, their gold, silver, and other valuables for the building of the Mishkan. This time, they demand to know where every penny went, prompting, according to the *midrash*, the

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what's new

The Rabbi will be giving his weekly **Halacha Shiur** on Shabbos at 5:55 p.m. The topic will be "What's the Deal with Opening Bottles, Cans, and Other Food Packaging on Shabbos? Part III" Been wondering about a topic or issue? Click the link to submit topics for discussion: <https://forms.gle/4HHwX8s9MJ2x6AvXA>.

To sponsor a shiur, kiddush or shalosh seudos, contact Jack Gross at (646) 450-7616 or the shul at (845) 494-1936.

Ta'anis Esther is on Thursday. Please see the schedule on the left.

Thank you to all those who organized this year's special **Mishloach Manos project** and to those who participated.

The Rabbi's **Sefer Yechezkel shiur** will be given Wednesday night at **8:00 p.m.** in shul. It is also live streamed on Zoom at ID #590-354-028, password Bais. All are invited to attend.

Rabbi Frand's TCN shiurim will be streaming on Thursday evenings; **Rabbi Reisman's** shiurim will broadcast this Motzoei Shabbos at **9:30 p.m.** To sponsor shiurim, please email eiointova@gmail.com.

On page 4 there is a list of **chayalim** with a connection to Bais Torah who need your prayers. You can also say Tehillim for soldiers at <https://tehillimlechayal.org/>. (Use Hebrew language version.)

mazel tov

David and Soshi Mayerfeld on the birth of a great-grandson, born to Yaakov and Esti Marks in Yerushalayim. Mazel tov to the grandparents, Eli and Tova Weiss.

nichum aveilim

To the Frommer family on the petirah of Dr. Moshe Frommer.

Refuah Shelaima

Joel Rosenwasser שלום אברהם בן
פעשא לאה
Goldress grandson אילן רפאל בן טובה רבקה

How to Reach Us

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M-Th, 10:00-1:00
baistorah@gmail.com

Simcha Room Reservations
Kiddushim
Jack Gross (646) 450-7616

Shalosh Seudos Reservations
Jack Gross (646) 450-7616

Bikur Cholim
Sharon Kronenberg (914) 261-5654
Sandy Lieder (845) 304-8884

Friday Night Mikva
(845) 425-6101

Shul Bulletin
Send your announcements to
baistorahbulletin@gmail.com

Accountability (continued from previous page)

accounting that is this week's Torah reading. Why the difference?

Rav Sorotzkin observes that this phenomenon is not limited to the desert generation, but remains true of the Jewish people throughout history. You might have observed the phenomenon yourself, a person who might not think twice about blowing hundreds or thousands of dollars on recreation and entertainment without accounting for every dollar spent, yet the same person might demand full documentation before giving five dollars or even one to a collector raising funds for the poor or for *yeshivos*. Why?

Rav Sorotzkin, drawing on the famed position of the Rambam in the laws of *halachic* divorce, sees this phenomenon not as a negative, but an indicator of the nobility and greatness of the Jewish spirit.

The background: A coerced *get* is *halachically* invalid, yet the same *halacha* dictates that a *get* may be obtained and is valid if the *bais din* uses force to attain the husband's verbal consent. Force is no good, but an obviously forced "yes" is. Why?

Rambam offers an elegant thesis: In truth, it is the deep-seated desire of each and every Jewish soul to do that which is right and good. Unfortunately, that soul is blocked, buried under the tough, outer layers of our bodies, the physical self subject to vices, whims, and desires.

Forcing a man to say yes to doing the right thing, isn't actually violating his will. It is, instead, digging beneath that outer shell to get to his true will, the real desire of his pure, G-dly soul. It is a perfect alignment of action and will, the person's deeds now more properly embodying and matching his deep-seated desire to do that which is right and good.

In a similar vein, one can employ force to convince a person to bring a sacrifice to the *mikdash*, even though a coerced sacrifice is also invalid. Here, too, the key is to pressure him until he gives his consent, revealing the true will and intent of his pure, holy soul.

Rav Sorotzkin sees this Rambam idea as the key to resolving the puzzle above. It is the deep-seated desire for every Jew to do that which is right and good, both himself and with his money. One who spends his money for frivolous or nefarious purposes does not care to see all the money used as originally intended. He may even be relieved to discover that not all of the funds were spent as originally thought.

But, a Jew who directs his money to Tzedakah and other noble purposes is consumed by the drive for every last penny to be spent properly, for all to be used for the good. It is his deep-seated, holy, pure soul shining through the physical shell surrounding, prioritizing that which is right and good.

It is a noble perspective from Rav Sorotzkin, one that paints the Jewish People in the best possible light. That is lesson enough to be gleaned from his idea. And, while we should try not to be so exacting with everyone asking for *tzedakah* funds, we should view those who are through the generous lens of Rav Sorotzkin.

Good Shabbos.

“Pekudei,” “To Sum” and “To Remember” and “To be in Awe”



The meaning of “Pekudei,” in the expression, *“Eileh Pekudei HaMishkan,”* is *“Sum Total of the Ingredients,”* such as gold, silver, and copper. The Torah here provides a report sheet, to provide evidence that every bit of material contributed to the Mishkan was used for that purpose.

“All the gold that was used for the work - for all the holy work – the offered-up gold was twenty-nine talents and seven hundred thirty shekels, in the sacred shekel.” (Shemos 38:24) They plated the Aron with pure gold inside and outside, they plated the Altar and the Table with pure gold, they made the Kapores and the Menorah of pure gold. They made the Head-Plate, the Holy Crown, of pure gold, and they inscribed on it, with script like that of a signet ring, ‘Holy to HaShem.’

“The silver of the census of the community was a hundred talents, one thousand, seven hundred seventy-five shekels in the sacred shekel; a beak for every head, a half-shekel in the sacred shekel for everyone who passed through the census takers, from twenty years of age and up, for the six hundred three thousand, five hundred fifty. The hundred talents of silver were to cast the sockets of the Sanctuary and the sockets of the Partition; a hundred sockets for a hundred talents, a talent per socket ...” (Shemos 38:25-27)

“The offered-up copper was seventy talents and two thousand four hundred shekels. With it, he made the sockets of the entrance to the Tent of Meeting, the Copper Altar...and all the vessels of the Altar; the sockets of the Courtyard all around, the sockets of the Gate of the Courtyard...” (Shemos 38:29-31)

Another meaning of the Shoresh, or Hebrew Language Root, Pei, Kuf, Dalet, is “To Remember.”

We find a usage of this at the end of Parshas Vayechi, where Yoseph, anticipating difficulties to come in leaving Mitzrayim, says to his brothers, using the expression Pakod Yiphkod, “He will surely remember” – “I am about to die, but eventually, the Almighty will surely remember you and will take you

up from this land to the land which he swore to give to Avraham, to Yitzchok and to Yaakov.”

(Bereshis 50:24)

And Yoseph made the Children of Israel swear as follows: “When the Almighty surely will remember you, that you will bring my bones up from here.” (Bereshis 50:25)

And when it came time to impress Moshe Rabbeinu into the campaign to liberate the Jewish People from Egypt, HaShem spoke to Moshe from the Burning Bush, as follows: “Go and gather the elders of Israel and say to them, ‘HaShem, God of your fathers appeared to me, the God of Avraham, Yitzchok and Yaakov and said to me, I have surely remembered you and what has been done to you in Mitzrayim.’” (Shemos 3:16)

When the hour of liberation arrived, the Children of Israel busied themselves with retrieving the valuables owed them by the Egyptians, but Moshe was faithful to the oath administered by Yoseph HaTzaddik, “And Moshe took the bones of Yoseph with him, for the viceroy of Egypt had clearly adjured the Children of Israel saying, ‘when the Almighty will surely remember you, take my bones from here with you.’” (Shemos 13:19)

Another meaning, expressed in the word Pekudecha, Your Laws, and related to the feelings felt by mortal human beings to their infinite Father, capturing the awe felt towards Toras HaShem, and expressed by Dovid HaMelech in the Book of Tehilim, is:

“Your laws are straight, filling my heart with joy.” (Tehilim 19:9)

and

“See, O God, that Your laws are beloved to me!” (Tehilim 119:159)

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

Please daven for our chayalim:

Etai Baruch Bendit ben Rachel
Oren Ami ben Shoshana
Meir Yitzchok ben Chana Yona
Yehuda Aryeh ben Esther Frumit
Yehuda Binyomin ben Yehudis Sarah
Moshe ben Leah Shoshana
Simcha ben Shoshana Rivka
Avraham Yonatan ben Rena Hadassah
Yitzchak Naftali ben Yaffa Esther
Ezra Tzvi Yosef Ben Ariella Penina
Yaakov Zechariah Ben Ariella penina
Avraham Ben Chana Elazar
Yonatan Ben Chana Elazar
Eytan Ben Tzvi
Yair Ben Tzvi
Dvir Ben Avraham Natan
Yishai Ben Tzvi
Hillel ben Avigayil
Binyamin Chai ben Chava Dina
Jacob Haim ben Chava Dina
Moshe Avraham ben Eve Dina
Ephraim ben Ilana
Yonah ben Rina Gittel
Yair Menachem ben Yehudis Chana
Tzvi Yehuda ben Yehudis Chana
Daniel Yeshaya ben Yehudis Chana
Maoz Tzvi ben Tamar Ruchama
Tzvi ben Sharona
Ariel Naftoli ben Devorah Rivka
Shlomo ben Sharon Shulamit Shifra
יוסף בן חיה ראשה סימה
Yisrael Meir ben Meira
Moshe Tzvi ben Sharon Shulamit Shifra
Elan Yitzchok ben Rachelle Bracha
Tzvi Dov ben Sora Baila

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את חילי צבא הגנה לישראל, העומדים על משמר ארצנו וערי אלקינו מגבול הלבנון ועד מדבר מצרים ומן הים הגדול עד לבוא הערבה ביבשה באויר ובים. יתן ה' את אויבינו הקמים עלינו נגפים לפניהם. הקדוש ברוך הוא ישמר ויציל את חילינו מכל צרה וצוקה ומכל נגע ומחלה וישלח ברכה והצלחה בכל מעשה ידיהם. ידבר שונאינו תחתיהם ויעטרם בכתר ישועה ובעטרת נצחון. ויקים בהם הכתוב: כי ה' אלקיכם ההלך עמכם להלחם לכם עם איביכם להושיע אתכם: ונאמר אמן.

Avraham ben Sharon Shulamit Shifra
Moshe Yair ben Yael
Yosef Yisrael ben Yael
Yosef Lev ben Gita
Zvi Aryeh Chaim ben Bracha Miriam
Asher Yisrael ben Mindel Bruria
Eliezer Leib ben Mindel Bruria
Yosef Yedidya ben Mindel Bruria
Menachem Chaim ben Mindel Bruria
Amichai ben Mina Etel
Zvi ben Bracha Miriam
Chaim Ze'ev ben Bracha Miriam
Yitzhak Aryeh ben Bracha Miriam
Yosef Yeshayahu ben Aviva Etel
Yechiam ben Efrat
Daniel Meir ben Shira
Cole Daniel Ben Yael
Yitzhak Ori ben Edit
Asher Menashe Raphael ben Edit
Simcha ben Hinda Bracha
Rafael Yonatan ben Fraydel Gittel
Michael ben Chana Chentcha
Orlee Chaya bat Rachelle Bracha
ישי לב בן נחמה יעטע
דניאל חיים מיכאל בן נחמה יעטע