

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר

שליטא מרא דאתרא



TiferesYisroel.org 410-764-1971

24th of Nisan 5769 / April 18, 2009

5746-5769

Celebrating our 23rd year

1986-2009

DAVENING SCHEDULE

Friday	
Candle Lighting:	7:28 pm
Mincha:	7:30 pm
Shabbos Day	
Mishna Chabura:	8:00 am
Shacharis:	8:30 am
Youth Minyan:	9:00 am
Rabbi's Class:	5:55 pm
Mincha:	6:55 pm
Maariv:	8:45 pm
Shabbos is over after:	8:59 pm
Sunday	
Shacharis:	8:00 am
Mincha / Maariv:	7:35 pm
Monday-Friday	
Shacharis:	6:30 am
Shacharis (Friday):	6:20 am
Mincha/Maariv:	7:35 pm
Next Shabbos – Parshas Tazria-Metzora	
Candle Lighting:	7:34 pm
Friday Mincha:	7:35 pm

This Shabbos

Rabbi Goldberger will resume his weekly Shabbos afternoon shiur one hour before Mincha. We will be studying the Ma'amar Ha'ikrim by Rabbi Moshe Chaim Luzzatto. Photocopies will be available.

Share a Meal

New to the shul? Shabbos regular? No place to go for Shabbos meals? Want more people at your Shabbos table? We have our very own shadchen to fix you up. And have we got a match for you!!

Mazel Tov

To Rabbi Yitzchok and Miriam Lowenbraun on the bris of their grandson Shloime Meshulem Zucha, and mazel tov to the parents, Benzion and Utchie Horowitz. May they be zoche l'gadlo l'Torah l'chupah ul'maasim tovim.

To Hillel and Karen Zeitlin on the engagement of their son Gavi to Elisheva Friedman of Ramat Beit Shemesh. May Gavi and Elisheva be zocheh to build a Bayis Ne'eman B'Yisroel.

Last Days of Pesach

- Shivi'i Shel Pesach – 7th day at midnight. The shul will meet with Rabbi Goldberger at the corner of Strathmore and Cross Country to say the Shiras Hayam. All are invited.
- Acharon Shel Pesach – 8th day
 - Yizkor at 10:30.
 - Baal Shem Tov's Seudah after Mincha. Bring your own matzoh and food.

Yizkor

Yizkor will be recited on the eighth day of Pesach, April 16 at 10:30 am. When you give charity on behalf of your loved ones, consider giving to Tiferes Yisroel. We suggest a donation of \$18. It's just a suggestion. Give more. Give less. The important thing is that you give.

And may the souls of your loved ones be bound in the bond of life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together

with the other righteous men and women in the Garden of Eden.

Baltimore Community Initiative

On Monday evening March 23, "The Pledge," Commitment to Community Initiative was unveiled to hundreds at an inspiring, educational and informative communal gathering.

The program included many practical ideas and ways to help our community, especially during these turbulent economic times. Presentations were made by the representatives from some of our community organizations and resources including Ahavas Yisrael, Joblink, JCS and Mesila.

The Pledge is a grassroots effort, enthusiastically supported by the Vaad Harabbonim and our community at large. The main focus of the initiative is to have at least 51 percent of our discretionary tzedaka money stay in the community, with at least 26 percent going toward our local schools.

By signing the Pledge, you will be helping Baltimore provide meaningful support to our community, families and institutions.

See or call Shmuel Krawatsky at 410-764-1613 or visit www.commitmenttocommunity.com for more details.

Share a Seder

A special thank you to all those who offered places at their seder tables to those in need.

This week's Lev Echad is in honor of the TY volunteers who take such good care of our kids:

Yehuda Severin Rabbi Shmuel Berkman Alisa Mandel Ari Blum
Dov Pear Judy Schnidman Elie Levi
and Emunah Friedman

Sedrah Selections

by Zvi Akiva Fleisher

Ch. 9, v. 9: “Va’yakrivu bnei Aharon” – Rabbi Shlomo Kluger in Imrei Shefer points out that throughout the parsha of the eighth day of dedication of the Mishkon neither Aharon nor his sons are referred to as “haKohein” or “Kohanim.” Since two of Aharon’s sons would die on this day their honourable title is not used, as per the verse “v’ein shiltone b’yom hamovves” (Koheles 8:8).

Rabbi Zalman Sorotzkin in Oznayim laTorah correlates this with the verse in Bmidbar 7:28, which deals with the death of Aharon and his son Elozor being invested with his father’s position, where the term Kohein is again not used. He adds that although we do find “shom meis Aharon ... va’y’CHA’HEIN Elozor bno tachtov” (Dvorim 10:6), that verse is later recounting the death of Aharon but is not a narrative of his death itself.

Ch. 10, v. 1: “Va’yakrivu lifnei Hashem AISH ZOROH” – The gemara Eiruvim 63a, Sanhedrin 52a, and numerous medroschim give varied reasons for the death of Nodov and Avihu. The Chid”o in Pesach Einayim says that the words AISH ZOROH, spelled Alef-Shin-Zayin-Reish-Hei are an acronym for the list of sins. Alef = Aish Zoroh – a foreign fire, Shin = Sh’suyim – intoxicated, Zayin = Zera – they had no children, Reish = R’chitzoh – they did not sanctify their hands and feet prior to their service, Hei = Horu – they made a halachic ruling in front of their teacher Moshe.

Please note that these five sins are not exhaustive of all that is mentioned in gemara and medroschim.

Ch. 10, v. 1: “Asher lo tzivoh osom” – When a person does a mitzvoh and brings himself close to Hashem his soul cleaves to Hashem, as indicated by the word “mitzvoh,” whose source is “tzavsa,” joining. If done with sufficient purity and emotion, one’s soul could easily leave the body. It is in the merit of the mitzvoh itself that is being performed that a person is protected from “klose nefesh,” expiring, the soul leaving the body as it cleaves to Hashem. Nodov and Avihu had such elevated intentions that they reached this level but were not protected by their act, as it was “asher lo tzivoh osom.”

Ch. 10, v. 1: “Asher lo tzivoh osom” – Nodov and Avihu died because they entered the Mikdosh without permission.

If so, when idol worshippers entered the Beis Hamikdosh to destroy it, why didn’t they immediately have Heavenly retribution visited upon them? The Medrash Shochar Tov answers that unfortunately they did receive an invitation, as per Z’charioh 14:17, “Hin’ni korei l’chol mish’p’chose ho’oretz ...”

Ch. 10, v. 2: “Va’taitzei aish milifnei HASHEM vatochal osom” – The M’ga’leh Amukos asks why the verse uses the Name HASHEM, a Name of mercy, rather than Elokim, a Name of judgement, when relating that Nodov and Avihu were killed? Although we find the Name HASHEM where evil people were punished, such as “va’yar HASHEM ki raboh ro’as ho’odom” (Breishis 6:5), “va’yomer HASHEM emcheh,” (Breishis 6:7), “vaShem himtir” (Breishis 19:24), which teach us that evil people are capable of turning mercy into stern judgement and retribution (see Rashi on Breishis 8:1), surely here by Nodov and Avihu, two exceedingly exalted people, this does not apply.

The Shem miShmuel answers that we find in Vayikroh 16:1 “b’korvosom lifnei Hashem va’yomusu,” – when they came close to Hashem and they expired. This is explained as “klose nefesh,” a clinging and joining of one’s soul to Hashem to the point that the soul leaves the body. Of course, this is contrary to halacha, as one must do everything in his power to remain alive, “vochai bo’hem” (Vayikroh 18:5). When one acts this way, from heaven the response is in kind, an unbridled closeness that draws the soul out of the physical body. Obviously this response from heaven is not in the realm of Elokim, but rather, a “misa n’shikoh,” from HASHEM.

Ch. 10, v. 2: “Va’taitzei aish milifnei HASHEM vatochal osom” – Even though one of the reasons for the death of Nodov and Avihu that is offered by the gemara Eiruvim 63a is that they entered the Mishkon after having drunk intoxicating beverage, the Rosh says that on a simple level he has difficulty in understanding this. Firstly, we have a rule that “ein onshin elo im kein mazhirin” (gemara Sanhedrin 56b), that a punishment is not administered unless one is first apprised of there being a prohibition. The ruling prohibiting entry to the Mikdosh in this manner was only given after this incident (10:8-11). Secondly, even if they did deserve to be punished for this infraction, the punishment is “misoh bi’dai Shomayim,” death by Heavenly intervention (Rambam hilchos bi’as Mikdosh chapter #1).

According to the opinion that they entered the Mishkon after having consumed wine, from where did they get the wine? Some commentators offer that they consumed manna with the thought that it should taste like wine, quite a “chidush!”

On a simple level we can say that they purchased wine from merchants who they chanced upon in the desert. Indeed, the Meshech Chochmoh in parshas Matos (30:1) brings a Medrash Shir Hashirim (4:26), which says that the wine for libations was purchased from merchants. Rabbi Yishmo’eil says that the Rabbinical prohibition against wine of an idol worshipper was not yet instituted.

Ch. 10, v. 2: “Va’taitzei aish .. va’yomusu” – The gemara Y’vomos 64a says that Nodov and Avihu never married. The medrash says that they reasoned, “Our paternal uncle (Moshe) is a king, our maternal uncle is a tribal leader, our father is the Kohein Godol, we are Vice Kohanim G’dolim (s’ganim). Do there exist women who are worthy to become our wives?”

Their not marrying is derived from the words “u’vonim lo hoyu lo’hem” (Bmidbar 3:4). These words taken at face value do not clearly state that they did not marry, rather only that they had no children. Staying with the literal sense of these words we are even able to say that they might have had daughters, but no sons. Indeed this is the opinion of the Targum on Divrei Hayomim 1:24:1.

Ch. 10, v. 2: “Va’yomusu lifnei Hashem” – The Holy Zohar says that Pinchos was so frightened upon entering the room where Zimri was sinning, fearing being killed by Zimri’s fellow tribesmen, that his soul left him. Hashem revived him by placing the souls of both Nodov and Avihu into him. When these souls of Kohanim entered him, he became a Kohein. This is alluded to in Bmidbar 25:11. Pinchos the son of Elozor and also the son of Aharon, as he was now a reincarnation of Nodov and Avihu, “haKohein,” is now a Kohein. The Chidushei Hori”m says that with his courageous act he corrected the flaws of Nodov and Avihu. They brought a foreign fire that they were NOT COMMANDED to bring, while Pinchos with fiery zealotness acted properly, although he was also NOT COMMANDED to do so, “bo limloch ein morin lo” (gemara Sanhedrin 82a). As well, they sinned by giving a

halachic ruling in front of Moshe. Pinchos also ruled in front of Moshe, but did so correctly, as Moshe momentarily forgot that “kano'im pogin bo.” Perhaps another matter was rectified. They illegally entered the Holy of Holies with their incense. Pinchos, at the risk of his life, entered the defiled of defiled, the room where Zimri was actively sinning with Kozbi bas Tzur. A Gutten Shabbos Kodesh.

Join Us

as we celebrate as only

Tiferes Yisroel can

for the

Shiras Hayam

and the

Baal Shem Tov's Seudah

Yahrzeits

Abraham Jaffee, Avraham ben Bezalel a”h, 26 Nisan, father of Nisan Jaffee
 Belle Jaffee, Bela bas Moshe a”h, 26 Nisan, mother of Nisan Jaffee
 Etta Kirschner, Suretel bas Dov Ber a”h, 27 Nisan, mother of Bina Kahn
 Regina Komet, Rivka bas Moshe a”h, 1 Iyar, mother of Max Komet a”h

OUR SPONSORS

Siddur Sponsorships

- Ken and Yocheved Gelula in memory of the parents of Yocheved Gelula, Avigdor ben Freida and Rivka bas Meir
- Ken and Yocheved Gelula in honor of Lorraine Gelula, mother of Ken Gelula, on her 90th birthday

Youth Minyan

- Efraim Katz and family in memory of Sylvie Grossman

Shemen Lamaor

- Ari and Caryn Blum

Camp Shabbos

- Suzanne Kayne in memory of Gertrude Mainen, an aishes chayil
- Efraim Katz and Judy Schnidman in honor of the yahrzeit of Judy's sister, Shayna Rivka bas Moshe, a”h

Bigdei Kahuna

by Yehuda Katz

In Kiddushin 30a, it states that the letter “vav” in the word Gachon (stomach) is the very middle letter of the entire Torah. Why was it so essential for the Sages to inform us of this fact? I would like to propose the following original answer, Bezrat Hashem:

In kabalistic thought, the letter “vav” is known as “ASVATA DIKISHAT” (the letter of truth) since it stands perfectly straight, namely unbent. One animal that crawls is the snake which used deceit to entice Eve to sin.

(Please refer to Genesis 3:4-5.) This caused Adam to have a tremendous downfall for which the world still needs to rectify. In actuality “falsehood” is the cause of much evil. Yet the very middle letter of the entire Torah is the Letter of Truth, namely the “VAV.” This is primarily teaching us that the very foundation of the Torah is the pursuit of truth which is strongly emphasized by the very location of the “vav” in the center of the Torah. Actually, it seems as if both halves of the Torah are hinging on the “vav.” This seems to be a formidable task for the “vav,” yet the Torah has full and unyielding confidence in its ability to keep the Torah whole. Similarly, we must also keep the Torah whole by being truthful with ourselves and others. This is a mighty task that we must struggle with daily ever since the snake tried to pervert us towards falsehood. Have a good Shabbos.

Coming Up

- **April 25:** Camp Shabbos. Bring your children, ages 2½-6, for a fun morning with toys, games, stories and, of course, kiddush.

Community

- **April 21:** Joblink Presents a Resume and Cover Letter Writing Workshop. Resources will be presented to facilitate communicating with employers on paper and electronically. Suburban Orthodox Congregation Toras Chaim, 7504 Seven Mile Lane, 7:30 pm.

Seating is limited so pre-registration is strongly recommended. To reserve, please contact Joblink at 410-602-8700 and select mailbox #4.

- **April 26:** Herb Keinon, columnist from the Jerusalem Post will be speaking on American-Israel Relations in the Age of Obama and Netanyahu. Co-sponsored by the RZA Baltimore District and Sheldon and Ann Berman. Suburban Orthodox, 7:30 pm.
- **May 2:** Israel Independence Day Shabbaton with Rabbi Daniel Beller, Rabbi of Kehillat Shivtei Yisrael, Raanana, Israel. Sponsored by the RZA Baltimore District, SOTC, and Tzohar (Religious Zionist Rabbinical Organization). Suburban Orthodox.
- **May 5:** Binah Institute Torah and Science Lecture Series: Dr. Shalom Kelman will present a Demonstration of גבולות הארץ – The Borders of ארץ ישראל Using the New Technology of Google Earth. 8:15-9 pm. Women of the community are invited to attend. \$5. For further information please call 410-764-7712.

Midei Shabbos Beshabbato

Thoughts on the Weekly Parsha by HaRav Eliezer Chryslar

Do not let the hair of your heads become long, and do not rent your clothes ... and your brothers, all the house of Yisrael, shall bewail the conflagration that Hashem ignited (10:6).

Commenting on the Mishnah in B'rachos, which obliges a person to recite a B'rachah over bad that happens, just as he recites one over good, Rashi explains that one must recite the B'rachah over the former with the same joy as the latter. Yet there is a distinct difference between good and bad in this regard, R. Shlomoh Kluger points out. To be sure, he says, the person who experienced the 'bad' as well as the one who experienced the good, must recite the B'rachah with joy. But what sort of reaction are others expected to display? That, he says, is a different story. Whereas a Jew is expected to share in the joy of another, there is certainly no Mitzvah in rejoicing over his misfortune. On the contrary, one is obliged to feel pain at the suffering of a fellow Jew.

And that, says R. Shlomoh Kluger, is what the Pasuk is teaching us here. Aharon and his sons were not permitted to display any signs of mourning. They were obligated to accept G-d's decree with joy; but the people, that was a different story.

They were duty-bound to express their sorrow at the terrible loss that Aharon and his sons had suffered.

HaRav Eliezer Chrysler is the former Rav of Mercaz Ahavat Torah, Johannesburg.

This article is provided as part of Shema Yisrael Torah Network. Permission is granted to redistribute electronically or on paper, provided that this notice is included intact.

Community Playground Project

CHAI, the Fallstaff Neighborhood Association and the Fallstaff Elementary School are collaborating to build a state-of-the-art play facility at the public school on Fallstaff Road April 22-April 26.

Skilled volunteers are especially needed on the weekdays, April 22-April 24. Team leaders and skilled or unskilled volunteers are needed on Sunday, April 26.

This will be a memorable family and community event. If you are handy, like group projects, or think you will use this playground, please sign up! To register go to www.chaibaltimore.org.

Costs of Sponsorships

Weekly Youth Minyan

Sponsor \$75

Cholent sponsor \$25

Batya Sklar Camp Shabbos

Full sponsorship \$72

Co-sponsorship \$36

Shemen Lamaor \$36

Lev E Chad \$36

Father / Son Learning (seasonal)

Full sponsorship \$72

Co-sponsorship \$36

To arrange your sponsorship, e-mail levechad@tiferesyisroel.org, call 410-764-1971 option 4, or go to www.tiferesyisroel.org and click donate.

Please send your donation to:

Congregation Tiferes Yisroel

6201 Park Heights Avenue

Baltimore, MD 21215

For the following, contact Nisan Blaxberg at 410-358-3943

Siddur \$50 \$25

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.

Shul Rentals

If you are planning on having an event that would require the use of the shul's Simcha Hall please call Eileen Rosenbaum to reserve the use of the hall. There's no fee to reserve the date. Contact Eileen at 410-764-8443 or eileen@tiferesyisroel.org.

For availability, you can go to our Website www.tiferesyisroel.org and click on the "Calendar" button on the left. This online calendar is kept up to date continuously.

TY Shiurim Schedule

Sunday:

- 9:30-10:15 am: Men's **Gemara Brachos** shiur given by the Rabbi. פרק ה', Rashi, selected Tosfos and Maharsha following Shacharis.
- 10:30-11:15 am: **Tehillim** gathering for cholim for women (upstairs Beis Medrash).
- 11:15-12 pm: Rebbetzin's class on **Tefillah**, for women (upstairs Beis Medrash). On break until after Pesach.
- 8-8:45 pm: **Hilchos Shabbos** shiur, given by R'Shlomo Goldberger, with the Sefer Shmiras Shabbos K'Hilchesa. All men are invited to attend.

Monday:

- **Rambam** shiur on the halachos of the Seder and the Rambam's insightful approach on what it means, given by Jay Taffel, after Maariv, approximately 1 hour before the scheduled Mincha time.

Tuesday:

- **Gemara Chulin**, given by Jay Taffel, after Maariv, approximately 1 hour before the scheduled Mincha time.

Daily Shiurim (M-F):

- Every morning following davening – a chabura for strengthening Hebrew reading with **Nesivos Shalom**. With *fresh hot coffee!*
- 6-6:25 am: Chabura learning **Rashi** on the weekly parsha given by Nisan Blaxberg. All men and (older) boys are invited to attend.
- Rabbi Goldberger is giving a **Mishna Berura** shiur each night after ma'ariv on the topic of hilchos Pesach. The shiur is for men.

Shabbos:

- 8-8:30 am: Morning Chabura: Learning, discussion and inspiration by Rabbi Shimon Apisdorf. Text: **Shabbos Malkisa**.
- 8-8:30 am: Mishnayos Chabura. Text: **Introduction to Makkos**.

No Peanuts!

No Fragrances!

OFFICERS

- **President** Lenny Ross 410-358-1687
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- **Treasurer** Ken Gelula
ken@tiferesyisroel.org

CONTACT INFORMATION

- **Boys Club** Yehuda Severin 410-800-4456
- **Calendar** Eileen Rosenbaum 410-764-8443
- **Camp Shabbos** Alisa Mandel 410-963-2977
- **Candyman** Ari Blum

➤ Chesed Committee

- Chana Birnbaum (shiva) 410-358-7736
- Rivka Malka Perlman (other) 410-358-3550
- **Davening Schedule** Jay Taffel 410-358-9029
- **Father / Son Learning** Dov Pear 410-358-9825
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Hillel Zeitlin 410-358-7316
- **Gabbai Tzedakah** Nisan Jaffee 443-929-2587
- **Girl Scouts** Judy Schmidman 410-358-0440
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- **Kitchen / Kiddush** Emunah Friedman 410-318-6727
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- **Membership** Howard Reznick 410-825-8729 howard@tiferesyisroel.org
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- **Yahrzeit Records** Alisa Mandel 410-963-2977
- **Yomim Noraim Seating** Ari Blum 410-358-5478
- **Youth Minyan** Rabbi Shmuel Berkman, Elie Levi
- **Shul Business** admin@tiferesyisroel.org

Good Shabbos!

שלום על ישראל

Lev Deadline

Wednesday, April 22, 7:49 pm