

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

בלב אחד

TiferesYisroel.org 410-764-1971

1st of Iyar 5769 / April 25, 2009

5746-5769

Celebrating our 23rd year

1986-2009

**DAVENING SCHEDULE****Friday**Candle Lighting: 7:34 pm  
Mincha: 7:35 pm**Shabbos Day**Mishna Chabura: 8:00 am  
Shacharis: 8:30 am  
Youth Minyan: 9:00 am  
Rabbi's Class: 6:00 pm  
Mincha: 7:00 pm  
Maariv: 8:55 pm  
Shabbos is over after: 9:05 pm**Sunday**Shacharis: 8:00 am  
Mincha / Maariv: 7:45 pm**Monday-Friday**Shacharis: 6:30 am  
Mincha / Maariv: 7:45 pm**Next Shabbos –****Parshas Acharei Mos-Kedoshim**Candle Lighting: 7:41 pm  
Friday Mincha: 7:45 pm**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](http://www.commitmenttocommunity.com) for more details.

**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

**This Shabbos**

- Camp Shabbos. Bring your children, ages 2½-6, for a fun morning with toys, games, stories and, of course, kiddush.
- Rabbi Goldberger's weekly Shabbos afternoon shiur at 6 pm. We will be studying Ma'amar Ha'ikrim by Rabbi Moshe Chaim Luzzatto, the Ramchal. Photocopies will be available. For men and women.

**And the Winner is ...Tzipora Bachrach (nee Taffel)**

Tzipora has answered all the questions in the Pesach contest except for one. Can you do as well as, or better, than she did? E-mail the Lev with answers. For the questions, go back to the Pesach edition which you can access from the TY Website, [TiferesYisroel.org](http://TiferesYisroel.org).

***This week's Lev Echad is sponsored:***

In loving memory of my dear brother, Shlomo Dovid ben Leib, whose 33rd yahrzeit is the 1st of Iyar. His patience, kindness and compassion for all of Hashem's creatures had no boundaries.

In honor of the countless, wonderful, friendly members and daveners (you know who you are) at TY who have extended such warmth and friendship to me for these past three years. Whether it was just a hello in passing or a real helping hand at a difficult time, it was always so very appreciated. It gave me such a feeling of specialness, but now I realize that each of you were 'just doin' what comes naturally!' and it is actually my very good fortune to know you.

With gratitude to Rabbi and Rebbetzin Goldberger for setting the example and encouraging this unique and welcoming spirit in the TY Kehilla. To our continued friendship and a Chodesh Tov!

Bryna Lazarus

**Hadrash Ve-Haiyun Dor Revi'i**

Torah Insights on the Weekly Parsha  
by Efraim Levine  
(from [hadrash.com](http://hadrash.com))

The *kohen* shall see and behold the affliction of *tzaraas* has been healed from the person with *tzaraas*. (Vayikra 14:20)

In this week's *parsha* we learn about the purification process of the *metzora*. After the *kohen* declares the *metzora tahor* he is required to prepare two birds. One bird is slaughtered. A piece of cedar, hyssop and wool are bound and dipped together with the living bird in the blood of the dead bird. The blood is sprinkled upon the *metzora* and then the living bird is sent off to freedom in the field. At this point the *metzora* shaves all his hair and immerses in a *mikvah*. He is allowed to enter the camp but may not enter his tent. Seven days later he shaves, immerses in a *mikvah*, brings a set of *karbanos* and then returns fully to society.

Rav Shimon Shwaab in his sefer Me'ain Beis Hash'o'ei'vah takes note of the unusual words in the *posuk*. The *posuk* reads "and behold the affliction of *tzaraas* has been healed from the *tzaruah*." Rav Shwaab asks if the *tzaraas* has been healed why does the Torah continue to refer to him as the *tzaruah*. In answer to this question Rav Shwaab notes the following: In many instances in Tanach and Chazal, *tzaraas* appears to be a severely dangerous and contagious disease. Many suggest that is what we know today as leprosy. However, it is also clear from other sources in Tanach and Chazal that *tzaraas* is purely a spiritual disease. It is a sign from Hashem that one had sinned. This Divine disease only existed when the Jewish people were on a great spiritual level like at the time when the Torah was given through the era of the Beis Hamikdash.

In answer to this contradiction Rav Swaab suggests that in truth there are two types of *tzaraas*, a physical one and a spiritual one. It is certainly possible to contract the physical *tzaraas* without the spiritual one. This is the form of the disease that we know today. It may also be possible to contract the spiritual disease without the physical one. However it appears that it was normal that the spiritual form of the disease accompanies the physical one. The *posuk* here is discussing an individual who contracted both forms of the disease. However, at this time the *kohen* declares that the spiritual form of the disease has been healed although the physical one remains. Therefore, because the physical disease is still present the *posuk* continues to call him a *tzaruah* because he still suffers from the physical form of the disease. The *posuk* is thus interpreted as follows: Behold the spiritual disease has left the individual who is still afflicted with the physical disease.

Using this idea let us elaborate on the purification process of the *metzora*. In the prayer that we recite on behalf of the sick we

ask Hashem to send a healing to the *nefesh* and a healing to the body. What is the meaning of this double request? The commentators explain that every physical sickness is a reflection of a spiritual deficiency. Ideally a sick person should go to a prophet or great Torah scholar and seek the spiritual deficiency that is the root cause of his physical ailment. After correcting this spiritual deficiency the physical illness or disease will automatically depart. One need not focus at all on the physical aspect of the sickness for this is completely dependent on the spiritual deficiency. Obviously, in our times we are not on the spiritual level to adopt such an attitude. Indeed the *halachah* is that we are obligated to seek the best doctors possible and focus on the physical illness. However, our prayers allude to the ideal attitude we must have. We request that Hashem send a healing to the soul and then to the body. We express our belief that if the spiritual ailment is cured automatically the physical body will be healed as well.

We may suggest that the *metzora* teaches us exactly this concept. The individual discussed in the *posuk* is afflicted with two forms of the disease, the physical and the spiritual. The physical condition in and of itself is dangerous. It requires quarantine and treatment so as not to infect others. However, the source of this sickness is the spiritual deficiencies, which are manifested in the spiritual form of the disease. In addition to his physical treatments this individual is excommunicated by the *kohen* as a means of awakening him to repent for his sins that are the true source of his physical suffering. The primary disease is the spiritual one. When this will be cured the physical leprosy will depart automatically.

After the *kohen* declares this individual *tahor* he must prepare two birds. Let us suggest that the first bird represents the spiritual sickness and the second represents the physical sickness. The first bird, which represents the spiritual sickness is slaughtered. This is symbolic of the fact that this individual has successfully eradicated his spiritual shortcomings. The living bird is symbolic of the physical sickness. The living bird is dipped in the blood of the dead bird and then sent away. Symbolically this conveys that when the spiritual sickness departs, the physical sickness can depart on its own without any suffering at all. The Torah is emphasizing that ideally what one must focus on is the spiritual sickness. The physical sickness will effortlessly fly away as a living bird once the blood of spiritual sickness is eliminated.

The individual is now permitted to enter the camp but may not enter his tent. Once the spiritual sickness is eliminated, he no longer requires spiritual excommunication. However, as long as his physical sickness remains he must stay away from his tent so as not to spread his physical illness. After seven days he may cleanse himself, bring his *karbanos*

and resume a normal life. The Torah here guarantees that after seven days of eliminating the spiritual sickness the physical sickness will depart. Chazal explain that seven days is symbolic of physical time. In this context the *posuk* conveys that after the being declared *tahor* by the *kohen*, the time of physical healing is guaranteed to commence. Soon after, he will return to normal life.

*If a person will have in his flesh a s'eis or sapachas or a baheres and it will become a tzaraas affliction on the skin of his flesh; he shall be brought to Aaron the Kohen or to one of his sons the Kohanim (Vayikra 13:2)*

The laws of the *tzaraas* are complex. Let us now focus on just the category of afflictions of the flesh. The Rambam (Tumas Tzaraas 1:5, 9) explains that we may summarize the *pesukim* that deal with afflictions of the flesh with four cases of symptoms. The first is where the appearance of the affliction is deeper than the rest of the skin. The second is where a white hair appears within the affliction. The third is where healthy flesh appears within the affliction area and the final case deals with the instance where the affliction spreads to the rest of the flesh. Let us ask: What does the affliction of the flesh in general symbolize and to what specific points do the four types of symptoms represent?

Let us suggest that the *tzaraas* of the flesh represents sins that were done for physical pleasure. Flesh in many places in the Gemarah is symbolic of physical pleasure. Thus the affliction in the flesh is a message that the person has sinned for his own physical pleasure. However, the Torah does recognize that not every time a person sins in pursuit of pleasure is he declared a sinner. If a person has sinned all he need do is repent and follow the laws of repentance for that particular sin. However, sometimes a person needs a rude awakening and the standard requirement of *teshuvah* does not suffice. This rude awakening is through *tzaraas*. The specific symptoms represent severe forms of a sin for physical enjoyment where the individual is required to go through a lengthy process of purity from *tzaraas*. Let us now explain the four types of symptoms.

The first type is where the affliction is deeper than the skin. This is symbolic of where the sin is deeply rooted within his soul. The individual as a result of his desire for physical pleasure had been transformed into a different type of person. It is here where the individual needs a rude awakening through *tzaraas*. If however the affliction is not deeper than the skin then the person is still *tahar* because the sin has not taken root within his soul.

The white hair relates to the instance where the sinner is in a state of denial. White is the color of purity. Illustrating this is the *posuk* that states that Hashem will cleanse us like snow and white wool. Being in a state of denial is a serious transgression, even if the

sin is not deeply rooted. Accordingly, the white hair makes the person *tameh* even if the affliction is not deeper than the surrounding flesh.

While white represents purity, black represents sin. Accordingly, the case of the black hair in the center of the affliction speaks symbolically of the instance where the sinner acknowledges his foible and is therefore *tahor* because he recognizes his sin and is therefore on the path to repentance.

The center of flesh within the affliction is symbolic of the person who has sinned and is happy and comfortable with his sin. Because he looks upon his behavior as healthy he will do the sin again. His affliction is therefore declared *tamei*.

Finally, the spreading of the affliction is symbolic of the instance where the sin has gone out of control. This person is either addicted to a particular sin or has adopted a lifestyle that is so corrupt that one sin leads to another. Because his path toward sin cannot be broken, his affliction must be declared *tamei*.

### Midrash Mavin

#### Bye Bye Baby

(from <http://www.torahtots.com>)

The Parsha starts off with a tribute to childbirth. But way before a baby is ready to be born, Hashem has a whole system set up in Shamayim (heaven).

It all begins with a call to Layla's office. Layla is the Malach (angel) in charge of the neshoma (soul) factory. From his office high above Gan Eden, this Malach can see all the precious neshamot basking in the warmth of Hashem's greatness.

Suddenly the phone rings. It's the boss, Hashem. "We've got a baby girl due to arrive in Brooklyn in about nine months. Send me a *neshoma* model 32471 and make it snappy!" Well, as you can imagine, there's no *neshoma* too eager to leave the comfort of the garden for the perils of life. It's a struggle, but Layla finally tears the little one away from its favorite basking spot.

Kicking and screaming, *neshoma* model 32471 appears before Hashem. "There I was, a pure untainted link to your Holiness," the *neshoma* argues. "Why blow all that purity on a human life?" Well, someone's gonna have to have a talk with the *olam hazeh* PR department. Hashem explains to the *neshoma* that it's got life all wrong.

With the aid of charts, graphs and slides, Hashem explains to 32471 that life is what you make of it. "If you think *Gan Eden* is bright, just see what a couple of

*mitzvot* under your belt will do for your tan – you'll be wearing sunglasses it'll be so sunny! You see, a *neshoma* alone is nothing compared to a body and soul team. Together, they can rack up enough *mitzvot* to buy a mansion on the exclusive end of *Gan Eden*."

Well, that convinces the *neshoma* to make a merger with an unborn baby. Now it's time to do a little pre-programming. Hashem decides the unborn child's fate; boy or girl, healthy or sickly, genius, dope or in-between, rich or poor and even who it will marry.

Practically a person's whole life is pre-programmed. But there is one important detail that Hashem leaves you to figure out for yourself. Only you can decide whether you will become a *tzadik* or a *rasha*. It is the job of every person to become as great a *tzadik* as possible. Of course, some people fail miserably. On the other hand, some people endure many struggles to be G-d fearing. They are willing to even sacrifice their lives for Hashem.

Before model 32471 is born, a *Malach* will teach it the entire *Torah* (*Rashi* too!). The *Malach* shows the baby travel brochures of both *Gan Eden* and *Gehinom*. The *Malach's* parting words urge 32471 to become a *tzadik*, not a *rasha*. With that, the *Malach* slaps the baby on the lips. Instantly, 32471 forgets all the *Torah* (*Rashi* too!) that it has been taught.

*Chazal* teach us that the birth of a child is a greater *Nes* (miracle) than the parting of the Yam Suf (Red Sea). But the greatest miracle of all is that in a world that is filled with miracles, Hashem took the time to program each and every one of us with our own special purpose and plan.

### 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!! Let us know beforehand or wait until Shabbos. Either way ...

### 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. 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](http://www.chaibaltimore.org).

### Coming Up

- **May 11:** Lag B'Omer Bonfire at the shul, after Maariv, at 9 pm.

### Mazel Tov

- To Mark Hart who will be celebrating his 49th birthday on April 28th.

### Yahrzeits

- Regina Komet, Rivka bas Moshe a"h, 1 Iyar, mother of Max Komet a"h  
 Oscar Scherr, Asher Betzalel ben Shmuel a"h, 3 Iyar, father of Susan Seiden  
 Jacques Genah, Yaakov ben Reb Michoel a"h, 4 Iyar, father of Sylvie Grossman a"h  
 Lucy Yosafat Cohen Skurrow a"h, 5 Iyar, aunt of Karen Beleck  
 Vincent Gesumaria, Avigdor ben Avraham a"h, 7 Iyar  
 Celia Green, Sivia bas Leib a"h, 8 Iyar, grandmother of Louis Feinstein  
 Phillip Katz, Faleik ben Yitzchak HaKohen a"h, 8 Iyar, father of Efraim Katz

### Donations

- In memory of Diane Faye Cohen, by Elaine Gesang.
- In memory of Samuel Charney, husband of Abby Charney, by Elaine Gesang.

### Community

- **April 26:** Herb Keinon, columnist from the Jerusalem Post will be speaking on American-Israel Relations in the Age of Obama and Netanyahu. Suburban Orthodox, 7:30 pm.
- **April 27 and May 2, 9 and 16:** Shaindy Pujia, executive chef, will offer a Guide to Running a Jewish Home. From Shabbos preparations and cooking tips to creating a real Jewish ambience. By reservation only. Limited to ten women. \$60 per person.
- **April 28:** Dr. David Sidransky, Johns Hopkins researcher, "America's Best Oncologist" and Time magazine's

“Man of the Year,” will be lecturing on the “Genetic Origins of Our Forefathers.” Women of the community are invited to attend. Attendance fee is \$5. Binah Institute, 6214 Pimlico Road (Ner Tamid Synagogue). For information, please call 410-764-7712.

- **April 28:** Rabbi Elchonon Oberstein will be speaking on Our Brothers’ Keeper: Connecting to Our Brothers in the Land of Israel. 7:45 pm Etz Chaim.
- **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 are invited to attend. \$5. For more information call 410-764-7712.
- **May 6:** Bais HaMedrash and Mesivta of Baltimore Banquet honoring Rabbi & Mrs. Reuven & Chani Khaver and Dr. & Mrs. Yosef & Esther Newman. For more information call 410-486-0006 or go to [hamedrash@comcast.net](mailto:hamedrash@comcast.net).

**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@tiferesysroel.org](mailto:eileen@tiferesysroel.org).

For availability, you can go to our Website [www.tiferesysroel.org](http://www.tiferesysroel.org) and click on the “Calendar” button on the left. This online calendar is kept up to date continuously.

**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 Echad** \$36
- Father / Son Learning** (seasonal)  
Full sponsorship \$72  
Co-sponsorship \$36

To arrange your sponsorship, e-mail [levechad@tiferesysroel.org](mailto:levechad@tiferesysroel.org), call 410-764-1971 option 4, or go to [www.tiferesysroel.org](http://www.tiferesysroel.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.

**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, approximately 1 hour before the scheduled Mincha time.

**Tuesday:**

- **Gemara Chulin**, given by Jay Taffel, 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: **Makkos**. Presenter: Ken Gelula.

**No Peanuts!**

**No Fragrances!**

**OFFICERS**

- **President** Lenny Ross 410-358-1687 [len@tiferesysroel.org](mailto:len@tiferesysroel.org)
- **VP Facility** Mordechai Beleck
- **VP Programming** Mo Margolese [mo@tiferesysroel.org](mailto:mo@tiferesysroel.org)
- **VP Member Relations** Howard Reznick 410-825-8729 [howard@tiferesysroel.org](mailto:howard@tiferesysroel.org)
- **Secretary** Tzadik Vanderhoof 410-764-2258 [tzadik@tiferesysroel.org](mailto:tzadik@tiferesysroel.org)
- **Treasurer** Ken Gelula [ken@tiferesysroel.org](mailto:ken@tiferesysroel.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 Schnidman 410-358-0440 [judyschnidman@hotmail.com](mailto:judyschnidman@hotmail.com)
- **Hospitality** Gail Feinstein 410-764-2532
- **Kitchen / Kiddush** Emunah Friedman 410-318-6727
- **Lev Echad** Suzanne Kayne 410-764-1971, [Option4levechad@tiferesysroel.org](mailto:Option4levechad@tiferesysroel.org)
- **Membership** Howard Reznick 410-825-8729 [howard@tiferesysroel.org](mailto:howard@tiferesysroel.org)
- **Mitzvah Cards** Glenna Ross 410-358-1687
- **Seforim**  
Purchase Nisan Blaxberg 410-358-3943  
Repair Mark Hart
- **Shalosh Seudos Coordinator**  
Hinda Blum 410-764-2279
- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443 [eileen@tiferesysroel.org](mailto:eileen@tiferesysroel.org)
- **Supplies Ordering** Emunah Friedman 410-318-6727
- **Tzeschem L’Shalom Coordinator**  
Mordechai Beleck
- **Webmaster** Tzadik Vanderhoof 410-764-2258 [tzadik@tiferesysroel.org](mailto:tzadik@tiferesysroel.org)
- **Yahrzeit Plaques** Nisan Blaxberg 410-358-3943
- **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@tiferesysroel.org](mailto:admin@tiferesysroel.org)

**Good Shabbos!**

**שלום על ישראל**

**Lev Deadline  
Wednesday, April 29, 8:38 pm**