

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר

שליטא מרא דאתרא



TiferesYisroel.org

410-764-1971

8th of Iyar 5769 / May 2, 2009

5746-5769

Celebrating our 23rd year

1986-2009

DAVENING SCHEDULE

Friday	
Candle Lighting:	7:41 pm
Mincha:	7:45 pm
Shabbos Day	
Mishna Chabura:	8:00 am
Shacharis:	8:30 am
Youth Minyan:	9:00 am
Rabbi's Shiur:	6:00 pm
Mincha:	7:00 pm
Maariv:	9:00 pm
Shabbos is over after:	9:12 pm
Sunday	
Shacharis:	8:00 am
Mincha / Maariv:	7:50 pm
Mishna B'rurah:	after Maariv
Monday-Friday	
Shacharis:	6:30 am
Mincha / Maariv:	7:50 pm
Mishna B'rurah (Mon.-Thurs.):	after Maariv
Next Shabbos – Parshas Emor	
Candle Lighting:	7:48 pm
Friday Mincha:	7:50 pm

This Shabbos

- Camp Shabbos
- Talk to someone you don't normally talk to. Invite them and their family to Shabbos lunch.
- Rebbitzin Goldberger's Tefilla class at 5:15 for women. Starting with Ashrei.
- Rabbi Goldberger's weekly Shabbos shiur at 6 pm for men and women. We will be studying Ma'amar Ha'ikrim by Rabbi Moshe Chaim Luzzatto, the Ramchal. Photocopies will be available.

Memorial

There will be a memorial for Mr. Nathaniel Saperstein, father of Ray Saperstein, at the Young Israel of Monsey and Wellsley Hills, 58 Parker Blvd., Monsey, NY, on May 10 at 2 pm. Mr. Saperstein was a past president of the National Council of Young Israel.

Matzoh Sale

Lakewood Hand Shmura spelt matzoh is on sale for only \$12/lb. Regular matzoh is also available. Perfect for those times you're just too tired to bake challah. Or just use them as frisbees.

Buy some boxes to use as gifts when you go over someone's house for Shabbos. You won't have to figure out what to bring, or go shopping. And you contribute to the shul at the same time.

The Winner and Still Champion – Tzipora Bachrach (nee Taffel)

No one has even come close to Tzipora, including the staff of the Lev Echad. We are rightfully impressed, and pleased to bestow on her the honor of being named the Lev Echad's Person of the Month for Nisan. Tzipora's answers may be found on page 4.

Mazel Tov

To Avi and Ruth Eastman on the birth of a granddaughter. Mazel tov to the parents, Josh and Chana Eastman. May they be zoche l'gadla l'torah l'chuppah u'l'ma'asim tovim.

Attention!!

Men of Kehilas Tiferes Yisroel

NEW SHIUR – AMUD YOMI!

We would like to start an Amud Yomi Gemara shiur right after Lag B'Omer. Rabbi Porter and Rabbi Lowenbraun would switch off as the teachers of this Sunday through Thursday night shiur. One side of a page of gemara per night with selected Rashi and Tosfos. This is a great opportunity to strengthen your learning and knowledge while also strengthening the shul.

Please speak to Rabbi Porter, Rabbi Lowenbraun or Rabbi Goldberger if you are interested.

Help Wanted – Lev Echad Facilitator

We're looking for someone to be the most important person involved in the Lev Echad. We need someone who can pick up the Lev Echad every week from the printer on Patterson Avenue, and put it out at the shul on Friday afternoon.

If you're able to help the shul in this little task that means so much, please let Lenny know (410) 358-1687.

This week's Lev Echad is sponsored by:

Elka and Jerry, Ayda, Elisheva, Eliyahu and Tehila Rottman, with sincere gratitude to Hakadosh Baruch Hu for the homecoming of our father, father-in-law and Saba - Areyah Leib HaCohen ben Malka who is not only out of the ICU after 3 weeks and out of the hospital after 1 week, but is home after being in rehab for 1 week!!

Midrash Mavin – Kedoshim**Linen and Wool – Never the Twain Shall Meet**(from <http://www.torahtots.com>)

It's one thing to understand why it is forbidden for a cart to be pulled by a little old donkey and a big powerful ox at the same time. It's also understandable why Hashem would look down upon grafting two trees together or breeding two different animals together. Hashem wants to keep His creation pure. But why is it forbidden to wear a garment that mixes wool and linen?

The Mitzvah of Shatnez is another one of those Chukim: that is, a Mitzvah that comes with blind faith and no official reason given. Luckily, the sages have whipped up a few good reasons for Shatnez anyway.

It all goes back to the first sons, Kayin and Hevel. On the 14th of Nissan, Year One, Adam huddled with his two boys. He explained to them that in the distant future, the Jewish people would offer sacrifices on this very day (Pesach / Passover). Kayin came up with the idea that they too should offer korbanot. Hevel agreed.

Kayin was a farmer. So he brought flax seeds for his korban. Unfortunately, he made the mistake of bringing the worst cut of his crop. Hevel, on the other hand, brought the finest sheep from his herds. As they stood in anticipation, Hashem sent a bolt of lightning (actually a heavenly fire) to burn Hevel's sacrifice, but Kayin's sacrifice was not accepted.

The rejection of Kayin's offering burned him up. Kayin got so jealous that he murdered his brother. Now, here's where the Shatnez connection comes in: Kayin offered flax seed; Hevel offered sheep. Flax seed makes linen; sheep grow wool. Hashem declared that never again would the opposing spirits of Kayin and Hevel mix. Not even in clothing. Therefore, we are forbidden to mix linen and wool in clothing or even on couch covers.

On another level, Kayin and Hevel represent the forces of tum'a (impurity) and kedusha (purity). When their offerings are mixed together, it creates a spirit of tum'a. The commandment of Shatnez prevents us from bringing more tum'a into the world. The only garments for which you are permitted to combine wool and linen are tzitzit and the kohain's garments – the avnait, choshen

and aifod (belt, breastplate and apron). That's because these garments are spiritually perfect, created on Hashem's instructions purely for the performance of a Mitzva.

**Hadrash Ve-Haiyun Dor Revi'i
Torah Insights on the Weekly
Parsha**by Efraim Levine
(from <http://hadrash.com>)

Any man of the children of Israel and of the proselyte who dwells among them who will trap a catch of a beast or bird that may be eaten, he shall pour out its blood and cover it with earth (Vayikra 17:13).

In this week's *parsha* we learn about the mitzvah of *kisuy hadam*. After performing ritual slaughter on a wild animal or bird the Torah requires us to cover the blood with earth. The Or HaChaim HaKadosh explains that the reason we only cover the blood of a wild animal and bird and not that of a domesticated animal is because the life force of these two creatures is found entirely in their blood. A domesticated animal however, has an additional life force not found in its blood. The Torah obligates us to cover the source of life of these two creatures as a form of burial so as to minimize their disgrace, similar to why we bury human beings. Furthermore, the Gemara derives that removing the disgrace of these creatures is a serious matter to the degree that we are not permitted to cover the blood disrespectfully by pushing earth over the blood with our feet. We must cover it with dignity and use our hands.

In the Gemara we learn that the mitzvah has two parts. First, one is required to apply loose earth on the ground before the slaughter and second, cover the blood with more loose earth after the slaughter. Thus, there will be earth below and above. This law is derived from the fact that the *posuk* says "you shall cover it *in* earth" and not *with* earth.

There is much discussion by the commentators as exactly how to view the first application of earth before the slaughter. The question involves understanding if this is actually part of the mitzvah or only a prerequisite for the mitzvah of covering the blood after the slaughter. Nevertheless, all agree that it is essential.

We may ask, what is the purpose of

applying loose earth before the slaughter? As long as the blood is eventually covered, the disgrace will have been removed.

We may suggest the Torah is teaching us an important lesson in the area of sensitivity. If it were not for this law, we would think that the first time we should concern ourselves with the disgrace of the dead bird or wild animal is after we have satisfied our own desire and have slaughtered it in preparation for our consumption. We would then look with pity upon the blood of this creature and cover it so as to remove its disgrace. The Torah tells us that our concern for the disgrace of the bird and wild animal should begin not when it is dead but when it is alive, before the slaughter. We are required to be sensitive enough to realize when it is alive that after the slaughter it will suffer disgrace. We are instructed to begin the process of its burial while it is alive by applying loose earth on the ground before we slaughter it.

From this law we see the Torah's great concern and sensitivity with regard to matters of disgrace. If even with regard to a bird and animal we must plan in advance to minimize its disgrace how much more so are we obligated to conduct ourselves with sensitivity and ensure that our fellow man not become disgraced in any way.

Parsha Potpourri

by Oizer Alport

(from <http://www.shemayisrael.com>)*Lo sikom v'lo sitor es b'nei amecha
(19:18)*

In explaining the roots of the prohibition against taking revenge, the Sefer HaChinuch (241) writes that a person is obligated to believe that everything which happens to him was ordered by Hashem. In this vein, Dovid HaMelech commanded (Shmuel 2 16:11) that Shimi ben Geira not be harmed for cursing him, explaining that "Hashem told him to curse me." The Torah therefore forbids taking revenge against a person who harms or hurts us, since he was just an agent to execute Hashem's decrees.

This idea is difficult to reconcile with an explanation of the Ohr HaChaim HaKadosh in Parshas Vayeishev. The Torah records (Bereishis 37:21) that while the rest of the brothers were plotting to kill Yosef, Reuven saved him by

suggesting they instead throw him into a pit. Since Rashi writes (37:24) that the pit was full of poisonous snakes and scorpions, in what way was this considered "saving" Yosef and not merely substituting one type of death for another?

The Ohr HaChaim HaKadosh explains that while humans have free will and the ability to do something which wasn't decreed in Heaven, animals have no such free choice and are limited to whatever was decided by Hashem. Reuven knew that Yosef wasn't the wicked pursuer that the other brothers thought he was and was confident that a death sentence hadn't been decreed upon him.

Nevertheless, Reuven feared that his brothers, with their free will, would succeed in their plans to kill Yosef. Reuven "saved" Yosef by having him thrown into a pit where he knew that the snakes and scorpions would have no permission to harm him. This seems to contradict the principle of the Sefer HaChinuch, who writes clearly that humans have no ability to harm innocent people and should be viewed as mere executors of Hashem's decrees.

A possible reconciliation is that in Derech Sicha, Rav Chaim Kanievsky clarifies that the explanation of the Ohr HaChaim HaKadosh isn't to be taken completely literally. The Ohr HaChaim HaKadosh didn't mean to say that humans are capable of killing a totally innocent person against Hashem's will, but rather that a person needs more merits to be saved from those with free will. According to this understanding, this explanation needn't contradict the opinion of the Sefer HaChinuch that whatever transpires is ultimately a fulfillment of the Divine plan.

Do a Mitzvah

Be a guest at someone's Shabbos table. Allow them the mitzvah of Hachnasat Orchim. A mitzvah for you. A mitzvah for them. Food. Conversation. Torah.

Shabbos.

You can plan ahead of time or wait until shul. But do it. You can never have too many mitzvahs.

Pesach Sheini

On the first Pesach, there were some people who could not prepare the Pesach offering. They approached Moshe and spoke, "Why should we be deprived, and not be able to present G-d's offering in its

time, amongst the children of Israel?" (Numbers 9). In response to their plea, G-d established the 14th of Iyar as a "Second Passover" (Pesach Sheini) for anyone who was unable to bring the offering on its appointed time in the previous month. The day thus represents the second chance achieved by teshuvah.

It is customary to mark this day by eating matzoh, shmurah matzoh if possible. Luckily, Deborah Taffel still has some for sale.

**Join
Congregation Tiferes Yisroel
while we actualize the Omer and
prepare for Shavuos**

**Sefiras HaOmer: Growth and
Expansion of the Jewish
Personality.
Given by Rabbi Goldberger
For Men and Women
May 6, 8:45 pm
Main Shul**

**The community is invited to join
Rabbi Menachem Goldberger for
singing and inspiration at the
Annual Lag B'Omer Bonfire
May 11 from 9-11 pm
Congregation Tiferes Yisroel**

Shemen Lamaor Sponsor

- Ari and Caryn Blum

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 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.

Yahrzeits

- Yidel ben Shlomo Zvi a"h, 3 Iyar, brother of Barbara Landsman
- 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
- Julian Rosenstock a"h, 10 Iyar, grandfather of Louis Rosenstock
- Sylvia Bartz a"h, 10 Iyar, grandmother of Louis Rosenstock
- Michael Rosenbaum, Melech ben Avraham a"h, 14 Iyar, father of Dr. Jerry Rosenbaum
- Sarah Saltman, Sarah bas Yehoshua HaKohen a"h, 15 Iyar, mother of Phil Saltman

Coming Up

- **May 6:** Sefiras HaOmer: Growth and Expansion of the Jewish Personality. Main Shul with Rabbi Goldberger. For men and women. 8:45 pm.
- **May 11:** Lag B'Omer Bonfire at the shul. 9-11 pm.
- **May 12:** Upsherin for Yehuda Yaakov Schwarz, son of Steve and Ellen Schwarz. 5:30-7:30 pm in the Simcha Hall. The entire kehilla is invited.
- **May 16:** Camp Shabbos
- **May 20:** Sleep-Deprived Dairy Eating Dunkers! Understandig the minhaggim of Shavuos. Given by Rabbi Lowenbraun in the upstairs bais medrash at 9 pm. For men.

In the Community

- Sunday mornings in May from 10 to 11 am. Special program for women. Mrs. Toby Friedman, director of Partners in Torah, will be speaking on the Book of Ruth. This will be a text-based workshop exploring how a Moabite convert became the matriarch of the Jewish Nation. Etz Chaim.
- **May 3:** Talmudical Academy APA is hosting Rebbetzin Simi Yellen for a lecture titled "A Mother's Most Important Conversation." Rebbetzen Yellen is an internationally renowned parenting teacher. 8 pm at Bnai Jacob Shaarei Zion. For private appointments please call Mrs. Rivka Bogart at 410-358-4379.
- **May 4:** Rabbi Chayim Lando will be speaking on the Power of Lines and Angles: Understanding the Symbolism of the Constituent Parts of Hebrew Letters. 7:45 pm. Etz Chaim.
- **May 4:** Rabbi Breitowitz of Woodside shul in Silver Spring will be speaking on behalf of N'shei for women on "Playing our Perfect Part in the Secular World." No

charge. 8:30 pm. Agudah of Park Heights.

- **May 5:** Binah Institute Torah and Science Lecture Series: Dr. Simcha Varon will present "Mental Health: Function vs. Dysfunction." 8:15-9:30 pm. Women are invited to attend. \$5. For 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.

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 at 410-764-8443 or eileen@tiferesyisroel.org to reserve the use of the hall. There's no fee to reserve the date.

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.

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@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.

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).
- 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.
- 5:15 pm: Rebbetzin's class on **Tefillah**, for women. Ezras Nashim.

No Peanuts!

No Fragrances!

OFFICERS

- **President** Lenny Ross 410-358-1687
len@tiferesyisroel.org
- **VP Facility** Mordechai Beleck
- **VP Programming** Mo Margolese
mo@tiferesyisroel.org
- **VP Member Relations** Howard Reznick 410-825-8729
howard@tiferesyisroel.org
- **Secretary** Tzadik Vanderhoof 410-764-2258
tzadik@tiferesyisroel.org
- **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 Schnidman 410-358-0440
judyschnidman@hotmail.com
- **Hospitality** Gail Feinstein 410-764-2532
- **Kitchen / Kiddush** Emunah Friedman 410-318-6727
- **Lev Echad** Suzanne Kayne 410-764-1971,
Option 4 levechad@tiferesyisroel.org
- **Membership** Howard Reznick 410-825-8729
howard@tiferesyisroel.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@tiferesyisroel.org
- **Supplies Ordering** Emunah Friedman 410-318-6727
- **Tzeschem L'Shalom Coordinator** Mordechai Beleck
- **Webmaster** Tzadik Vanderhoof 410-764-2258
tzadik@tiferesyisroel.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@tiferesyisroel.org

Good Shabbos!

שלום על ישראל

Lev Deadline

Wednesday, May 6, 5:43:08 pm

Contest Answers

When was Moshe's staff made? What was made at the same time? What's the chain of possession?

From Pirkei Avos 5:8. It was one of the ten things created on erev Shabbos during bein hashmashos of sheishes y'mei breishis. The ten things were: pi haaretz, pi habe'er, pi ha'ason, hakeshes, man, mateh, shamir, haksav, hamichtav, luchos. Some say also mazikin, Moshe's kever, and the ram of Avraham. Some say also tongs (to make other tongs).

(Yalkut Shimoni on Shmos: 168.) The mateh was created by Hashem after He created the world. Adam took it with him when he left Gan Eden to work the land, and it was passed down to Noach who passed it on to Shem and his descendants until it reached Avraham. Avraham gave it to Yitzchok who gave it to Yaakov who brought it with him to Padam Aram and later to Mitzrayim. Yaakov gave it to Yosef, and it eventually found its way into the hands of Reuel (Yisro), who took it with him when he left Mitzrayim and put it in his garden. Yisro said that anyone who wanted to marry his daughter Tzipora would have to pull it from its place, and many strong men tried but were unsuccessful. After Moshe was brought up from the dungeon for 10 years, he pulled the mateh out and thus acquired it. It was also in the possession of Aharon, and later in the possession of Dovid and all kings after him until the Beis Hamikdash was destroyed.

Pharaoh's daughter Batya was granted a portion in Gan Eden during her lifetime. Who else was granted this honor?

(Meseches Derech Eretz Zuta: Perek aleph.) Nine people went to shamayim alive: Chanoch ben Yered, Eliyahu Hanavi, Mashiach, Eliezer eved Avraham, Chiram melech Tzur [helped with supplies to build first Bais Hamikdash], Eved melech hakushi [Baruch ben Nuria, a navi at the time of Yirmiyahu], Yavitz son of Yehuda Hanasi, Basya bas Paroh, Serach bas Asher. Some say also R'Yehoshua ben Levi.

In the haggadah, there's a story of four rabbis. Rabbi Elazar ben Azaryah mentions that he is like a 70-year-old man. Rabbi Elazar ben Azaryah is only 18 years old. Why does he feel like he's 70? Why 70? Why not 75? And what's the source for this?

Editor's note: Tzipora answered everything but the source. No one mentioned that there were five rabbis, not four.