

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד

אהד



בלב

TiferesYisroel.org

410-764-1971

5 Nisan 5770/March 20, 2010

5746-5770

Celebrating our 24th year

1986-2010

DAVENING SCHEDULE**Friday**Candle Lighting: 6:59 pm
Mincha: 7:00 pm**Shabbos Day**Mishna Chabura: 8:00 am
Shacharis: 8:30 am
Mincha: 6:30 pm
Maariv: 8:20 pm
Shabbos is over after: 8:30 pm**Sunday**Shacharis: 8:00 am
Mincha/Maariv: 7:10 pm**Monday-Friday**Shacharis: 6:30 am
Mincha/Maariv (Mon.-Thurs.): 7:10 pm**Next Shabbos – Parshas Vayikra**Candle Lighting: 7:06 pm
Friday Mincha: 7:10 pm**Mechiras Chometz**

Rabbi Goldberger will be available at his home, 5905 Park Heights Avenue, for mechiras chometz at the following times:

- Sunday March 21, 12:30-1:45 pm, and 8:15-10 pm
- Tuesday, March 23, 8:30-10 pm
- Thursday, March 25, 8:30-10 pm.

Maos Chittim

Keep in mind that this is the time for giving Maos Chittim to help those in need in our community to make Pesach. Please remember the Rabbi's Discretionary Fund, which will be distributing funds in Baltimore as well as in Eretz Yisroel. Please designate "Chemo" on your donation for the portion of your tzedaka that you would like to go to our family in Yerushalayim. Checks can be made out to Tiferes Yisroel, Rabbi's Discretionary Fund and given to our Gabbai Tzedaka, Nisan

Jaffee, or to Rabbi Goldberger. You can also donate to Maos Chittim on the shul website by using either your own credit card or Pay Pal. www.tiferesyisroel.org/donate.html. Scroll all the way down to select Maos Chittim.

This Shabbos

- Shalosh Seudos sponsored by Hillel and Karen Zeitlin in honor of Hillel's siyum on all of Mishnayos and in gratitude to the shul for honoring them at the banquet. As a special treat, Gavi and Elisheva will grace us with their presence.

Chumash and Rashi Workshop for Women

Each Monday night from 8 to 9 pm, there is a Chumash-Rashi workshop at our shul in conjunction with the Baltimore Community Kollel.

The workshop is taught by Rabbi Elie Cohen and will end by Pesach. Please contact Rabbi Elie Cohen at 410-929-0607 for further information.

www.tiferesyisroel.org

Among other things on the website:

- Audio shiurim by Rabbi Goldberger and Nossi Gross
- Purim pictures
- Photos of the melave malka and the kumsitz with the Koidenover Rebbe

Baruch Dayan HaEmes

We are saddened to inform you of the passing of our dear member and friend, Philip Saltman. We wish comfort to his wife, Lori, and children, Zachariah, Alumah, and Sarah.

The funeral was held Monday, March 15. The family will be sitting shiva at their home, 3608 Menlo Drive.

Shacharis is 7:15 am on Friday and 8 am on Sunday.

May the Saltman family be comforted among all the mourners of Zion and Jerusalem.

Banquet

Thank you to all the people who helped on banquet day, and kept everything running smoothly.

Yasher koach to Saul and Raizy Cohen, Emunah Friedman, Judy Schnidman, Jay Taffel, Esther Nechama Margolese, Moshe Shaul Grossman, Ron Maltz and Eileen Rosenbaum. You helped make a great evening!

For photos and an article on the banquet, check out Jewish Byte Baltimore, <http://www.jewbyte.info>.

Calling All Shabbos Chefs

As you might have noticed, the Lev Echad has a **focus on Shabbos** section. We would like to start focusing on one of the most important and pleasurable aspects of Shabbos – food.

Do you have a signature dish? Something your family can't wait until Shabbos for? Something your guests always compliment you on? Something that's gone 3 minutes after you place the plate down?

Share it with the Lev and its many readers. Email levechad@tiferesyisroel.org.

Mazel Tov to

- Rabbi Shimon and Miriam Apisdorf on the engagement of their daughter, Ditzah, to Yoni Kampf, son of Rabbi Mark and Channi Kampf of London, England. May they be zoche to build a bayis ne'eman b'Yisrael!

This week's Lev Echad is in honor of:

Hillel and Karen Zeitlin

Outlooks and Insights on the Weekly Torah Portion

by HaRav Zev Leff

THE GATES OF PRAYER

And God called to Moses ... (Vayikra 1:1)

Rosh in his commentary to the Torah explains that the aleph in the word vayikra, with which the third book of Torah begins, is reduced in size to reflect the humility of Moshe Rabbeinu. Remaining to be understood is why this hint to Moshe's humility is placed specifically at the beginning of Sefer Vayikra.

Vayikra opens with the numerous and complex laws concerning the Temple sacrifices. With the destruction of the Bais Hamikdash, prayer – avodah (service) of the heart – replaced the avodah of the sacrifices. Yet in the Gemara (Berachos 32b) we are informed that from the time the Bais Hamikdash was destroyed, the gates of prayer were also locked. But the gates of tears were not locked. Rashi explains that the gates of tears refers to another type of prayer – prayer with tears.

Thus we learn that there are two distinct types of prayer – prayer with tears and prayer without tears. Let us examine these two types of tefillah.

Rabbi Chaim of Volozhin in Nefesh HaChaim, describes how Hashem created the world with an intricate system of spiritual powers through which God's bounty and influence is brought into the physical world. This system is activated by Torah learning, mitzvos and tefillah. God put us into this physical world so that we could earn the ultimate spiritual reward which He desires to bestow upon us – an intimate relationship with him. We do not simply earn this reward. Rather we create that relationship through our actions in this world. By learning Torah, doing mitzvos and davening, we furnish the energy to activate the framework through which God relates to this world.

It is in this context that the Gemara says in Berachos (7a) that Hashem prays. Rashbah explains that Hashem's desire is to bestow His Divine benevolence upon us. But He has decreed that we must initiate this relationship. It is as if He prays for us to do our part so that He can fulfill His true desires. When we daven to "Give power to Hashem," it is this to which we refer. By fulfilling the conditions He has set, we give, as it were, the power to Hashem to shower His bounty upon us.

Berachah, the Rashbah continues, refers to something which increases, enhances and intensifies. (A breichah, for instance, is a stream in which the flow of water is constantly increasing and intensifying). Our berachah is a means to open up the conduits of Hashem's good to the world by entering into a relationship with Him. When one makes a berachah before he eats, he activates those spiritual realms through which God

provides food and opens wider the conduits of God's bounty. He thereby replenishes that which he is eating. On the other hand, one who does not make a berachah is like a thief, for he does not compensate for what he removes from the world (Berachos 35a).

Rabbi Yosef Leib Bloch in Shiurei Da'as on the korbanos (sacrifices) shows how the sacrifices served to unite and elevate all mundane powers towards the service of Hashem and thereby activated the system God created to bring the world to fulfillment of His purpose. Maharal adds that the greatest power to activate the spiritual realms emanated from the Bais Hamikdash and with its destruction those specific gates were locked. (One can still penetrate even locked gates but only with great effort and difficulty.)

There is, however, another type of tefillah that was not affected by the destruction of the Bais Hamikdash, the passive tefillah of tears and submission. In this context, berachah has a totally different connotation. The Jew stands before God and bends his knee and says: "Baruch – You, God, are the source of all blessing and without You I don't even have a leg to stand on. I bend my knees in recognition of this. Atah – It is you, God, and not I, who can provide for my very existence and for my most basic needs." At the beginning of Shemoneh Esrei, which replaced the temple sacrifices, the Jew bows his body in total subjugation and submission as he proclaims these words. But once he recognizes this fact and submits himself into God's hands and calls upon His name – Hashem – then he can stand erect knowing that Hashem is his support. This is the tefillah of tears, a passive, yet very potent power.

All of tefillah expresses this idea: "Heal us God and we will be healed." is not only an entreaty but also a statement of dependence and submission. Even when the sacrifices were still brought and were offered with the intention of affecting the celestial realms and opening the conduits of Hashem's blessing, this attitude of complete submission was still part of the offering. Both Ramban and Sefer Hahinuch explain that one must identify with the animal being slaughtered as an act of self-negation and submission to God.

R' Simchah Bunim of Pshischa, said that even though the gates of tears remain open, nevertheless gates are necessary to prevent improper tears from entering. The tefillah of tears must be composed of tears of hope, trust and faith that God will help, not tears of depression, dejection or despair.

Sefer Vayikra, which details the sacrifices of the Bais Hamikdash, begins with a hint to Moshe's humility because all avodah – whether avodah of the heart or that of the sacrifices – requires self-negation and submission. It requires, even in its active form, a realization that ultimately all emanates

from God and all that we do is, in the final analysis, only an expression of submission to God's will. For this one needs humility. Hence, the small aleph – both a sign of humility and the letter which represents God's oneness and unity. It is with this word: Vayikra, with its small aleph, that God calls to man to serve Him both actively and passively, to bring the world to its completion.

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Focus on Shabbos

by Yrachmiel Tilles

(from ascentofsafed.com)

Q. Why do we wash our hands before the meal on Friday nights if our hands are already clean? And why so much water?

A. The blessing that we recite before washing, "... al nitilat yadayim," is usually translated "... (and commanded us) on the washing of hands." Well, the word nitilat does not really mean "washing" at all. On Sukkot, the blessing over the Four Species, al nitilat lulav, certainly doesn't mean "to wash the lulav"! Rather, the primary meaning of nitilat is "taking" or "lifting," thus implying an elevation.¹ This nuance is an indicator that we are talking about spiritual purity, not physical cleanliness. In fact, hands must be cleaned well of all physical dirt before we are entitled to do this "spiritual washing."²

The ritual manner in which we wash our hands and recite the blessing parallels how the kohanim started their sacred service each morning in the Holy Temple. Before pursuing the significance of this relationship, let me deal with the question I'm sure you would now ask if we were speaking face to face: "Why do we do this at home, and before meals no less; why not in synagogue, before prayer?"

This question stems from the popular misconception that the synagogue is the center of Judaism. The "house of worship" may be the main element for certain other religions, but it is not, and never was, for Judaism. Many of every Jew's prayers are offered outside of a synagogue. There were periods when synagogue attendance was made impossible by our oppressors; our religion came through all of them unscathed. Only the perpetuation of Jewish homes and family life in accordance with Torah guidelines has enabled the survival of Judaism down through the centuries.

The Midrashic statement, "The Jewish home should be a miniature of the Holy Temple," is not a vague generality. Many Jewish practices are aimed at fulfilling this dictum. There are a number of detailed parallels for this living metaphor, including

several specific to our discussion. Thus, the dining table corresponds to the altar, the bread is a sacrifice,³ and the person cutting it is the officiating priest. The others partaking of the meal are like those that merited to share in the eating of the sacred offering.

The “holy” food from the sacrifices had to be eaten in a state of purity. Similarly, the special “gifts” of food to the kohanim (which only they were allowed to take) also were to be eaten in such a state. And for the offering called trumah in particular, the kohanim were required to wash their hands beforehand. The one “mundane” food for which purity was required before partaking was bread, because most trumah gifts of grain were in the form of bread. Appropriately, bread is the one indispensable ingredient for a meal, according to Jewish Law. Now, while there are no sacrifices and the kohanim do not eat trumah, our service of washing for bread vitalizes our connection to these particular mitzvot of the Temple.

This act of washing our hands is not merely in memory of that Temple activity, it is its substitute. And by the way, this is not just a Shabbat requirement; we wash hands before eating bread no matter which day of the week it is.

The requirement that the whole hand up to the wrist be splashed with a specific amount of water also dates back to Temple practices. At least this much water is needed to bring about a state of purity.⁴ So don't be stingy; use lots of water. It is for a good purpose, and it gains good results: “I wash with handfuls of water and I am given handfuls of goodness.”⁵

A main point to draw out from all these associations is that when a Jew sits down to a meal, it is not just to fill his stomach. Or simply to enable his survival.⁶ The washing procedure and blessings help us to focus on just what is our main mission as Jews: to spiritualize the world through using its physical elements for G-dly purpose.

¹For this reason many are careful to raise their hands opposite their eyes while saying the blessing.

²See also Ps. 26:6

³Orach Chaim 167:6 (Rama); Kitzur 41:6.

⁴A revi'it – at least 86 grams (3 ounces).

⁵Shabbat 62b in the name of Rav Chisda (the opposite is also mentioned: “making light of washing for bread leads to poverty”). See also Kitzur Shulchan Aruch 40:4.

⁶Tanya ch. 7.

Shemen Lamaor Sponsors

- Ari and Caryn Blum
- Aaron and Shoshana Shamberg
- Elie and Esther Levi
- Shulamis Heldoorn
- Ayda Rottman, with deep gratitude to Hakadosh Baruch Hu, and to her parents, Dr. Jerry and Elka Rottman, for bringing her and guiding her to this stage of life.

- Edward Auerhan
- Howard and Dvora Sora Reznick in memory of Howard Krevlin

Refuah Shalaimah to

- Chaya Diamond, Chaya Bruria bas Meira Naomi
- Mark Korn, Menachem Eliyad ben Tziporrah
- Esther Sonenthal, Esther Yaelle bas Raizel Shoshana

Derech Hashem Shiur to Resume After Pesach

Rabbi Goldberger gives a Ramchal shiur on Derech Hashem for high school girls every Sunday night from 7 to 8 in the main shul.

The Ramchal sets forth the fundamental principles of Judaism and Torah. This shiur is interactive and promotes questions and comments from the students.

This shiur will resume after Pesach.

L'Chaim

There will be a L'Chaim for Ariella Zeitlin and Yechezkel Meir (Chezky) Hoffman at the Zeitlin home, 6321 Pearce Avenue on Sunday, March 21 from 1:30 to 3:30 pm. Everyone is welcome and please feel free to bring instruments!

The Zeitlins recommend that you park on Strathmore since Pearce is a narrow street with no outlet and little space to turn around.

Calendar

- **March 20:** Winter lecture series on modern Jewish history by Rabbi Dovid Katz. This is the last lecture. The Great Depression and the Rise of Hitler: Its Unexpected Effect on the Jews of Eretz Yisrael. 9:30. Yeshivat Rambam.
- **March 22:** Rabbi Yissocher Frand, My Favorite Thoughts on the Haggadah. Beth Tfiloh Mintzes Theatre, 7:30 pm. Free.
- **March 23:** National Puppy Day.
- **March 25:** UMBC Spring Career Fair (Open to the Public). 3 to 5 pm. University Center Ballroom, 1000 Hilltop Circle. Contact: Diane Crump-Fogle, 410-455-2216, www.careers.umbc.edu. Note: Sign-in at the student registration desk is required. Job seekers are not screened for degrees.
- **March 29:** Chametz burning at Pimlico Race Course Clubhouse Parking Lot. There will only be an entrance from Hayward Avenue. The Star-K is asking families to help cover the cost of the event by contributing a minimum of \$2.00. The Star-K is also requesting all chametz to be burned in paper bags only, no plastic bags. 6:30-11:30 am.

Yahrzeits

Giving tzedakah in the name of the departed has the power to elevate their soul. When you give charity on behalf of your loved one, consider giving to Tiferes Yisroel.

And may the soul of your loved one 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.

Arnold Kotz, Aaron ben Dovid Shlomo HaKohen a”h, 8 Nisan, father of Ellen Singer

Samuel J. Auerhan, Meshulam Yehoshua ben Yitzchak a”h, 8 Nisan, father of Yitzchak Auerhan

Walter Goldmann, Zev ben Yonah a”h, 8 Nisan, father of Peter Goldman

Nathaniel Saperstein, Naphtali ben Rephael Yaakov HaKohen a”h, 13 Nisan, father of Ray Saperstein

William Arvai, Eliezer a”h, killed in spring 1945, father of Klara Margaretten

Coming Up

- **April 4:** Shir Shel Yam
- **April 6:** Baal Shem Tov's Seudah

Sponsor the Lev Echad

Why not?

It's a great place to highlight your message. When you sponsor the Lev Echad, your message is there on the front page reaching the entire Kehilla and readers from Benhurst to Wallis.

Perfect for remembering a yahrzeit or a birthday, or just thanking people for making you laugh.

Your message. Front page. A bargain at only \$36. And it makes our officers happy.

It's a win/win all around.

Step Into A Pre-Copernican World

The Monday night Rambam shiur has started Hilchos Kiddush HaChodesh. These laws deal with how we establish our calendar and sync the solar and lunar cycles.

The Jewish calendar is recognized as “wisdom and understanding in the eyes of the nations.” It is a marvel of the Jewish people.

Rambam goes through all the calculations and considerations of our calendar, with the Earth at the center of creation, instead of being a small rock around a medium-small star at the edge of a galaxy in an inconceivably large universe of creation. A very different mindset from what we are used to.

Join us on Monday nights 45 minutes before Mincha for one hour in the upstairs Beis Midrash.

Shiur with Rabbi Porter

Rabbi Porter gives a Mishnayos shiur Sunday, Tuesday and Wednesday nights from 9:30 to 10, beginning with Bava Metzia. All men are invited to attend.

Donation

- In honor of the engagement of Keely Goldberger to Jillian Sanderson, by Rabbi Reuvain and Meira Shnidman.

Baltimore Baby Formula Gemach

Send your unopened baby formula, baby food and other new baby items to the Baby Formula Gemach.

Tight budget? Need help? Call the Baltimore Baby Formula Gemach for baby formula, baby food and other baby items!

Call Esther Shoshana Fuld at 410-318-8315.

Joblink

Joblink provides job seekers, recruiters and employers with valuable information regarding employment opportunities and career information. If you are looking for a job or know of one at your office, please contact our shul liaison, Yehuda Bennett at 443-827-8420 or Elly Lasson, executive director at Joblink, elasson@joblinkemployment.com, 410-602-8700.

Check out the Columbia Workforce Center's schedule of events which include workshops on the Federal job search process, resume writing and interview techniques. For additional information, visit www.dlr.state.md.us/poac.



Mitzvah Cards. For \$18 you get four cards that you can mail out yourself. For \$10, we will send the card out for you, and your donation will be announced in the Lev Echad.

Contact Glenna Ross at 410-358-1687 or e-mail glenna@tiferesyisroel.org.



Shul Rentals. To reserve the use of the shul's simcha hall, please contact Eileen Rosenbaum at 410-764-8443 or eileen@tiferesyisroel.org. There is 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.



No Peanuts! The shul is peanut-free. In consideration of our members with peanut allergies, please refrain from bringing peanut products into the shul.



Sponsorships. 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.

To sponsor Shemen Lamaor, the Lev Echad or Father/Son Learning, or to co-sponsor Batya Sklar Camp Shabbos, the donation is \$36. A full sponsorship for Camp Shabbos is \$72.

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

Siddur \$50
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. פּרָק ה', Rashi, selected Tosfos and Maharsha following Shacharis.
- 10-10:45 am: **Tehillim** gathering for cholim for women (Ezras Nashim).
- 7 to 8 pm: **Derech Hashem** shiur for high school girls given by Rabbi Goldberger. Main shul.

Monday:

- 45 minutes before Mincha: **Hilchos Kiddush HaChodesh** on the calendar and solar and lunar cycles, given by Jay Taffel. Upstairs Beis Midrash.
- 8-9 pm: Chumash-Rashi workshop in conjunction with the Baltimore Community Koll-el, given by Rabbi Elie Cohen. For women.

Tuesday:

- Immediately after Maariv: **Gemara Chulin**, chapters 7 and 8, the basis for the many laws of kashrus, given by Jay Taffel. Upstairs Beis Midrash.
- 8 to 9 pm. Rabbi Goldberger. **Hilchos Shabbos**. For men, women and teens. Will resume after Pesach.

Daily Shiurim (M-F):

- 6-6:25 am: Chabura learning **Rashi** on the weekly parsha given by Nisan Blaxberg. All men and (older) boys are invited to attend.
- Every morning following davening – a chabura for strengthening Hebrew reading with **Nesivos Shalom**. With *fresh hot coffee!*
- Sunday, Tuesday and Wednesday nights from 9:30 to 10. Rabbi Porter. Mishnayos Shiur for men beginning with **Bava Metzia**.
- Immediately after Maariv, M-Th. Tur Bais Yoseph **Hilchos Pesach**. Rabbi Goldberger. Advanced. For men.

Shabbos:

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

OFFICERS

- **President** Lenny Ross 410-358-1687
len@tiferesyisroel.org
- **VP Facility** Mordechai Beleck 443-570-3850
mordechaibeleck@yahoo.com

- **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

- **Calendar** Eileen Rosenbaum 410-764-8443
eileen@tiferesyisroel.org
- **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
- **Mitzvah Cards** Glenna Ross 410-358-1687
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- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443
eileen@tiferesyisroel.org
- **Supplies Ordering** Emunah Friedman 410-318-6727
- **Tzeischem L'Shalom Coordinator** Mordechai Beleck 443-570-3850
mordechaibeleck@yahoo.com
- **Webmaster** Tzadik Vanderhoof 410-764-2258
tzadik@tiferesyisroel.org
- **Yahrzeit Plaques** Nisan Blaxberg 410-358-3943
- **Yahrzeit Records** Alisa Mandel 410-963-2977
apmandel@yahoo.com
- **Yomim Noraim Seating** Ari Blum 410-358-5478

- **Shul Business** admin@tiferesyisroel.org

Lev Echad Deadline:
Wednesday, 6:13 pm
levechad@tiferesyisroel.org

Good Shabbos!



**Rabbi Goldberger's Shul
Congregation Tiferes Yisroel**

6201 Park Heights Avenue
Baltimore, MD 21215
410-764-1971
tiferesyisroel.org