

Rabbi Menachem Goldbergerהרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד

אהד



בלב

TiferesYisroel.org

410-764-1971

10 Iyar 5770/April 24, 2010

5746-5770**Celebrating our 24th year****1986-2010****DAVENING SCHEDULE****Friday**Candle Lighting: 7:34 pm
Mincha/Maariv: 7:00 pm**Shabbos Day**Mishna Chabura: 8:00 am
Shacharis: 8:30 am
Rabbi's class: 6:00 pm
Mincha: 7:00 pm
Maariv: 8:50 pm
Shabbos is over after: 9:04 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 Emor**Candle Lighting: 7:41 pm
Friday Mincha: 7:00 pm

music used in Shabbos davening, and how the music contributes to the meaning of the prayers. Sefirah-friendly.

Join in, 8:30-9:45 pm at the shul. There is a \$5 suggested donation. Turn your Sunday night into Shabbos (and you can even drive home afterwards).

For those who missed the first two sessions, you'll find the audio on the shul website.

Attention Shul Members

We are at the time of year when we urgently need those members with outstanding financial obligations to fulfill their commitments to the shul. If everyone meets the commitments they made since last summer, the shul can meet our expenses for the year.

Invoices will be sent via email shortly. Please help keep our shul strong by paying your commitment promptly.

Baruch Dayan HaEmes

The shul wishes Hashem's comfort and strength to Arthur Adler (husband), Howard Brown and Frona Brown (parents), and family on the loss of Esther Ann Adler. Howard Brown is the builder and dedicator of our shul building.

Chumash Rashi Revealed

The Chumash Rashi Revealed shiur for women is given by Rabbi Elie Cohen on Monday evenings from 8 to 9 pm. This class is a continuation of the shiur that began before Pesach.

Thank You

Thank you to Aaron Shamberg and Saul Passe for dismantling and disposing of the tree that fell on the shul property. Thanks also to Aaron for beautifying the flower beds in the front of the shul.

The Fiery Light of Rabbi Shimon Bar Yochai

Join us on Wednesday evening April 28 at 8:30 in the main shul for a shiur on Lag B'Omer.

Rabbi Goldberger will be speaking on the Fiery Light of Rabbi Shimon Bar Yochai. The shiur is for men, women and teenagers.

Shemen Lamaor Sponsors

- Ari and Caryn Blum
- Aaron and Shoshana Shamberg
- In memory of Pauline Rednor, Perel bas Shmuel Tzvi, grandmother of Eileen Rosenbaum

Shabbos Afternoon Shiur

Rabbi Goldberger has started giving his weekly Shabbos afternoon shiur again. We will be learning "Nesivos Shalom," topics on Shabbos from Chelek Bais. The shiur will be held one hour before Mincha.

Welcome Wagon

We are creating a committee to welcome new members. If you're interested, please contact Scott Parsowith.

This Shabbos

- 6 pm. Rabbi's class
- Shalosh Seudos/Seudas Hodaah sponsored by Rabbi Osher and Avivah Werner

Nossi Gross on Shabbos Davening, But Now on Sunday Nights!

The Melody and the Meaning, a discussion on the music of Shabbos Tefilos, will continue on Sunday evening, April 25.

Nossi Gross will share background on the

This week's Lev Echad is sponsored by:

Drew and Adriana Steinberg to thank the community for being so welcoming and warm to them in their first year in Baltimore.

Moshe and Shelly Cohen in honor of Yaacov and Ester Gur, Betzalel and Esther Huff, Rabbi and Shoshana Porter, Sheva Vanderhoof, Rivka Malka Perlman and all of the wonderful people who helped with preparing meals for us. We also want to thank Hashem for giving us our three beautiful children, Joshua, Avi and Talia.

Rabbi Osher and Avivah Werner, with immense gratitude to H-shem for His divine intervention and protection of our son Elazar ten years ago, when he was hit by a speeding bus as a six-year-old child.

Getting Satan's Goat

by Mordecai Kornfeld

From the People of Israel [Aharon] shall take two male goats for a sin offering ... Aharon shall place lots on the two goats: one lot shall be drawn for Hashem and one lot shall be drawn for Azazel. ... The goat upon which the lot for Azazel was drawn shall stand alive before Hashem for him to confess over it and to send it to the Azazel [cliff], towards the Desert. (Vayikra 16:5, 8, 10)

On Yom Kippur, the Jews would offer a "bribe" to the Satan so that he should not prevent their offerings to Hashem from being accepted, as the verse says, "One lot shall be drawn for Hashem and one lot shall be drawn *for Azazel* [i.e., the Satan]." (Pirkei d'Rebbi Eliezer, ch. 46)

This is the meaning of the Midrash (quoted above): In ancient times, idolaters worshipped the angels. They would bring offerings to the angels, which the angels would accept. The Torah entirely forbids accepting any angel as a godly being or serving one in any way. However, Hashem commanded that on Yom Kippur we send a goat to the desert, meaning, to the angelic power which is appointed over places of desolation. We offer a goat because among the beasts, the goat is associated with this power of desolation and barrenness, which is the source of all bloodshed and wars.

It is not intended, G-d forbid, that the "scapegoat" be accepted as an *offering* from us to that angel. Rather, we are offering the scapegoat to the Satan because G-d commanded us to do so (i.e., and not because we chose on our own to serve the Satan in this manner). This can be compared to a person who prepared a large meal for a great officer. The officer asked the host to give a nice portion to one of his servants as well. The host is not offering a portion to the servant of his own initiative; he is simply honoring the officer's wish. It is the officer – the servant's master – who is actually offering the portion to his servant through the host, in order that his servant, too, should enjoy the meal and should speak well of the host. (Ramban, Vayikra 16:8)

The scapegoat, which is hurled to its death from atop a high cliff on Yom Kippur stands at the head of an esoteric and mysterious rite. According to the Ramban, we are in a sense "throwing a bone to the dog" to keep it from barking. Hashem ordered us to offer this goat to the prosecuting angel so that he should not speak up against the Jews on the Day of Judgment.

Such an explanation certainly leaves much to be explained. Is not the Satan one of Hashem's angels? Angels do not have free will, they must perform the will of Hashem. If Hashem does not want the Satan to prosecute, then he should not; if He does want him to, then he should – what does it accomplish to

offer it a goat? Besides, what does it help to keep the Satan quiet? Since Hashem still knows all the sins of which the Jews are guilty, why should he no longer take those sins into account when judging the people?

Undoubtedly, a fuller understanding of this enigmatic subject must be left to the realm of the Kabbalists. Let us try, however, to understand at least an inkling of this mystery, based on the less covert Midrashic and Talmudic sources.

Rashi tells us (Shmot 31:11) that it was on the tenth day of the month of Tishrei that Hashem forgave the Jewish people for the terrible sin of worshipping the Golden Calf. Hashem would have destroyed the entire nation, had not Moshe Rabbeinu interceded and begged for their forgiveness.

It took 120 days until Hashem forgave them completely. The date of their forgiveness was designated to be Yom Kippur, a Day of Atonement for all future generations.

As Rashi tells us, however (Shmot 32:34), Hashem told the nation that their sin was not entirely forgotten. True, they were not to be punished for it at the moment, but "every future punishment to come upon the Nation of Israel will include some measure of punishment for the Sin of the Golden Calf along with it." This may be understood in the following manner:

Had the Jews not sinned through the Golden Calf, neither they nor any of their descendants would ever have sinned. After receiving the Torah and perceiving Hashem's Presence more clearly than any prophet, they could not possibly have sinned. As the Gemara tells us (Avodah Zarah 5a), had the Jews not sinned with the Golden Calf, they would have lived forever. They would have been returned to a state in which there was no place for death or sin, just as the world was meant to be when Hashem created Adam. After the nation sinned, it became possible for them – and for us, their descendants – to stray from the path of Hashem and sin. For this reason, every misdeed since the time of the Sin of the Golden Calf contains an element of that early sin, since, in a sense, it is that sin which brought about all the later sins.

Rashi tells us that after Hashem forgave the people for their sin on the tenth day of the month of Tishrei, he designated that day to be a day of forgiveness for all of Israel throughout the generations (Rashi, Devarim 9:18). On that date each year, Hashem once again forgives the Sin of the Calf. By doing so, He automatically commits Himself to forgiving *all* the sins we have done. If no punishment is dealt which does not contain an element of punishment for that sin, then the inverse corollary is that if the Sin of the Calf is forgiven, there is no place for punishment for all other sins, which are simply offshoots of that original sin.

How does Hashem forgive the Sin of the Golden Calf on Yom Kippur each year? He does so through the sending of the goat to Azazel, as the verse says explicitly (Vayikra 16:22). How does that work?

The Ramban explains (Shmot 32:1) why Aharon chose to specifically make a Golden *Calf* when the people sought a replacement for Moshe (who they thought would never return from Mt. Sinai). Moshe Rabbeinu's assignment was to lead the Jews through the desert until they arrived at the land of Israel. His replacement would have to be able to complete this task. The form of an ox which appears on the left side of the Divine Chariot of Hashem (see Parasha Page for Bamidbar 5756) represents the powers with which Hashem administers destruction and desolation – the powers appropriate to the task of guiding a nation through the desolation of the Wilderness, the Ramban explains. The ox of the Chariot – and consequently the Golden Calf – thus represents the same concept that the goat represents among the animals of the wild: the forces of destruction and barrenness.

This may be the meaning of our "sending the scapegoat to the Satan." On Yom Kippur, Hashem commands us to do an act which, if not commanded by Him, would undoubtedly be a grave act of idol worship: making an offering to the force that Hashem uses to control barrenness and desolation. In this case, though, because Hashem did, in fact, command us to do so, we are simply performing His will, like the host who sends a portion to the servant in the Ramban's metaphor. By performing this commandment, we somewhat lessen the severity of the sin that involved a very similar act: the Sin of the Golden Calf. That sin involved offering sacrifices to the power which Hashem uses for controlling desolation, but *without* Hashem Himself telling us to do so. On Yom Kippur, Hashem is commanding us to perform exactly the same act, demonstrating that such an act can indeed be done to *serve* Hashem, under the proper circumstances.

(In the language of the Gemara, this is known as "Hutar Michlalo" – Yoma 81a etc. A prohibited act which is "Hutar Michlalo" is deemed less severe than one which is prohibited without exception. Another example found in the Gemara of such a concept is the fact that although a Kohen must perform the sacrificial service with his right hand, according to some authorities if he uses his left hand the service is still valid and need not be repeated. The reason for this is that Hashem did command that *one* particular service is to be done with the left hand. Because of this, any other service which is done with the left is acceptable, post facto – Menachot 6b.)

We can understand now what it means that the prosecuting angel is silenced on Yom Kippur through the rite of the scapegoat.

Certainly, it is our own sins which arouse prosecution Above. On Yom Kippur, however, the very act of sending the goat to the Satan “silences him,” i.e., it causes the severity of our sins to be diminished. This is what the Midrash means when it says that we are “quieting the prosecuting angel.” By performing this service, we are appealing to Hashem to grant us forgiveness for the Sin of the Golden Calf, which, after having been “reduced” in this manner, is fit to be forgiven. Once Hashem forgives us for the Sin of the Calf, there is no more need for punishment for the rest of our sins which, as we explained, are all offshoots of that early sin.

May Hashem help us to use all of our powers for serving Him wholeheartedly, and may He grant us insight into his timeless teachings.

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Derech Hashem Shiur

Rabbi Goldberger gives a Ramchal shiur on Derech Hashem for high school girls every Sunday night in the main shul from 6:45 until 7:30 pm.

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

Focus on Shabbos

Beshalach: The Proper Time to Light

It is customary in Jewish communities around the world to light Sabbath candles 18 minutes before sundown (except Jerusalem, where they are lit 40 minutes before). The Talmud (Shabbat 23b) records a dialogue between 5th century scholar Rabbi Yosef and his wife regarding the correct time to light.

NOT TOO EARLY, NOT TOO LATE

When Rabbi Yosef saw his wife lighting just before sundown, he gently rebuked her, explaining that the candles should be lit earlier, while it is still light outside. He compared the Sabbath lights to the pillar of fire that led the Israelites during their travels in the desert.

“The Torah states: ‘The pillar of cloud by day and the pillar of fire by night never left their place in front of the people’ (Ex. 13:22). This teaches that the cloud-pillar would complete the task of the fire-pillar, and vice-versa.”

In other words, the cloud-pillar would appear shortly before the start of day, while the fire-pillar would appear shortly before the

night. So too, we should light Sabbath candles before the start of night.

Upon hearing this, the rabbi’s wife wanted to light much earlier Friday afternoon. But an elderly scholar instructed her that one should light “not too early and not too late.”

This account requires clarification. What is the connection between pillars of fire and Sabbath candles? Why must one light not too early nor too late?

FIRE AND CLOUD

The pillars of fire and cloud provided a visual focus for the Israelites in their travels across the vast desert. Superficially, it would seem that the fire and the cloud pillars were completely disconnected, serving diametric functions. The fire gave light, while the cloud blocked the light and gave shade. In fact, they were related phenomena, both providing a continual point of reference for the people. As Rabbi Yosef taught, each one completed the work of the other. This complementary relationship expressed itself in the fact that, as the day waned, the fire-pillar already began to appear. And as the night neared its end, the cloud-pillar would become visible.

Similarly, Sabbath lights are a focal point of the inner peace, holiness, and enlightenment that flow from the sanctity of the Sabbath. Like the pillars of fire and cloud, here too we have two opposites – the Sabbath and the days of the week. And like the pillars, they too share an inner connection. The enlightenment of Shabbat should not be confined to 24 hours, but should benefit the entire week. By lighting the Sabbath candles while it is still weekday, we demonstrate that the Sabbath light casts its spiritual radiance over the other days of the week.

However, lighting too early is also inappropriate. The weekday has its own function and purpose. Without the six days of activity, the spiritual rest of the Sabbath would not be fully experienced. Just as a white piece of paper stands out more clearly when contrasted against a black background, so too the blessings of Shabbat are more vivid against the background of the six days of work.

EXILE AND REDEMPTION

The final redemption is described as a time that is “completely Shabbat.” Yet it too has its polar opposite – the period of exile. Each is required in its own time. Were the redemption to come before its time, we would be unprepared for it, and blinded by its brilliant light. As Rabbi Yosef taught, the light needs to be lit at the proper time. Not too early, not too late.

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Rabbi Chanan Morrison, of Mitzpeh Yericho, runs <http://ravkookTorah.org>, a website dedicated to presenting the Torah commentary of Rabbi Avraham Yitzchak HaCohen Kook, first Chief Rabbi of Eretz Yisrael, to the English-speaking community. He is also the author of *Gold from the Land of Israel* (Urim Publications, 2006 <http://ravkooktorah.org/book-gold.htm>).

Coming Up

- **April 25:** The Melody and the Meaning with Nossi Gross. 8:30-9:45 pm
- **May 1:** Camp Shabbos
- **May 1:** Lag B’Omer bonfire
- **May 8:** Rabbi Goldberger will be giving a drasha on Yerushalayim, Irh HaKodesh. Elie Wiesel recently took out a full page ad in several newspapers to express the meaning of Yerushalayim and its centrality to the Jewish people. Rabbi Goldberger will be commenting on and quoting from this beautiful essay as well.
- **May 8:** Shalosh Seudos sponsored by Emunah Friedman in honor of the yahrzeit of her sister.
- **May 15:** Camp Shabbos
- **May 29:** Camp Shabbos
- **May 29:** Shalosh Seudos sponsored by Elie Weiner and his new kallah on the occasion of their marriage.

Calendar

- **April 25:** Rally at the Israeli Consulate in New York at 1 pm to protest the Obama administration policies towards Israel. Round-trip bus transportation to NY on either Megabus or Bolt – \$19 each way.
- **April 25:** Yaakov and Ester Gur, and Hella Reitman invite the entire kehilla to come to the Vort for Ron Reitman and Laurie Adelman. May they be zoche to build a bayis ne’eman b’Yisroel! Gur home, 6110 Benhurst Road. Open house from 2 to 5 pm.
- **April 25:** Women’s Gathering for Chodesh Iyar – Moving Up the Ladder Together. Learn tichel tying with Rivka Malka Perlman. Growth through Sefira Workshop concluding with an uplifting Kumsitz. 7:30 pm at the home of Chana Basya Rauch, 6117 Benhurst. \$8.
- **May 1:** Music and the Message of Brotherhood. A first-ever “achdus” event to benefit JobKatif. Musicians and community Rabbis in an evening of song and story-telling, directed by “Diaspora’s” Avraham Rosenblum. Shomrei Emunah, 9:45 pm. Adults – \$18, Children – \$10. All proceeds matched by Israeli Government. Sponsorships available. For info contact jobkatifconcert@gmail.com or call 410-358-0671, option 2.
- **May 2:** National Play Your Ukulele Day.
- **May 9:** N’shei Agudath Israel and Sinai Hospital present the Annual Women’s Health Symposium, “The Healthy Body Initiative,” Sinai Hosp. Zamoiski Aud. \$18 before May 1. Contact Miriam Sperling 410-578-8889 mrisper@aol.com. 9 am-2:30 pm.
- **May 10:** Workshop based on the famous book “How To Talk So Kids Will Listen and Listen So Kids Will Talk,” a 6-week series starting Monday, May 10 at 8 pm at the Weingot home, 6205 Pearce Ave. For additional details call Sara at 410-585-0341.

Refuah Shalaimah to

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

Tiferes Yisroel

The shul where everyone counts.

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. Julian Rosenstock a”h, 10 Iyar, grandfather of Louis Rosenstock

Sylvia Bartz a”h, 10 Iyar, grandmother of Louis Rosenstock

Bernice Steele, Baila Leba bas Fayga Rochel a”h, 13 Iyar, mother of Levi Yitzchak Steele

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 a”h
Isadore Wise, Avraham Binyamin a”h, 16 Iyar, father of Shoshana Aaronson

Tur Bais Yoseph

Rabbi Goldberger gives a Tur Bais Yoseph class on Monday through Thursday nights, right after Mincha/Maariv. The subject is Hilchos Sefiras HaOmer.

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.



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. פרק ה', Rashi, selected Tosfos and Maharsha following Shacharis.
- 10-10:45 am: **Tehillim** gathering for cholim for women (Ezras Nashim).
- 6:45-7:30 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.

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.
- One hour before Mincha. Rabbi Goldberger. **Hilchos Shabbos.** For men, women and teens. Will resume in a few more weeks when the time for Mincha/Maariv is a little later in the day.

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 Sefiras HaOmer.** 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. **Nezikin.**
- One hour before Mincha: **Nesivos Shalom,**

topics on Shabbos from Chelek Bais. Rabbi Goldberger.

OFFICERS

- **President** Lenny Ross 410-358-1687 len@tiferesyisroel.org
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CONTACT INFORMATION

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- **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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- **Yahrzeit Plaques** Nisan Blaxberg 410-358-3943
- **Yahrzeit Records** Alisa Mandel 410-963-2977 apmandel@yahoo.com
- **Yomim Nora'im Seating** Ari Blum 410-358-5478
- **Shul Business** admin@tiferesyisroel.org

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

Good Shabbos!

