

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

בס"ד



Pushka total: \$3,871.34 (see p. 3)

3 Iyar 5777/April 29, 2017

5746-5777

Celebrating our 31st year

1986-2017

**DAVENING SCHEDULE**

<b>Friday</b>	
Candle Lighting:	6:32-7:39 pm
Mincha/Maariv:	7:00 pm
<b>Shabbos Day</b>	
Shacharis:	8:30 am
Mincha:	6:50 pm
Maariv:	8:50 pm
Shabbos is over after:	9:10 pm
<b>Sunday</b>	
Shacharis:	8:00 am
Mincha/Maariv:	7:45 pm
<b>Monday- Friday</b>	
Shacharis:	6:30 am
Mincha/Maariv:	7:45 pm
<b>Next Shabbos- Acharei Mos/Kedoshim</b>	
Candle Lighting:	6:36-7:46 pm
Friday Mincha:	7:00 pm

week, 8:30 am on Shabbos, and 8:00 am on Sundays. Mincha/Maariv begins 10 minutes before shkia; please check the seasonal davening schedule or the Lev Echad for exact times. Extra credit if you are one of the first ten in shul to daven.

**Rabbi's Shabbos Shiur**

Dear Kehilla HaKedosha,  
With the help of Hashem, this Shabbos afternoon we will begin learning the Rambam's Hilchos De'os. Photocopies will be available and all men and women are invited to attend.

Excerpt from the Rambam:  
"There are many attitudes (middos) which all people possess, each one different from the other, some extremely so. One person is constantly angry, and another is settled and doesn't get angry... One person is arrogant, and another is extremely humble. One person is filled with desires and his/her desires are never fulfilled, and another is pure hearted and doesn't desire even things that are necessary. One person torments himself and won't even spend a nickel on themselves, and another spends all their money..."

Such is the nature of a human being. Sefiras HaOmer is the time for *tikkun ha'middos*, a special time to reflect on change and growth as we prepare for Matan Torah. Please join us so we can learn the Rambam together, and involve ourselves in the sanctified experience of *tikun ha'middos*.

The shiur will be weekly, one hour before Mincha; this week we will start at 5:50 pm, b'ezras Hashem.

Bivracha v'chavod,  
*Rabbi Menachem Goldberger*

**Thank You**

Thank you to the following sponsors for this week's Shalosh Seudos/Sheva Brachos for Matan and Atara Alper:

- Rabbi and Rebbetzin Goldberger
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- Avi and Susan Sonenthal
- Jay and Devorah Taffel
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- Shalomis Weinreb

**This Shabbos**

- Boys' Beis Medrash upstairs after krias haTorah.
- 5:50 pm: Rabbi's Shabbos shiur
- Shalosh Seudos/Sheva Brachos for Atara Pear and Matan Alper following Mincha.

**Women's Tehillim Group**

The Women's Tehillim Group will resume this Sunday, and continue to meet every Sunday at 10 am in the Nancy Taffel Annex. All women are invited to attend.

**Want to Be a "Minyanaire"?!**

Want to impress your Creator? Looking for a way to increase your "spiritual equity"? Come join the TY minyan. **Now that we are back to our regular Mincha/Maariv davening schedule**, we are looking for a few (10+) good men ages 13-120 to join our daily minyan. Shacharis is at 6:30 am during the

**More Sheva Brachos Coming Up!**

Please join us for Shalosh Seudos/Sheva Brachos for our two soon-to-be newly married couples. To help sponsor, please go to the Upcoming Events page of the shul website.

- Eliahu Beleck and Aviva Zapinsky -- June 17
- Yehuda Tenenbaum and Naema Fishkind -- June 24

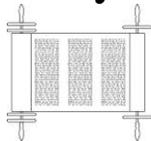
**Mazel Tov to**

- Dov and Karen Pear on the marriage of their daughter, Atara, to Matan Alper. May they be zoche to build a bayis ne'eman b'Yisroel.
- Rabbi Yaakov and Shifra Novograd on the birth of a granddaughter, Chana Leah. Mazel tov to the proud parents, Chaim Yoel and Aliza Zabare, in Eretz Yisroel. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.

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

Rabbi and Rebbetzin Goldberger in memory of Mrs. Sophie Schatzman, Shifra bas Yoseph Ber, a"h, grandmother of Rebbetzin Bracha.

## The Weekly Parsha



### Parshas Tazria/Metzora

By Rabbi Ozer Alport

“...he is to call out ‘Contaminated, contaminated’” (13:45)

The Torah commands a *metzora* to dwell outside of the Jewish camp and to announce his impure status to others by calling out, “*Tamei, tamei!*” The Gemora in Moed Katan (5a) explains that this is done for two reasons. When the *metzora* informs other people about his condition, they will pray that he should be healed quickly. Additionally, their awareness of his impure status will help them to avoid becoming defiled through contact with him. In addition to the two rationales given by Chazal, Rav Zalman Sorotzkin suggests that this requirement also serves as an essential component of the *metzora*’s process of repentance and atonement for his sins.

The Gemora (Arachin 16a) teaches that one of the primary causes of *tzara’as* is speaking negatively about others. In other words, before this individual was stricken with *tzara’as*, whenever he would see another person approaching him, he would begin to discuss forbidden topics with him. Therefore, as part of his process of repentance, the Torah requires him to begin his conversation with every passerby with topics that are considered mitzvos, such as warning them to avoid his impurity and requesting them to pray on his behalf. This reveals that he accepts that his condition comes from Hashem and is not arbitrary and coincidental, and it can only be cured through heartfelt prayer and soul-searching.

Rav Sorotzkin recounts that he heard from Rav Chaim Ozer Grodzenski that the Chofetz Chaim had a unique system to ensure that he would not be exposed to hearing forbidden *lashon hara*. Whenever somebody would approach him, he would immediately begin to discuss words of Torah and mussar with the individual until it was time for the conversation to end, and by actively filling the available time with the mitzvah of Torah study, a convenient side benefit was that there was no possibility of inappropriate gossip being shared.

Not surprisingly, it is reported that somebody staying at an inn in Europe was told that the illustrious Chofetz Chaim and Gerrer Rebbe were both passing through the inn. Excited to meet them and receive their blessings, the man perused the dining room

until he saw a table with two elderly Rabbonim. Unsure about which was the Chofetz Chaim and which was the Gerrer Rebbe, the man observed the two Rabbonim for a few minutes and noticed that one of them was dominating the conversation and doing almost all of the talking.

Knowing that the Chofetz Chaim was renowned for his concern about every word that came out of his mouth, he assumed that the Rav who was listening quietly must be the Chofetz Chaim and approached the table to greet him. To his surprise, the Rav replied that he was speaking to the wrong person, as the Chofetz Chaim was seated across the table. The embarrassed man explained that he was sure that the Rav doing most of the talking couldn’t possibly be the Chofetz Chaim. The Chofetz Chaim responded that people mistakenly assume that the only way to avoid sinning in the area of forbidden speech is to refrain from talking altogether. The reality is, though, anyone who is fluent in the pertinent laws will know what he is permitted to say, and will have no problem finding permissible subjects to discuss.

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## Hidden Treasures

With the exception of a Jewish leap year, Tazria and Metzora are always read as a double parsha, as they each contain the complicated, somewhat cryptic, laws of *tzara’as*. Although it is commonly referred to as “leprosy,” it is clear that *tzara’as* is not a form of Hansen’s disease; rather, it is a physical symptom of a spiritual defect. This is why the Torah instructs one stricken with *tzara’as* to consult a *kohen* rather than a doctor, as his malady is purely spiritual in nature and can only be “treated” by ritual purification. In fact, according to the Ramban and the Ramchal, every physical malady is really a manifestation of a spiritual flaw or defect. Only a *kohen*, the agent of Hashem, is truly qualified to cure someone of any illness, especially *tzara’as*, which is exclusively a spiritual matter.

There are three forms of *tzara’as* outlined in these chapters of the Torah; one that appears on the skin, on a person’s garment, and on the walls of a house. Ner Uziel writes: “These are the primary points of interface between man and his environment; each is a contact point between the inner and the outer. The body’s initial contact with the environment is through the skin. More externally, the garments that cover the skin connect the body with the outside environment. And yet more externally, when a person is in his house, its walls are the connection to the outer world.”

In order for one to appreciate the true nature of *tzara’as*, one must first have a true understanding that *tzara’as* is a direct result of Hashem’s involvement in our lives through His *Hashgachah Pratis*, commonly known as Divine Providence. Rav Shlomo Wolbe writes: “Unfortunately, *Hashgachah Pratis* is an abstract concept for many of us; we acknowledge it in our minds, but it rarely makes it into our hearts. When the *Bnei Yisroel* entered the land of Canaan, they were on a very high *madreiga*, and when an individual would commit an *aveira* while in this elevated spiritual state, Hashem would cause *tzara’as* to appear on the sinner’s body, clothing or house to indicate that He had distanced Himself from the offender as a result of the transgression.” Upon entering the land, the *Bnei Yisroel* lived with an incredible level of *Hashgacha Pratis*, and a person who spoke *lashon hara* would immediately be punished with *tzara’as* (as we see in the case of Miriam at the end of Parshas Beha’aloscha). Understanding the significance of Divine Providence and appreciating the fact that Hashem is always intervening in our lives is a very powerful concept. The Ramchal writes: “The human race is different from all other species since it was given free will and the ability to involve itself with both perfection and deficiency. Therefore, man must oversee and scrutinize every detail of his activities, and bring about things that are the result of his ways and the fruit of his deeds. Each one of a person’s deeds, as well as their results, are scrutinized, and Divine Providence is then extended to him in the particular manner that suits their consequences, and [the individual is judged] *middah keneged middah*, measure for measure” (Derech Hashem 2:1:3). The Ramchal goes on to teach that everything Hashem does is for our best; even our suffering is a kindness- a *kapara* for our transgressions- and should be recognized as being for our ultimate benefit. This is exactly what *tzara’as* was all about. Hashem brought *tzara’as* to an individual so that he would examine his deeds and do *teshuvah*; the *kohen* served as a guide to help the sinner atone for his transgressions and return to a state of spiritual purity.

I believe the form of *tzara’as* that best exemplifies this concept was the type that appeared on one’s house. “When you arrive in the land of Canaan...I will place a *tzara’as* affliction upon a house” (Vayikra 14:34). On this pasuk Rashi writes: “This is a good tiding to them that afflictions are to come upon them, because the Amorites hid treasures of gold in the walls of their houses all forty years that Israel was in the desert, and as a result of the affliction, he breaks down the house and finds them” (Vayikra Rabbah 17:6). Ner Uziel points out that although Rashi’s explanation did, in fact, lead to the occupant finding a hidden treasure, which was to his benefit, it seems inconsistent with the Sages, who teach

that *tzara'as* on the walls of the house was a punishment for miserliness. He writes: "These laws of *tzara'as* form the Torah's most detailed example of the manner in which G-d punishes the Jewish people. As such, they say much about His system of punishment. People tend to look upon punishment as a form of retribution and revenge, but the Torah considers punishment as a means of achieving *tikun*, rectification of a flaw, and a form of education, a lesson to others. In this sense, punishment is really a kindness to the one who receives it, for it is a means of spiritual cleansing." Rav Moshe Feinstein also notes the discrepancy and adds, "The solution must be that if the owner of the house was completely guiltless [of being miserly], he would find that same treasure in a painless way. Since Hashem made him find it only through loss and pain, by forcing him to demolish his house, it is apparent that, although he deserves to find that treasure, he undoubtedly has committed some error which caused him to be liable for punishment. He must learn his error, correct his ways, and take to heart the manner in which the treasure was given to him."

What we refer to as *tzara'as* today is our everyday stress, illness, and hardship, and in a sense, it is Hashem's way of sending us the same message as in the times of Yehoshua. Rava states: "If a person sees that afflictions are befalling him, he should investigate his deeds" (Berachos 5a). Rambam brings down a similar concept in *Hilchos Teshuvah*, reaffirming the Ramchal's idea that all of man's physical sufferings have their roots in his spiritual defects; Hashem, in His loving-kindness, gives us a "sign" through them to mend our ways and do *teshuvah*. May we all be zoche to recognize and appreciate Hashem's

*Hashgachah Pratis*, and find the hidden treasures inside ourselves. A gutten Shabbos.

-Lev Avraham Rosenstock

### Yizkor Donations

- Rabbi and Rebbetzin Goldberger
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- Leonard and Glenna Ross
- Jerry and Elka Rottman
- Andrew and Adriana Steinberg
- Jay and Devorah Taffel
- Elie and Esther Sara Weiner

### Community

- **New4You** Women's Clothing Store/Gemach is back! Small, medium and large clothing and accessories. Thursday nights from 8:30 to 10pm; Sunday mornings from 11:30 am to 1 pm. Located at 3803 Menlo Drive (right side door). Cost \$1 per garment/accessory - please call or text Tehila at 443-900-8678 before coming to the gemach.
- **April 29:** Internationally acclaimed speaker Mrs. Chaya Newman will be giving a shiur and program this Shabbos at the Storch home, 3209 Fallstaff Road, rear building. The program for women, "Emunah and Bitachon," will be at 4:00 pm; "Unleashing the Power of Amen, Brachos and Snacks" at 5:30 pm for girls ages 10 to 15.
- **April 30:** The 45th Annual M. Leo Storch Memorial Lecture featuring Rabbi Bentzion Shafier from The Shmuz, "Aspiring for

Greatness; Planning with Purpose" at Bais Yaakov High School, 6300 Smith Ave. Mincha at 7:15; weekly M. Leo Storch Memorial Lecture by Rabbi Heinemann at 7:30; Rabbi Shafier at 8:15.

- **May 1:** WIT welcomes Rebbetzin Tziporah Heller at 8:00 pm for a lecture entitled, "Counting: A Form of Endearment" at Bnai Jacob Shaarei Zion, 6600 Park Heights Ave. No Charge for WIT Members; \$10 for non-members. For more information, please contact WIT at witbaltimore@verizon.net or 410-358-2545.
- **May 2:** Join Ohr Chadash Academy for this year's annual Yom Ha'azmaut Community Celebration at 5:30 pm at Shomrei Emunah. Dairy dinner will be available for purchase. To sponsor or for more info, please contact ocapta@ohrchadashbaltimore.org.
- **May 15:** Eat at your favorite kosher restaurant to participate in this year's America Eats for Israel program, where kosher restaurants across America have volunteered to donate 10% of one day's proceeds to American Friends of Meir Panim, supporting programs that provide food and social services to the impoverished of Israel. AE4I is coordinated by student volunteers at Beth Tfiloh Dahan Community School, Ner Tamid, NCSY and Ohr Chadash. For more information, please go to <http://americaeatsforisrael.com>.

### Chesed Opportunities

- Become a Big Brother or Big Sister, and recognize the power you have to change the life of a child or teen. The time commitment is limited, but the rewards are immeasurable. For more information, please contact Bracha Goetz at Jewish Community Services at [bgoetz@jcsbaltimore.org](mailto:bgoetz@jcsbaltimore.org) or 410-843-7453.

### Coming Up

- **May 6:** Bar Mitzvah for Gabriel Raun. Kiddush following davening sponsored by his parents, Talia and Jonathan Raun.
- **June 3:** Aufruf and kiddush for Eliahu Beleck sponsored by his parents, Karen Beleck and Mordechai Beleck.
- **June 17:** Aufruf and kiddush for Yehuda Tenenbaum sponsored by his parents, Morty and Beth Tenenbaum.
- **June 17:** Shalosh Seudos/Sheva Brachos for Eliahu Beleck and Aviva Zapinsky.
- **June 24:** Shalosh Seudos/Sheva Brachos for Yehuda Tenenbaum and Naema Fishkind

### Refuah Shalaimah to

- Raizy Cohen, Raiselle bas Sarah
- Risha Saperstein, Risha Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah
- Emunah Friedman, Emunah L'Or bas Nachas

### PUSHKA CAMPAIGN

Sign up by emailing [shlomhuva@aol.com](mailto:shlomhuva@aol.com). The pushka challenge is to put whatever amount of money one is able into a pushka every day or as often as possible. The recommended amount is only 36 cents a day.

When your pushka is full, please empty it into a ziplock bag marked with your name, and drop it into our locked mailbox at 3310 W. Strathmore Avenue. If it is difficult for you to drop it off, please contact Shlomo and Ahuva Goldberger at 410-358-4456 to arrange a pickup

**Latest contributors:**  
Shul Pushka

**Running total: \$3,871.34**

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## 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 Avraham, Yitzchak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

Edward Jeffrey Morganstein, Yidel ben Shlomo Tzvi a"h, 3 Iyar, brother of Barbara Landsman

Jacques Genah, Yaakov ben Reb Michael a"h, 4 Iyar, father of Sylvie Grossman a"h

Lucy Yosafat Cohen Skurrow a"h, 5 Iyar, aunt of Karen Beleck

Laurence Mark Adler, Mayer ben Leib a"h, 6 Iyar, father of Aharon Adler

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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



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

**Fragrances.** In consideration of our members and guests who are allergic to fragrances, or who are sensitive enough that they are unable to daven, we ask that you wear your fragrances and hairspray as lightly as possible so that other people are not aware of it.



**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, David Sawilowsky at 804-350-2117, or Marthe Vidaver at Joblink at marthe@joblink employment.com. or 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.

To purchase mitzvah cards please contact Glenna Ross at mitzvahcards@tiferesyisroel.org.



**Ride G'mach.** Call the Ride G'mach at 410-358-RIDE (7433). We need ride offers when anyone drives interstate, any direction. Not door-to-door, just city-to-city. Often, Chesed of Boro Park calls, needing a ride to/from New York for people with medical appointments in Baltimore hospitals.



**Shul Rentals.** To reserve the use of the shul's simcha hall or Nancy Taffel Annex, please contact Eileen Rosenbaum at 410-764-8443 or facilityrental@tiferesyisroel.org. There is no fee to reserve the date. For availability, go to

[www.tiferesyisroel.org](http://www.tiferesyisroel.org), and click on the "Calendar" button on the left. This online calendar is kept up-to-date continuously.



**Sponsorships.** To arrange your sponsorship, email [levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org). Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215.

To sponsor Shemen Lamaor for a month or the Lev Echad or Camp Shabbos for a week, the donation is \$36. To sponsor Father/Son Learning for a week, the donation is \$90. Half-sponsorships are also available for \$45.

For the following, please contact Nisan Blaxberg at 443-527-1726 or seforim@tiferesyisroel.org.

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.



**Tehillim G'mach.** The Sefer Tehillim can be said for an emergency situation R"L. Please call Leah 410-764-6252 or Judy 443-660-7650

## TY SHIURIM SCHEDULE

(Unless otherwise noted, all shiurim are for MEN.)

### Sunday:

9:10-9:55 am: Men's Gemara Taanis shiur given by Rabbi Goldberger following Shacharis.

10:00-10:45 am: Women's Tehillim gathering for cholim (Nancy Taffel Annex).

8:00-9:00 pm: Women's shiur in Sefer Mishlei with mefarshim with Rabbi Goldberger in the Nancy Taffel Annex on hiatus until after Pesach.

### Monday:

7:00-8:00 pm: The Rambam's Mishneh Torah, Hilchos Shabbos given by Jay Taffel. Upstairs Beis Midrash, followed by Maariv.

### Tuesday:

8:15 pm: Rabbi Goldberger's shiur in Midrash Rabbah on Parshas HaShavua, following Maariv.

### Wednesday:

7:00-8:00 pm: Shulchan Orech- Hilchos Taaruvos, given by Jay Taffel. Upstairs Beis Midrash, followed by Maariv.

### Daily (Monday-Friday):

Every morning before Shacharis - a chabura for strengthening Hebrew reading with Nesivos Shalom. Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger. With fresh hot coffee!

Sunday through Thursday after Maariv for 15 minutes - Dvar Halacha with Rabbi Goldberger and Rabbi Yehuda Leib Goldberger

### Shabbos:

After davening Friday night: Sidduro Shel Shabbos, with Nossi Gross

Boy's Beis Medrash learning after krias haTorah, upstairs Beis Medrash with Itchy Weingot

After Mussaf on Shabbos morning: Sidduro Shel Shabbos, with Nossi Gross

## OFFICERS

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Lev Echad Deadline:  
Wednesday, noon  
[levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org)

*Good Shabbos!*



**Rabbi Goldberger's Shul  
Congregation Tiferes Yisroel  
(the shul where everyone counts)**

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