

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$2,447.98 (see p. 3)

22 Iyar 5780/May 16, 2020

5746-5780

Celebrating our 34th year

1986-2020

DAVENING SCHEDULE

*Due to the continued community-wide social distancing policy, there is a temporary closure of all shuls in the community. As for davening and shiurim, they will be held virtually via Zoom until further notice.

Davening Schedule and Zmanim for Shabbos

Friday-
ZOOM Shabbos Ruach/Mincha: 7:00 pm
Plag HaMincha: 7:41 pm
Candle Lighting: 7:41-7:56 pm

Shabbos
Sof Zman Krias Shema: 9:27 am
Sof Zman Tefillah: 10:39 am
Sunset: 8:15 pm
Shabbos is over after: 9:27 pm

Sunday
ZOOM Shacharis: 8:00 am
ZOOM Mincha/Maariv: 8:05 pm

Monday-Friday
ZOOM Shacharis: 7:00 am
ZOOM Mincha/Maariv: 8:05 pm

***Remember to count Sefirah!**

Next Shabbos – Bamidbar/Mevorchim Sivan

This Shabbos

All Shabbos davening is at home. Remember, you can say everything except: Kaddish. Barchu. Repetition of Shemoneh Esrei and Kedusha. Krias HaTorah. On Friday night you can say “Va’Yechulu” after Shemoneh Esrei even if you are by yourself. Do not say the bracha Magen Avos which follows all the way through “Baruch Ata Hashem, Mekadesh HaShabbos.” The rabbi suggests you read Behar and Bechukosai, along with the Haftarah (for Bechukosai), from

the Chumash. No brachos should be made on the Torah or the Haftarah. **Bivracha v’shalom and wishing everyone good health, b’ezras Hashem.**

-Rabbi Menachem Goldberger

Zoom Shiurim

Join us for ZOOM shiurim with Rabbi Goldberger on your PC, tablet, or smartphone by clicking onto the link in the shul email: <https://zoom.us/j/6902386529>. All ZOOM minyanim and meetings ID: 690 238 6529. If you prefer to join us by telephone, you can call in at 929-436-2866; meeting ID: 690 238 6529.

- **Gemara Sukkah: Sunday** morning after Shacharis around **9 am**.
- **Women’s Pirkei Avos: Sunday** from **8:40 to 9:20 pm**.
- **Rambam: Monday** night after Maariv around **8:40 pm**.
- **Chassidus and Chassidic Stories: Tuesday** after Maariv around **8:40 pm**.
- **Dvar Torah on the parsha: Thursday** around **8:40 pm** for men and women.

Women’s Tehillim and Shiur

Come and join Rebbetzin Bracha on Sunday at 10:15 am to recite the entire sefer Tehillim in the merit of our cholim. Then join Rebbetzin Bracha for her class in Tehillim from 11:00 to 11:30 am. If you have a name to add to the cholim list, please send a message to Shulamis Heldoorn at tehillim@tiferesyisroel.org.

Yizkor Donations

- Chavah’s Watercolors

Rock the Vote

Ballots for the 2020 Primary Election will be arriving in the mail soon. If you are registered to vote, ballots will automatically be sent to your address. Please make sure to fill

out the ballot with a black pen, **SIGN IT**, and send it back in the provided envelope. For more voting info, please go to VoteInBaltimore.com. One ballot per envelope; do not combine family members’ ballots into one envelope.

Yahrzeit Donations

- Rabbi and Rebbetzin Goldberger

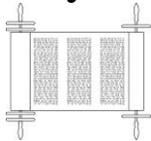
From the Rabbi

Dear Kehilla HaKkedosha,
I hope everyone is well. The rebbetzin and I miss you a lot. Nice to see so many of you on ZOOM over the weeks. **I want to thank everyone for a beautiful Lag BaOmer ZOOM event.** Special thanks to Rabbi Yehuda Leib Goldberger for his beautiful dvar torah and singing while young Avrumy was playing the keyboard. Special thanks to Nossi Gross, Yaakov Goldberger, Avi Pear, and Yehuda Tenenbaum for their beautiful instrumental music and singing throughout the night.

Since the mayor of Baltimore counteracted the Governor’s loosening of restrictions and our shul is in Baltimore City, our situation is status quo. We will continue to daven and have shiurim and events on Zoom until such time as we can work toward reopening. When the mayor opens the City up a little, as the governor did for the state, we can slowly work toward reopening. We will not reopen right away. We will wait and see how the loosening of restrictions goes, and if things are getting better, we will **gradually, safely, and systematically** work toward reopening. It will require a very **safe, organized, shalomdik, and responsible effort** on our part when that time comes. Our shul board is working on looking in that direction for when that time comes.

-Rabbi Menachem Goldberger

This week’s Lev Echad is sponsored by:

Weekly Parsha**Parshas Behar/Bechukosai**

By Rabbi A. Leib Scheinbaum

“When you will come into the land that I give you, the land shall observe a Shabbos rest for Hashem” (25:2)

Interestingly, we find that selling property to a gentile circumvents certain prohibitions. This seems to be the accepted halachic convention concerning chametz, unleavened products, prior to Pesach. While this process works for chametz, many poskim frown upon using this convention when selling a parcel of land to a gentile. Why? Does this reflect a double-standard? Explains Horav Binyamin Mendelsohn, zl, the esteemed Rav of Moshav Kommemiyut, the Torah’s goal is for the Jew to observe Shemittah. By selling the land, he is not fulfilling the intent of the Torah’s will.

Concerning chametz, the Torah’s will is that a Jew not transgress the prohibition of *Lo yereai v’lo yimatzei*, “Your chametz shall not be seen, nor shall it be found in your possession.” Therefore, in order to fulfill the Torah’s dictate, Chazal presented a way to remove the chametz from a Jew’s possession by selling it to a gentile.

In contrast, the Torah wants the land to lie fallow, dormant; it should rest the entire year. Therefore, in order to avoid complying with the Torah’s desire, we have come up with a device for removing the Jewish ownership from the land. The land, however, is still not resting. The Torah’s will has not been fulfilled.

“For you are sojourners and residents with Me” (25:23)

We should never forget our position on this world. We are travelers passing by with a focus on reaching a more lofty and meaningful destination. This is what Chazal teach us in Pirkei Avos 4:16, “This world is like a lobby before the World to Come; prepare yourself in the lobby so that you may enter the banquet hall.” This statement implies that during his stay in This World, the individual is like a traveler, passing through a strange land. Therefore, one should be sure to focus his attention on his goals and objectives for the future. He should make his Torah study fixed and regular, while his mundane pursuits should be of a transient, provisional nature. The Maggid, zl, m’Dubno explains that this is the message of the pasuk. A ger is a sojourner, while a toshav is a resident. These two meanings contrast with one another.

Therefore, Hashem tells us that if we view our position in this world as that of a sojourner, then Hashem will be to us as a toshav, resident. In order to develop a permanent relation with Torah and mitzvos, one must view his presence on this world as nothing more than a sojourn.

The Chafetz Chaim, zl, offers the following analogy to bring the idea into greater perspective. One does not build a house by himself. He lacks the skill necessary to bring this project to fruition. He hires an architect who will draw a blueprint, followed by a builder, who does the final construction. Obviously, the dimensions allotted for the various rooms and entranceways are designed to coincide with the available space and function of the room.

There was once a wealthy man who commissioned an architect to prepare the blueprint for a magnificent home. He instructed the architect to lay out the home for him in such a manner that the entryway would be large and roomy and to do likewise for the dining area. This was all fine and well until the architect saw the size of the lot. It was not nearly as large an area as the owner had indicated. There was no way that both the entryway and dining area could be as large as he wanted. Something would have to be compromised. He presented the problem to the owner, explaining, “While the final decision is yours, I suggest that you change your dimensions for the entryway, so that the dining area can be a nice size. This is what most people do. The entryway is only of secondary significance to the dining area. If you do otherwise, you will be the joke of the community.”

The *nimshal* is unambiguous. During our stay on This World, we occupy ourselves with building our great dining hall in *Olam Habah*. Some of us, however, are more concerned with the entryway, i.e., This World, thereby neglecting to build a sizable dining hall. We act like that foolish man who wanted to build a large vestibule at the expense of his dining room.

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Walk the Walk

Parshas Bechukosai begins with the pasuk, “If (אם) you will *walk* in My statutes and observe My commandments and perform them....” (Vayikra 26:3). The Nesivos Shalom notes that the word אם can also be rendered as “when,” so the pasuk reads “*When* you will walk in My statutes...” He explains that when Hashem created the world, He wove the mitzvos into the fabric of Creation, suggesting

that the Torah is a system of cause and effect rather than a system of reward and punishment. “When you will walk in My statutes...” is the cause, and the effect [of doing the mitzvos] is “...then I [Hashem] will provide your rains in their time...” (ibid. 26:4). By rendering the word אם as “if,” the Torah implies that the *Tochachah* which follows is indeed a warning against the punishments that will incur for a lack in Torah observance. However, if אם means “when,” then the harsh words of the *Tochachah* are merely describing the natural consequence, the “effect” of transgressing the Torah. Rashi writes: “One might be able to think that this refers to fulfillment of the commandments. When it says, ‘and observe My commandments and perform them,’ see that fulfillment of the commandments has been stated. What, then, do I maintain is meant by ‘if you will *walk* in My statutes’? That you should be laboring in the Torah.” Toras Kohanim states that the use of the verb תלכו, “you will walk,” alludes to the process of Torah study, in which one regularly progresses to increasingly more sophisticated levels of understanding; “walking” can be a laborious activity, thus, “you should be laboring in Torah” (Gur Aryeh).

Rav Shlomo Wolbe writes: “The study of Torah is unique in that it is always possible to delve deeper and deeper into the Torah’s wisdom. The more one toils over a *maamar Chazal*, the more insightful it becomes. As a person grows older, the very same statement that he might have already studied in his youth can take on a whole new meaning. As he continues to age and become wiser, he will be amazed when he once again studies the same passage and perceives newfound profundity within the Torah’s timeless words. It is for this reason that Hashem termed the toil of Torah ‘walking.’ A person can constantly stride deeper and deeper into the Torah, all the while gaining greater perception of its infinite wisdom.”

Toiling in Torah is a common precept for those who engage in its study; one should not learn Torah for intellectual prowess, but rather to gain the wisdom he needs to live a Torah life. Whether you are the seventh-generation son of a rabbinic dynasty or a forty-year old baal-teshuvah, Torah can only be acquired through one’s own toil and effort. Rabbi Yose says: “...apply yourself to the study of Torah, for it is not yours by inheritance” (Avos 2:17). Rav remarks on this Mishnah, “One must not delude himself into thinking that by virtue of the fact that his father and forefathers were scholars, he too will become a scholar, even without sweat and toil. Success at Torah study is achieved only through the investment of personal effort. Unlike a monetary inheritance, which is acquired effortlessly, Torah knowledge can be achieved only by those who actively seek it.” Meiri adds, “One may be

blessed with a towering intellect, yet without toil, he will not succeed in his Torah study.” The Sfas Emes explains that preparation for Torah study means that one must be ready to submit to the Torah’s way of thinking even if he understands things differently. He should seek only G-d’s will in Torah, not the validation of his own preconceived notions. Only thus will Torah leave its mark on him (Artscroll Pirkei Avos Treasury).

Torah study is also unique in that one is rewarded in accordance with his efforts rather than his results. R’ Tarfon was accustomed to say: “You are not required to complete the task, yet you are not free to withdraw from it. If you have studied much Torah, they give you great reward...” (Avos 2:21). It is not knowledge for which one is rewarded, rather it is the effort exerted in its pursuit that elicits G-d’s magnanimity. Unlike other tasks, where incomplete work is worthless, spiritual challenges which are even partially met are deserving of reward (HaChassid Yaavetz). Machzor Vitry adds, “Man is commanded to serve his Master constantly and totally. Yet, while the servant of an earthly lord can expect no special reward for greater service, man will indeed receive reward that is commensurate with the level of his Divine service.”

Learning Torah is a lifetime endeavor, and as R’ Tarfon points out, although we are not required to complete the task, we should never stop laboring in our studies. I had a rebbe who once told me that [regarding Torah study] a person should never feel that they have more answers than questions, for every answer should raise more questions. When it comes to gaining new and elaborate insights into the Torah, the possibilities are endless. Rav Wolbe concludes: “If a person constantly ‘walks’ and delves deeper into the wisdom of the Torah, he

will never claim that he is finished with Torah study. Even with regard to *chukim*, the Torah writes that one should ‘walk’ and toil. Although we cannot understand the full reason for these mitzvos, there are aspects that we can comprehend. The more we apply ourselves, the more we will succeed in tapping into the vast wisdom contained within each word of the Torah.” As Rabban Yochanan ben Zakkai said, “If you have studied much Torah, do not take credit for yourself, because that is what you were created to do” (Avos 2:9). Rashi points out that Creation can only be sustained by man’s constant delving into the depths of Torah; hence, man is commanded to study Torah so that the world can continue to exist. A closer look at our pasuk reveals the three sequential directives for Torah life: “if you will walk in My statutes” refers to laboring in Torah study; “and observe My commandments” refers to laboring in Torah study for the sake of fulfillment; “and perform them” refers to the actual fulfillment of the commandments (Mizrachi). May we all be zoche to “walk the walk,” and devote our lives to the constant study of Torah, not only for our sake, but for the sake of Creation. A gutten Shabbos.

-Lev Avraham Rosenstock

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

David Weiner, Dovid ben Baruch a”h, 24 Iyar, cousin of Elka Rottman

Murray Portnoy a”h, 25 Iyar, uncle of Eileen Rosenbaum

Bessie Reznick, Basha bas Mordechai Gershon HaKohen a”h, 26 Iyar, mother of Howard Reznick
Avraham Kaner, Avraham Dovid ben Dovid a”h, 26 Iyar, father of Yosef Kaner

Alfred Kirschner, Eliyahu ben Dov Ber a”h, 27 Iyar, father of Bina Kahn

Marianne Zeitlin, Miriam bas Mordechai a”h, 27 Iyar, mother of Hillel Zeitlin

Virtual Daf Yomi Shiur

Tiferes Yisroel is doin’ the Daf! Thanks to Yehuda Tenenbaum and Avraham Litzman, we have a live, virtual Daf Yomi video shiur. Sunday - Thursday following Mincha/Maariv at around 8:35 pm. If you are interested in joining our virtual video conference, the link can be found on the shul website; for the link or any additional info, please contact Avraham Litzman at avraham.litzman@vision33.com. or 303-319-8402.

Masks and Hand Sanitizers

The Chesed Fund and Project Ezra, in partnership with DMAC Security, are providing the community with subsidized disposable face masks and hand sanitizers. Special drive-thru pickup this Sunday, May 17, at the Bnos Yisroel parking lot from 12 to 3 pm. Only cash (exact change) and checks made out to Project Ezra will be accepted; \$12 for a pack of 25 masks; \$9 for a 32 oz bottle of hand sanitizer.

From this Week’s Daf

This Mishnah lists two additional items with which one may go out on Shabbos: **Young boys may go out on Shabbos with knots...**

The Gemara inquires after the knots mentioned in the Mishnah: “**What are these knots discussed in the Mishnah? Adda Mari said in the name of Rav Ashi bar Avin, who said in the name of Rav Yehudah: They are knots of the madder plant, which are hung about the neck for their curative properties.**”

Abaye recounts a bit of lore concerning these knots: **Abaye said: Mother told me regarding knots of madder: Three knots contain the illness, five heal it, and seven are beneficial even for warding off witchcraft.**

The Gemara presents conditions for the use of knots of madder: **Rav Acha bar Yaakov said: And this is true [that knots of madder heal] only if [the knots] are not exposed to sunlight or moonlight, and if they are not exposed to rain, and if they are not exposed to the sound of metal clanking, or to the sound of a rooster crowing, or to the sound of footsteps.**” (Shabbos 66b).

Refuah Shalimah to

• Raizy Cohen, Raiselle bas Sarah

PUSHKA CAMPAIGN

Sign up by emailing 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:

Rabbi and Rebbetzin Goldberger

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Jonathan and Talia Raun
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
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- Risha Saperstein, Risha Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah
- Emunah Friedman, Emunah L'Orl bas Nachas
- Mordecai Zev Margolese, Mordechai Zev ben Rivka Rochel
- Saul Cohen, Saul HaKohein ben Feige Bryna



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. There are high school students who live in Lakewood and in Brooklyn who learn in Baltimore schools and vice versa. Please help them get home for Shabbos. 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 a Baltimore hospital.



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. For availability, go to 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 of the Lev Echad, email levechad@tiferesyisroel.org. Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215 or make your donation on the website.

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 Chagigah shiur given by Rabbi Goldberger following Shacharis.

10:15-10:45 am: Women's Tehillim for cholim with Rebbetzin Bracha in the Annex.

8:00 pm: Women's Navi shiur with Rabbi Goldberger is currently on hiatus.

Monday:

7:00 pm: Rambam's Sefer Zemanim with Jay Taffel. After Maariv, the Rambam's Hakdama L'peirush Ha'mishnayos with Rabbi Goldberger.

Tuesday:

After Maariv: Chassidus and Chassidic stories in Malchus Shlomo with Rabbi Goldberger.

Wednesday:

7:00 pm: Rabbeinu Bachya with Jay Taffel.

Thursday:

After Maariv: Men's "Parsha Preview" with Binyamin Gerstenfeld

Daily (Monday-Friday):

5:45 am: Every morning before Shacharis, a chabura for strengthening Hebrew reading with Nesivos Shalom.

7:40 am: Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger. With fresh hot coffee!

Shabbos:

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

Boys' Beis Medrash learning after krias haTorah, upstairs Beis Medrash with Itchy Weingot.

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

OFFICERS

- **President** Binny Margolese, president@tiferesyisroel.org
- **Vice President** Stuart Macklin, vicepresident@tiferesyisroel.org
- **Programming** Shlomo Goldberger, 410-358-4456, programming@tiferesyisroel.org
- **Treasurer** Yaakov Gur 410-358-2005 treasurer@tiferesyisroel.org
- **Secretary** Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org

- **Past President** Dov Pear 410-358-9825, pastpresident@tiferesyisroel.org

CONTACT INFORMATION

- **Billing** bookkeeper@tiferesyisroel.org
- **Calendar** Eileen Rosenbaum 410-764-8443 calendar@tiferesyisroel.org
- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 410-585-8250
- **Davening Schedule** Jay Taffel 410-358-9029
- **Kol HaNearim** Rabbi Elie Levi 410-318-8932
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Mo Margolese 410-358-7387
- **Gabbai Tzedakah** Nathan Franco 240-472-3815
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- **Tzeischem L'Shalom Coordinator** Mordechai Beleck 443-570-3850 mordechaibeleck@yahoo.com
- **Used Books** Steve Schwarz 410-446-8330 simchamelech@aol.com
- **Webmaster** Glenna Ross, webmaster@tiferesyisroel.org
- **Yahrzeit Plaques** Nisan Blaxberg 443-527-1726, yahrzeitplaques@tiferesyisroel.org
- **Yahrzeit Records** Alisa Mandel 410-963-2977 yahrzeits@tiferesyisroel.org

Lev Echad Deadline:
Wednesday, noon
levechad@tiferesyisroel.org

Good Shabbos!



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

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