

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$2,856.47 (see p. 3)

14 Sivan 5780/June 6, 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; however, the new **restricted outdoor minyanim** policy is now in effect.

Davening Schedule and Zmanim for Shabbos

Friday

ZOOM Shacharis: 7:00 am
ZOOM Shabbos Ruach/Mincha: 6:10 pm
Plag HaMincha: 6:57 pm
Candle Lighting: 6:57-8:12 pm

Shabbos

Sof Zman Krias Shema: 9:22 am
Sof Zman Tefillah: 10:37 am
Sunset: 8:31 pm
Shabbos is over after: 9:43 pm

Sunday

ZOOM Shacharis: 8:00 am

Monday-Friday

ZOOM Shacharis: 7:00 am

Next Shabbos – Beha'alo-secha

Backyard Minyanim

Rabbi Goldberger strongly encourages everyone to look at the recent Vaad HaRabbonim guidelines regarding community wide backyard minyanim which can be found on Baltimore Jewish Life. These are some of the guidelines for this phase:

- No minyanim can take place indoors. Even if there is inclement weather, the minyan cannot go indoors.
- A backyard minyan can have a maximum of 12 or 13 people.
- Everyone must wear a mask and practice social distancing. Bring your own mask, a

siddur and a chair. Put your mask on before arrival and take it off after you leave.

- Each minyan must have a gabbai who makes sure all the rules are being followed and who registers the minyan at Register Minyan.
- Attendees must walk to the minyan so as not to create traffic problems.
- No congregating before or after minyan.
- Anyone who is ill or who has been exposed to someone with Covid 19 cannot attend the minyan.

Yizkor Donations

- Rabbi and Rebbetzin Goldberger
- Ari and Caryn Blum
- Ezra and Chavah Chernobelsky
- Rabbi Zvi and Felicia Graber
- Ellen Lehrman
- Fred and Rena Levi
- Binny and Brocha Margolese
- Mo and Shaina Margolese
- Jonathan and Talia Raun
- Leonard and Glenna Ross
- Ilan Roth
- Elka Rottman
- Morty and Beth Tenenbaum

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, followed by a shiur 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.

Mazel Tov to

- Eric and Elaine Gerstenfeld on the birth of a granddaughter, Tzvia Malka, to Benjamin and Rivka Rubenstein. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.

- Avi and Susan Sonenthal on the marriage of their son, Barak, to Yael Tobin. May Barak and Yael be zoche to build a bayis ne'eman b'Yisroel.
- Rabbi Yosi and Dasi Lowenbraun on the birth and bris of their grandson, Yaakov Yisroel, son of Ushy and Devorah Gottheil. May they be zoche l'gadlo l'Torah l'chuppah u'maasim tovim. Mazel tov to the great grandparents, Rabbi Yitzchok Lowenbraun and Rabbi Dr. Tsvi and Bracha Ingber.

Mazel tov to the following graduates:

- Eli Feinstein, son of Gail Feinstein and Louis Feinstein, from Ohr Chadash Middle School.

TY Sisterhood ZOOM Meeting!

Save the date - Sunday, June 14, at 8 pm on ZOOM. Following the Rabbi's shiur in Pirkei Avos, join the TY Sisterhood for an "Evening to Connect." Stay tuned for more details!

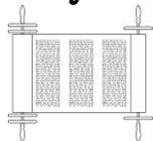
Zoom Shiurim

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** now from **7:15 to 8:00 pm**.
- **Rambam: Monday** night after Maariv from **7:15 to 8:00 pm**.
- **Chassidus and Chassidic Stories: Tuesday** from **9:15 to 9:45 pm**.
- **Rabbi's Thursday night dvar Torah** from **9:15 to 9:30 pm**.

This week's Lev Echad is in honor of:

Weekly Parsha



Parshas Nasso

By Rabbi A. Leib Scheinbaum

“A man or woman who shall disassociate himself by taking a Nazirite vow of abstinence for the sake of Hashem” (6:2)

When we first set eyes on an individual who has chosen a life of crime, human nature tends to focus on the present; he is a criminal, with little or no redeeming value. Rarely do we take the time to question his or her origins: What was his or her family life like as they were growing up? Did he or she go to school? Did he or she have good friends? In other words, we rarely ask where and when he or she went wrong? For the most part, this is due to a preconceived notion that all criminals had a miserable childhood, no parents to speak of, no clear set of values, etc. We could be no further from the truth.

Let us take a look at our parsha, peruse the halachos of the nazir, and ask ourselves about the origin of this saintly person, the nazir who has taken a vow upon himself to abstain from worldly pleasure, to live an ascetic life fully devoted to spiritual ascendance. Surely, this must be a person to whom sin and moral turpitude must be an anathema. Clearly, this is a person to whom the very notion of sin is something very distant. Our sages take a different look at this person - and, indeed, at all of us.

Rashi notes the juxtaposition of the laws of nazir upon those of the *sotah*, wayward wife. He explains that we derive from here that one who sees a *sotah b'kilkulah*, in her degradation, should abstain from wine. Often, the result of inebriation is a clouding of the senses. No longer are the parameters of right and wrong clearly demarcated. People try to become lax with previously ordained moors of morality. The result is a total breakdown of the structure of morality. Infidelity is no longer taboo, and everything else that sadly follows is the stuff we read about on an almost daily basis.

Let us ask ourselves whether this holy nazir has anything to do with this repulsive woman. She has lost all sense of morality. She left her husband, her family, her friends and her parents; she shamed them all - why? A momentary fling; a lapse in moral decency; a selfish deference to base nature. Why would the nazir even dream that this woman, who represents his complete opposite, has any

lesson to impart to him? He surely does not lead such a degenerate lifestyle.

This is specifically the Torah's lesson. It takes one mistake, one diversion from the straight and proven path, one uncontrolled glass of wine, and suddenly the individual is no longer the same. This is why he must immediately abstain from wine. Hashem has shown him something very important. It was no simple sojourn that he took that day. If it led him past an *ishah sotah*, there must have been a reason for it.

I once met a fellow who was doing his third “tour” in the department of corrections. At first glance, he appeared to look like a common person - nothing special - nothing overly negative about his appearance. After speaking with him for a while, I discovered that he had graduated Harvard Law School magna cum laude, and had immediately been hired as a White House intern during the Clinton administration. His future was very promising; his life appeared to be moving forward on a positive note.

Then he discovered the allure of narcotics. First, it was pain killers, followed by anti-depressants, until, as they say in contemporary vernacular, he was hooked. One thing led to another. He lost his prestigious position. After great difficulty, he found another job in a law firm. This, too, did not last long. He was an emotional and physical wreck - all the product of his own foolish delinquency. He had no one to blame but himself. Now he sits incarcerated, with time to mull over a life gone bad. He has repented - numerous times. Each time he makes up his mind - no more - until the next time. This is the *sotah b'kilkulah*. We think it can never happen to us. The Torah, thus, encourages us to abstain from wine. No protection against sin is too much.

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Who is Blessing Whom?

There is a concept in Judaism that when it comes to *tzedakah* or any type of *chesed* that one Jew performs for another, the acts of giving and receiving are reciprocal for both. By giving *tzedakah*, the giver *receives* the *zechus* for the mitzvah, and in addition to the *tzedakah* he received, the receiver also *gives* the giver the opportunity to do the mitzvah. This idea is alluded to in Parshas Shekalim, as it is written: “Every (וְכָל) man shall give Hashem an atonement for his soul” (Shemos 30:12). The word וְכָל is a palindrome, and can be read the same backward and forward, to teach us that giving and receiving are reciprocal, and both are afforded the opportunity to be the giver and the receiver. I might suggest that the same applies to one who blesses another; he who

blesses others is also blessed by Hashem. Chapter 6 in Parshas Nasso concludes with Hashem's command to Moshe to teach Aharon and his sons to recite Birkas Kohanim, the “Priestly Blessings.” Moshe was commanded to instruct the Kohanim that they would have the privilege and the responsibility to bless the Bnei Yisroel, both in the Mishkan and, for all time, in the shuls. Not to say that the Kohanim have any independent power to bless or not bless - only Hashem has that power to assure people of success, abundance, and happiness - but that part of their *avodah* is to be the conduit through which Hashem's blessings would be pronounced on His people (Artscroll Stone Chumash). The Ohr HaChaim notes that the double usage of the word לְאמֹר, *saying*, means that not only was Moshe commanded to convey this commandment to the Kohanim of his generation, but they, in turn, were commanded to convey [saying] this charge to their offspring in all future generations, so that the “Priestly Blessing” would always be pronounced by the Kohanim. The perek ends with: “Let them place My Name upon the Children of Israel... I shall bless them” (Bamidbar 6:27). To emphasize that the ultimate blessings are Hashem's alone, this passage concludes with G-d's assurance that He will confer His own blessing on the Bnei Yisroel (R' Hirsch).

The Malbim comments on this pasuk, and asks the following question: To whom does the phrase, “and I will bless them” apply - to the Bnei Yisroel or to the Kohanim? The answer to this question, he writes, is a matter of dispute between the Mishnaic Sages R' Yishmael and R' Akiva: R' Yishmael says: “... When it says ‘and I will bless them,’ it means that the Kohanim bless Israel and that the Holy One, Blessed is He, then blesses the Kohanim...” R' Akiva says: “... When it says ‘and I will bless them,’ it means that the Kohanim bless Israel and that the Holy One, Blessed is He, then gives His approval...” (Chullin 49a). The Malbim cites another dispute recorded in the Talmud that parallels our verse: “Listen to me, O strong of heart [the righteous], who are far from charity [do not receive G-d's charity]” (Yeshayah 46:12). In this verse, R' Yochanan and R' Elazar disagree: The first view maintains that although the rest of the world exists only by virtue of G-d's charitable graces, the righteous people are sustained by the strength of their own merit. The second view maintains that the rest of the world is sustained in the merit of the righteous people, but in spite of their merit, the righteous do not necessarily receive adequate sustenance. The Malbim writes: As an example of the latter, the Talmud cites the case of R' Chanina ben Dosa, about whom a *Bas Kol* proclaimed: “The entire world receives its sustenance in the merit of Chanina, My son, while R' Chanina, My son, subsists on paltry weekly ration of carob” (Berachos 17b).

According to the Malbim, the first view holds that the righteous person opens the heavenly pipelines through his prayers, good deeds and blessings, and channels these blessings to the entire world, and thus is said to be sustained in his own merit. The second opinion holds that the righteous person is the pipeline *itself*, and that all the blessings funnel down to the world through him; but like a funnel, he retains none of the blessings for himself. He writes: These two varying views reflect the aforementioned views of R' Yishmael and R' Akiva: The view that the righteous people themselves do receive the blessings that they bring into the world is the view of R' Akiva, who maintains that "I will bless them" refers to the Bnei Yisroel, but that the Kohanim need no special blessing [since they open the pipelines of blessing and therefore receive the blessing in their own merit]. R' Yishmael, however, maintains that the righteous person is likely to be left with none of the blessing that he brings to the world, and therefore, the Kohanim need a special blessing specifically directed to them.

Indeed, this pasuk could be understood in accordance with either view. Although Rashi renders the verse to mean that the blessing will be לְיִשְׂרָאֵל, to Israel, meaning, "and I shall agree with the Kohanim [I shall fulfill their blessings]," he alternatively states, "and I shall bless them" means that the blessing will be to the Kohanim (Sifrei 39, 43). Hashem chose the kohanim to bless us because they are especially holy, occupied only with His service and the study of His Torah. When they recite Birkas Kohanim, they draw blessing down from the ten Heavenly sefiros. Therefore, their blessing accrues to all, even to those who may be undeserving; of course, the more worthy the recipient, the more effective the blessing

(Bamidbar Rabbah 11:3). May Hashem continue to bless us all, and may it be that we are soon able to "Restore the Kohanim to their service and the Levi'im to their song and music," speedily and in our days. A gutten Shabbos.

-Lev Avraham Rosenstock

New Sponsorship Opportunity!

Be a TY Daf Yomi sponsor. Sponsorship for a day is \$36; for a week it is \$100. Go to the shul website and click onto **Donations**, drop down to Learning/Shiurim Sponsor, then select Daf Yomi Day or Week.

Virtual Daf Yomi Shiur

Tiferes Yisroel is doin' the Daf! Live, virtual Daf Yomi video shiur, **this Sunday through Thursday at 7:15 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.

Got a Grad?

Is there a graduate in your household? We'd love to share in your nachas by posting the names of the graduates in the Lev Echad. Please send their names and their schools to levechad@tiferesyisroel.org for a mazel tov.

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.

Bessie Blum, Basia Leah bas Samuel Goldstein a"h, 14 Sivan, grandmother of Hinda Blum

David Blum, Shlaima David a"h, 16 Sivan, grandfather of Hinda Blum

Gisella Friedman bas Avraham a"h, 17 Sivan, mother of Rabbi Fred Friedman

Zachariah Komet, Zachariah Avraham ben Moshe a"h, 17 Sivan, son of Max a"h and Rachael Komet

Batya Sklar, Batya Shifra bas Yosef Lave a"h, 20 Sivan, sister of Steven Sklar

From this Week's Daf

"And R' Yehoshua ben Levi said: With every single statement that emanated from the mouth of the Holy One, Blessed is He, the souls of the Jewish people departed from their bodies, as it is stated: '...my soul departed as He spoke' (Shir HaShirim 5:6). Now, since their souls departed after the first statement, how could they have received the second statement? [G-d] brought down the dew with which He will resurrect the dead in the future, and He resurrected them, as it is said: 'A generous rain did You lavish, O G-d, when Your heritage was weary You established it firmly' (Tehillim 68:13)" (Shabbos 88b).

Audio Library Archive

We are currently working to build our archive in Ohr Gedalyahu with new audio shiurim by Rabbi Goldberger. You can listen to them on the shul website in our **Shiurim** section, Audio Library Archive.

Halfway to Sinai

Halfway to Sinai Ayshel Avraham will begin the summer season on Shavuot 5780 and remain open through Simchas Torah 5781. If you are walking to Sinai Hospital, Levindale or any other distant destination on Shabbos or Yom Tov, you can rest your feet and have a cold drink on the front lawn of **3000 Glen Avenue, corner Key Avenue**. If you have any questions, please call 410-299-5921. Wishing everyone a healthy summer!

Online Shiurim

Check out our new audio shiurim by Rabbi Goldberger, particularly those on Sfas Emes. Log on and listen to them at our Audio Library Archive under Shiurim and Classes on the shul website.

Refuah Shalimah to

- Raizy Cohen, Raiselle bas Sarah
- Risha Saperstein, Risha Yonah bas Masha Shusha

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
Elie and Esther Levi

Participants

Rabbi and Rebbetzin Goldberger
Shlomo and Ahuva Goldberger
Chaim and Mira Abramson
Shulamis Heldoorn
Elie and Esther Levi
Jonathan and Talia Raun
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
Jodi Cohn-Shuetholz
Jeremy and Elisheva Vater

Running total for 5780:

\$2,856.47

- Sima Cooperman Rosenfelt, Sima bas Sarah
- Emunah Friedman, Emunah L' Ori 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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Repair Mark Hart
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- **Sisterhood** Elka Rottman 410-358-5427 elka@tiferesyisroel.org; Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoom 410-664-1212
- **Supplies Ordering** Shulamis Heldoom 410-664-1212 suppliesordering@tiferesyisroel.org
- **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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