

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$7,200.20 (see p. 3)

15 Iyar 5783/May 6, 2023

5746-5783

Celebrating our 37th year

1986-2023

DAVENING SCHEDULE**Friday**

Candle Lighting: 6:37-7:45 pm
Mincha/Maariv: 7:00 pm

Shabbos Day

Daf Yomi shiur: 8:00 am
Shacharis (**Hodu**): 8:45 am
Rabbi's Shabbos shiur: 6:00 pm
Mincha: 7:00 pm
Maariv: 9:00 pm
Shabbos is over after: 9:10 pm

This Shabbos

- **6:00 pm: Rabbi's new Shabbos shiur** in "Beis HaLevi on Bitachon" for men, women, and teens in the main shul.

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 7:55 pm

Monday-Friday

Shacharis: 7:00 am
Mincha/Maariv: 7:55 pm

Next Shabbos- Behar/Bechukosai

Candle Lighting: 6:42-7:52 pm
Mincha/Maariv: 7:00 pm

Semichas Chaver Program

Join Rabbi Elie Levi for a **new zman** in the Semichas Chaver program, Sunday nights, one hour before Mincha (**6:55 pm this week**). Topics for this new semester include:

- Halachos of Seuda
- Netilas Yadayim
- Shinui Makom
- Hatov v'Hameitiv on wine
- Upon completion of the Zman/semester, there is an **optional written exam** with a

certificate of accomplishment that will be presented at the conclusion. For more information, please contact Rabbi Levi at elieclevi@gmail.com.

Donations

- Yizkor donation by Elie and Esther Weiner

Women's Tehillim

Join Rebbetzin Bracha on Sundays at 10:15 am for the Tehillim gathering for cholim. Please contact Rebbetzin Bracha for your assignment.

Sefiras HaOmer

This Shabbos is *Gevurah She-be-Hod*. In his classic sefer, *Sefiros*, Rabbi Yaakov Haber writes: "One of the greatest acts of strength (*Gevurah*) is to control one's speech. The Vilna Gaon writes: 'Every moment that a person stops his mouth from saying something, he merits the hidden light that no angel or creation can even imagine.' *Kiddush Hashem* is *gevurah she-be-hod*. This means foregoing something for the sake of beautifying G-d's Name in the world. At the extreme, this means giving up one's life for the sake of G-d."

Kitzur Shulchan Aruch Shiur

Join Rabbi Goldberger's weekly Tuesday night shiur for men in the **Kitzur Shulchan Aruch** 25-minutes before Mincha/Maariv. This week at **7:30 pm**.

Want to Be a "Minyanaire"?!

Want to impress your Creator? Looking for a way to increase your "spiritual equity"? Come join the TY minyan. We are looking for a few (10+) good men ages 13-120 to join our daily minyan. Shacharis is at 7:00 am during

the week, 8:45 am on Shabbos, and 8:00 am on Sundays. Sunday Mincha/Maariv at 7:55 pm; **weekday Mincha/Maariv at 7:55 pm**. 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 for davening.

Rabbi's New Shabbos Shiur

Join Rabbi Goldberger for a new weekly Shabbos shiur in the "Beis HaLevi on Bitachon," one hour before Mincha for men, women, and teens. Mo Margolese will have the sefer available on Shabbos to use and to keep. A special thank you to Mo for donating all the seforim for the shiur in memory of his mother, Esther Nechama Margolese a"h.

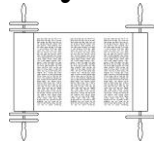
Mazel Tov to

- Rabbi Shlomo and Shoshana Porter on the birth of a great-grandson, born to Rabbi Ezra and Naomi David. Mazel tov to the proud grandparents, Rabbi Chaim and Elky Brenner. May they be zoche l'hachniso bivriso shel Avraham Avinu ul'gadlo l'Torah l'chuppah ul'maasim tovim.

Lag B'Omer

Join us for an uplifting kumzitz, music, and divrei Torah at the Lag B'Omer community celebration and bonfire this Monday, May 8, at 8:45 pm on the Suburban Orthodox parking lot. Participating in this community-wide event are Rabbi Menachem Goldberger, Rabbi Binyamin Marwick, Rabbi Yisrael Motzen, Rabbi Daniel Rose, Rabbi Shmuel Silber and Rabbi Zvi Teichman. This event is dedicated l'zecher nishmas the 33 kedoshim murdered in terror attacks in Eretz Yisroel since this time last year. ****Please park in the BHC lot off of Slade Avenue.**

This week's Lev Echad is in honor of:
Rabbi Shimon bar Yochai and Lag B'Omer.

Weekly Parsha**Emor**

By Rabbi Oizer Alport

“...in the seventh month, on the first of the month... a remembrance with shofar blasts” (23:24)

The Gemara in Rosh Hashana (29b) points out that in Parshas Pinchas (Bamidbar 29:1), the Torah refers to Rosh Hashana as “Yom Teruah” – the day of blowing the shofar – while our parsha calls it “Zichron Teruah” – a remembrance of the shofar blasts. The Gemara explains that Parshas Pinchas discusses a scenario when Rosh Hashana falls out during the week and the shofar is actually sounded. Our parsha, on the other hand, refers to a year in which Rosh Hashana falls on Shabbos, on which there are no shofar blasts but only the remembrance of them.

This enactment was made due to a fear that a Jew may be unfamiliar with the proper way to blow the shofar. To learn how to do so, he may carry it to the Rav’s house, in the process violating the prohibition against carrying in the public domain on Shabbos. Although this would be a tragedy, why did the Sages deny tens of thousands of people this invaluable and irreplaceable merit simply because one Jew may carry it – unintentionally, and for the sake of a mitzvah – to a Rav to learn how to blow it?

Rav Yitzchok Blazer explains that the impending arrival of Rosh Hashana is heralded by the blowing of the shofar each morning during the month of Elul. Certainly, when Rosh Hashana itself comes, everybody will come to the synagogue, anxiously awaiting the 100 blasts which are sounded. When the normal time for the blowing of the shofar arrives but no sounds are heard, people will become curious about the omission. Upon asking, they will be told that it is because of the aforementioned concern for another Jew accidentally carrying the shofar outside on Shabbos. The questioner will press on, wondering why so many people must lose out over such an improbable fear, one which would seem to be greatly outweighed by the guaranteed downside of Jews across the world being unable to hear the shofar blasts.

However, from the fact that Chazal made their decree, we see that they understood that indeed, the possibility that one Jew may inadvertently carry the shofar outside – even for the sake of a mitzvah – is so incredibly detrimental that they saw no choice but to

forbid the blowing of the shofar for everybody. Upon understanding this, the questioner will be left with a new appreciation of the severity of even an accidental sin and all the more so an intentional one. This new recognition will inspire him to a newfound resolve to repent his sins in a way that even the sound of the mighty shofar could not have accomplished.

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Seven Weeks

“You shall count for yourselves – from the morrow of the rest day, from the day when you bring the Omer... seven weeks, they shall be complete. Until the morrow of the seventh week you shall count, fifty days” (Vayikra 23:15-16). This pasuk is the Torah’s source for the mitzvah of Sefiras HaOmer, which Rabbi Yaakov Haber identifies as a “special time for spiritual excellence.” Unlike all the other festivals, Shavuos is not identified as a specific day in the calendar, but as the fiftieth day after the Omer-offering. Beginning on the second day of Pesach, when the Omer is brought, forty-nine days are counted, and the next day – the fiftieth – is Shavuos. This recalls the days in the Midbar immediately after the Exodus from Mitzraim, when the bnei Yisroel counted the days, each day improving and elevating themselves, so that they would be worthy of receiving the Torah at Har Sinai (Artscroll Stone Chumash). Similarly, we count Sefiras HaOmer with the same understanding that this is a propitious time for deep introspection and *tikkun hamiddos*, character adjustment and refinement, and an incredible opportunity for epic transformation.

Sefiras HaOmer is the bridge that connects Pesach to Shavuos, a time when the bnei Yisroel left Mitzraim on the forty-ninth level of tumah, and day by day for seven weeks, they elevated themselves to the forty-ninth level of kedushah; on the fiftieth day, they received the Torah at Har Sinai. These seven weeks of Sefirah also take us along our journey towards Shavuos, to help us, like our forebears, use the transformative energy of Pesach to prepare for matan Torah. Counting the Omer each day for seven weeks provides the spiritual energy that we need in order to work on *tikkun hamiddos*, affected by each day’s puissant Sefirah combination. Rabbi Yaakov Haber explains in his introduction to his sefer *Sefiros* the power of the Sefiros: “The energy that G-d uses to create the world can be likened to a bright light, illuminating existence. This light is so bright and so complex that we cannot even begin to comprehend it in its totality. White light breaks down into seven different colors when shone through a prism. Similarly, we can begin to

understand G-d’s ‘behavior’ in the world by analyzing seven disparate aspects of His interaction with His creation. These seven aspects are seven of the Ten Sefiros: *Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod* and *Malchus*. These Sefiros are, in a sense, G-d’s personality, and His behavior as we perceive it; the Sefiros divide the infinite unity of G-d into a number of parts, which allow us to read the story of creation.”

Through the Ten Sefiros, (including *Kesser, Chochmah* and *Binah*) G-d’s Holy Essence filters down into our world and enables a Jew to transform his middos and behavior. It is during these seven weeks of Sefirah that a Jew refines his character and *derech eretz*, to prepare for Shavuos, to re-receive the Torah, and to make a new commitment to spiritual growth and change. The Mekubalim teach that in order to make Himself known to His creation, Hashem emanated the Ten Sefiros, ten spiritual channels by way of which the world was created and which continually reveal different facets of His absolute unity. Each of these Sefiros embodies a different aspect of the way Hashem expresses Himself in governing the world and directing the path of history. Although the Ten Sefiros render different qualities of the all-encompassing Divine Light of Hashem accessible to the human mind, they do nothing to detract from the absolute oneness of Hashem. Rather, they are merely spiritual tools created to render the quality of Hashem’s perfect unity comprehensible to our limited intellect (Rabbi Yaakov Klein).

Before the command to count seven weeks, the Torah states: “When you shall enter the Land that I give you and you reap its harvest, you shall bring an Omer from your first harvest to the Kohein. He shall wave the Omer before Hashem to gain favor for you” (Vayikra 23:10-11). The Meshech Chochmah states that by its very nature, physical work in the fields leads one to forget his spiritual nature. The Torah, therefore, surrounded the farmer’s chores with commandments, so that he would remain conscious of his true purpose (Artscroll Stone Chumash). The Sfas Emes takes a much deeper, esoteric approach to the harvest. He writes: “The process of harvesting barley and preparing it to be eaten is also symbolic of the Omer’s role in separating good from evil. Winnowing chaff from grain represents the differentiation of evil from good. Thus, it is fitting that the Torah sets the annual commemoration of the Exodus at the time that the barley harvest ripens. Pesach represents not only the redemption of mankind, but also the liberation and consecration of the entire material world that occurs when the inedible portions are separated from life-sustaining food. Not only Israel but the entire natural world is redeemed every Pesach. By removing the coarse components and leaving only that

which is edible, we liberate the grain and illustrate that the material world can serve a higher purpose: sustaining man for Divine service (5636).

The Torah commands us to count seven "perfect weeks," **שבע שבועות תמימות**, hinting that during this period, it is a special duty to perfect ourselves and rid ourselves of any obstacle which draws us away from Hashem (Vayikra Rabbah 28:3). The Rokeach notes that on each of the forty-nine days of Sefiras HaOmer, the Almighty revealed to Moshe a novel concept in Divine wisdom until by the forty-ninth day, Moshe was very close to Divine understanding. However, the fiftieth rung remained concealed even from him since it is beyond human comprehension. The Arizal wrote about the seven weeks of the counting of the Omer: "It is good for a person to have intention during these forty-nine days to fix every sin within each of the seven Sefiros." In examining these behaviors, we not only gain a deeper, more beautiful understanding of G-d, but we gain profound insights into ourselves. For as much as the Sefiros reveal about G-d Himself, they also hold the key to understanding what it means to have been created in G-d's image (Rabbi Yaakov Haber). May we all be zoche to use these seven weeks, this time of Sefiras HaOmer, to refine our middos and become a holy receptacle worthy to receive the Torah. 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, Yitzchak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

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

Feivel ben Shmuel a"h, 18 Iyar, father of Shari Rosen Trofimov

Philip Grossman, Fivel Reuven ben Mordechai a"h, 19 Iyar, father of Moshe Shaul Grossman

Albert Cohen a"h, 20 Iyar, uncle of Karen Beleck Sarah Saltman, Sarah bas Yehoshua HaKohen a"h, 15 Iyar, mother of Philip Saltman a"h

Rose Schwartz, Gittel Raizel a"h, 16 Iyar, great-grandmother of Rebbetzin Bracha Goldberger

Grace Fine, Guta Sarah a"h, 18 Iyar, grandmother of Stephanie Ezra

Gloria Weiner, Gila bas Yaakov Zev a"h, 18 Iyar, sister of Elie Weiner

Esther Sklar, Chaya Esther bas Shlomo Eliahu a"h, 19 Iyar, grandmother of Hinda Blum

Frayda Parnes a"h, 19 Iyar, sister of Raizy Cohen

From the Midrash

Concerning each day of Creation, the Torah states, "And there was evening and there was morning, one day... a second day... a third day...etc." However, after the sixth day, the Torah relates, "And there was evening and there was morning, **יום הששי**, the sixth day. Why is the sixth day described as "the" day, with the definite article? The Midrash explains that in this pasuk, the Torah alludes to another "sixth day," namely the sixth of Sivan 2448, "the" ultimate day of history, the holy day of matan Torah (Shabbos 88).

Used Book Sale

Our used book sale is located upstairs outside the Bais Medrash. All proceeds go to the shul. Most titles are still \$5 or less. There are many new titles each week. For more

information, please contact Steve Schwarz at simchamelech@aol.com or call 410-446-8330.

Rambam's Hilchos Tefillah

Join Rabbi Goldberger for a weekly Monday night shiur for men in the **Rambam's Hilchos Tefillah** following Mincha/Maariv.

Parsha Poem

One might envy the Kohen
Who, descended from Aaron,
Wears the sacred vestments
Ascends to the mizbe'ach
And approaches the Aron.

Do not begrudge him his inheritance
For he must keep distant from
A loved one's kevura
And wed only
A select few.

And where is his advantage
If, by some chance,
He loses a toe or a finger?
His service is now forbidden
Yet he is not freed
From his prohibitions.

The tafkid of a ben Aaron
Goes far beyond
The stature of his avodah, namely...
To show us how
To serve humbly, with love,
And through adversity
Be ennobled.

From This Week's Daf

"And they ascended in the south, and he arrived at Chevron. But it should [say]: and they arrived at Chevron, in the plural form! Rava said: The singular form teaches that Calev disassociated himself from the design of the spies, and went alone to Chevron and prostrated himself at the graves of the Patriarchs. He said to them: 'My fathers, ask for mercy upon me, that I may be saved from entanglement in the designs of the spies.' The verse speaks in the singular because it was Calev alone who arrived at Chevron. Yehoshua did not need to pray at the grave of the Patriarchs, for Moshe had already asked for mercy upon him. For it is stated: And Moshe called Hosea bin Nun Yehoshua. The name he gave him was a prayer in acronymic form: 'May G-d save you from entanglement in the design of the spies.' *(by adding the ךּ to הוֹשֵׁעַ, Moshe formed the words 'Yah hoshea,' G-d save)" (Sotah 34b)

Community

- **May 10:** A Single Impact invites from single, divorced, or widowed women and men of all

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. If you need a shul pushka, you may take one from the shul window sill, and they will be replenished as needed.

Latest contributors:

Rabbi and Rebbetzin Goldberger
Klara Margaretten

Running total for 5783:

\$7,200.20

Participants

Rabbi and Rebbetzin Goldberger
Shlomo and Ahuva Goldberger
Gail Feinstein
Rafi and Rachel Goff
Rabbi Zvi and Felicia Graber
Yaakov and Ester Gur
Shulamis Heldoorn
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Binny and Brocha Margolese
Jonathan and Talia Raun
Howard and Dvora Sora Reznick
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
Ezra Schwarz
Ann Stiller
Chaim Yosef and Bracha Swigard
Elaine Tuchman
David and Hindy Wolf

ages to “**Parsha and Pizza**” on **Wednesday nights**, with a variety of speakers! Next class will be on May 10, from 8:00 to 9:00 pm. Cost is \$3.00 per person; sponsorships available. For more information or to RSVP, go to: asingleimpact.com/event/pizza.

- **May 21:** The Chesed Fund/Project Ezra present **Ishay Ribo Unity Concert**, at Beth Tfiloh. The concert will benefit Ahavas Yisrael, CHANA, Tikva House, Baltimore Hatzalah, Baltimore Shomrim, and The Chesed Fund/Project Ezra. Tickets at charity.pledgeit.org/riboconcert.
- **June 18:** The Chesed Fund/Project Ezra present the 9th annual **Community Safety and Service Award** at 10:30 am, in the rear building of the Storch home, 3209 Fallstaff Road. Please nominate children, youth or adults who have gone above and beyond to help ensure the safety and security of our community. Awards will be presented to recognize and honor the winners. **Submission deadline: June 1, 2023.**

Refuah Shalaimah to

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

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.

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.

Shul Rentals. To reserve the use of the shul's Simcha Hall or the 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 “Calen-

dar” 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 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 Caryn Blum carynblum@icloud.com:

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$360

Other seforim may be dedicated as well.

TY SHIURIM SCHEDULE

(Unless otherwise noted, all shiurim listed here are for men only)

Sunday:

- 9:15-10 am: Men's **Gemara Sukkah** shiur given by Rabbi Goldberger following Shacharis. Rashi, selected Tosfos and Maharshas.

- **Women's Tehillim** for cholim at 10:15 am. (Please contact Rebbetzin Bracha for your assignment).

- Men's **Semichas Chaver Program** with Rabbi Elie Levi one hour before Mincha/Maariv.

Monday:

- **Rambam's Hilchos Tefillah** with Rabbi Goldberger following Mincha/Maariv.

Tuesday:

- **Kitzur Shulchan Aruch** with Rabbi Goldberger 25-minutes before Mincha/Maariv.

Wednesday:

- **Rabbeinu Bachya** with Jay Taffel following Mincha/Maariv.

Daily (Monday-Friday):

- Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger.

Shabbos:

- 8:00 am: Daf Yomi shiur with Rabbi Yehuda Leib before Shacharis.
- After davening Friday night: Sidduro Shel Shabbos, with Nossi Gross.
- After Mussaf on Shabbos morning: Sidduro Shel Shabbos, with Nossi Gross.
- Rabbi's Shabbos shiur in the Beis HaLevi on Bitachon one hour before Mincha.

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

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- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 862-220-6531
- **Davening Schedule** Jay Taffel 410-358-9029
- **Kol HaNaarim** 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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- **Seforim Purchase** Caryn Blum carynblum@icloud.com
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- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443 facilityrental@tiferesyisroel.org
- **Sisterhood** 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** Aaron Pearlman aaronpearlman@gmail.com
- **Used Books** Steve Schwarz 410-446-8330 simchamelech@aol.com
- **Webmaster** Glenna Ross, webmaster@tiferesyisroel.org
- **Yahrzeit Plaques** Caryn Blum carynblum@icloud.com
- **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**

6201 Park Heights Avenue
Baltimore, MD 21215

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