

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$10.80 (see p. 3)

20 Cheshvan 5784/November 4, 2023

5746-5784

Celebrating our 38th year

1986-2023

DAVENING SCHEDULE**Friday**Candle Lighting: 5:45 pm
Mincha/Maariv: 5:45 pm**Shabbos Day**Daf Yomi Shiur: 8:00 am
Shacharis (**Hodu**): 8:45 am
Mincha: 5:15 pm
Maariv: 7:00 pm
Shabbos is over after: 7:14 pm**Sunday**Shacharis: 8:00 am
Mincha/Maariv: 4:40 pm**Monday-Friday**Shacharis: 7:00 am
Maariv: 8:00 pm**Next Shabbos- Chayei Sarah**Candle Lighting: 4:38 pm
Friday Mincha: 4:40 pm

7000 Rockland Hills Drive. Divrei Torah and chizuk by Rabbi Menachem Goldberger, Rabbi Zvi Teichman, Rabbi Shmuel Silber, Rabbi Daniel Rose, Rabbi Yisrael Motzen, and Rabbi Binyamin Marwick. Minimum of \$18 donation suggested; sponsorships available.

Set Your Clocks BACKPlease remember to set your clocks back one hour tonight to Eastern Standard Time. **We will be returning to our weekly Maariv only minyan beginning at 8 pm; Sundays, Mincha/Maariv minyan beginning 10 minutes before shkia.****Donations**

- Yahrzeit donation by Ira Hisler in memory of Dorothy Hisler
- Yahrzeit donation by Glenna Ross in memory of her mother, Sylvia Frank

Thank You

Thank you to Alisa Mandel for spearheading the IDF mezuzah project, and thank you to everyone who provided a klaff, a case, or made a monetary donation. We have over two dozen mezuzahs ready to be checked and sent to IDF bases. Thank you all!

Semichas Chaver Program

Join Rabbi Elie Levi for a new semester of the Semichas Chaver program Sunday nights at 8 pm. Topics for this new semester include:

- Hilchos Shabbos
- Reheating foods
- Blechs/Warming drawers
- Opening food packages

Upon completion of the zman/semester, there is an optional written exam with a **certificate**

of accomplishment to be presented at the conclusion.

Mazel Tov to

- Rabbi Fred and Connie Friedman on the aufruf and upcoming marriage of their grandson, Dov Mordechai Solomon to Shayna Brookman of Baltimore. May they be zoche to build a bayis ne'eman b'Yisroel.
- Shaine Spolter on the birth of a great-grandson born to Elyana and Eltzaphan Mark. Mazel tov to the grandmother, Sarah Raczowski. May they be zoche l'hachniso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.
- Dr. Alvin and Yehudis Schamroth in Eretz Yisroel on the birth of a grandson. Mazel tov to the parents, Avi and Kimmy Schamroth. May they be zoche l'hachniso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.

This Shabbos

- Aufruf for Dov Mordechai Solomon, son of Chanon and Miriam Solomon, grandson of Rabbi Fred and Connie Friedman.

New Members

Congregation Tiferes Yisroel welcomes to the kehillah our newest members, Rabbi Tsvi and Malke Schur, and Susan Bienenstock. Welcome to the TY family!

Kumzitz for Unity

There will be a Kumzitz for Unity event to benefit the children of Israel, featuring Nossi Gross, Yonatan Grinberg, Eli Cohen, Avraham Rosenblum, and members of Aka Pella, this Wednesday night, November 8, beginning at 8:30 pm at the Katz Music Venue, MMAE,

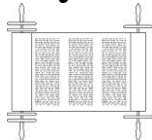
Winter Learning for Men and Boys!

Back by popular demand! Bring your son. Bring your son's son. Bring the boy next door. Everyone is welcome to come and learn! Beginning next Shabbos, Parshas Chayei Sarah, and continuing throughout the winter, men and boy's learning returns to TY! Friday night learning seder (individual or with a chavrusa) with Rabbi Yehudah Leib Goldberger will be from 8:30 to 9:15 pm, followed by a 10-minute shiur given by Rabbi Yehuda Leib. Light refreshments!

Kol HaNaarim Learning with Rabbi Elie Levi will begin next motzei Shabbos from 7:30 to 8:00 pm, followed by pizza and raffles. Both learning programs in the upstairs Bais Medrash. For more info, please contact Rabbi Yehuda Leib at 443-546-0072 or Rabbi Elie Levi at elielevi@gmail.com.

This week's Lev Echad is in honor of:

Kehillas Tiferes Yisroel! Yasher koach on reaching our shul Pushka Fund goal of \$10,000! Thank you to everyone who participated last year – we are starting anew this week – keep the Pushka going!

Weekly Parsha**Parshas Vayeira**

By Rabbi Oizer Alport

“His wife peered behind... and she became a pillar of salt” (19:26)

Parshas Vayeira details the destruction of the wicked city of Sodom and its environs as punishment for their evildoing, in particular for their staunch opposition to doing acts of kindness for others. The angels that were tasked with destroying Sodom told Lot to flee with his wife and two daughters in order to be spared, but they were cautioned not to look behind them to witness what was transpiring in Sodom. Lot's wife did not heed their warning, and when she turned to gaze at the destruction, she was transformed into a pillar of salt.

The Midrash (Bereishis Rabbah 51:5) explains that because Lot's wife had sinned with salt, this punishment was particularly fitting for her. In what way did she sin with salt? When Lot brought the angels to his home as guests, his wife circulated to all of her neighbors to ask if any of them had salt that she could borrow in order to serve her guests. Although her behavior seemed innocent, in reality, her secret objective was to publicize to the townspeople of Sodom that she had guests, so that they would converge on her house and demand that the guests be handed over to them, which is indeed what occurred. Because she claimed to be out of salt in order to backhandedly announce the presence of her guests, she was punished by being turned into a pillar of salt. This story is difficult to understand for two reasons. First, how is it possible that a self-respecting housewife ran her kitchen without such an essential spice as salt? Second, why is the fact that Lot's wife didn't have salt a reason that she was transformed into a pillar of salt? Had she been lacking potatoes, would she instead have become a potato? What is the deeper connection between her sin and her punishment?

Rabbi Chaim Zvi Senter explains that salt is a food which, if eaten by itself, lacks good taste and nutritional value. Paradoxically, it is also an essential ingredient in countless recipes, and if omitted, its absence is clearly detectable. Even though salt seems to lack value when viewed in a vacuum, it is in reality an extremely versatile spice with the ability to enhance the flavor of other ingredients. In this sense, salt can be described as a food whose entire purpose is to serve other foods. In light

of this insight, it is completely understandable that Lot's wife was so steeped in the self-centered and stingy mindset that permeated Sodom that she viewed salt, a food whose very essence is dedicated to benefiting others, as an alien product which had no place being stored in her home. Similarly, her punishment of turning into a pillar of salt was particularly appropriate for her sin. Because she spent her life focused solely on her own selfish needs with an utter lack of concern for the less fortunate, she was transformed into an eternal monument to chesed by being forced to exist in the form of a food which serves no function other than assisting others.

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Who was Lot?

Sefer Bereishis tells the story of the *Avos*, the life and times of Avraham, Yitzchak and Yaakov Avinu - the “founding fathers” of klal Yisroel. Along with the *Avos* and *Imahos* [and the *shevatim*, the sons of Yaakov], the *parshios* found in Sefer Bereishis include an elusive cast of characters who also play a significant role in the history of the Jewish people. One such character is Lot, the nephew [and brother-in-law] of Avraham Avinu. Indeed, Lot was a central figure in the life of Avraham, but his role in Jewish history was far greater than that, as Lot was destined to become the ancestor of Rus, Dovid HaMelech and Mashiach.

We are first introduced to Lot at the end of Parshas Noach: “Terach begot Avram, Nachor, and Charan; and Charan begot Lot” (Bereishis 11:27). After Avraham is commanded by G-d to **לך לך**, to “Go for yourself... to the land that I will show you” (ibid. 12:1), the Torah states: “Avram went as Hashem had spoken to him, and Lot went with him... Avram took his wife Sarai and Lot, his brother's son” (ibid. 12:4-5). The Midrash (Bereishis Rabbah 41:8) is critical of Avraham's decision to take Lot with him to Eretz Canaan, as it states: “Go for yourself” which is understood in the sense of “go by yourself,” without the company of Lot. Based on this Midrash, Rabbi Nechemya explains that G-d was angry with Avraham for bringing Lot, as Rashi states: All the while that the wicked one [Lot] was with him, the speech of G-d would separate from him [Avraham], for the Holy One, Blessed is He, said to Avraham, “Go for yourself,” but not with Lot.

Immediately following the episode in Mitzraim, the Torah states: “And the land could not support them [Avraham and Lot] dwelling together... there was quarreling between the herdsmen of Avram's livestock and the herdsmen of Lot's livestock... Avram

said to Lot: ‘Please let there be no strife between me and you... for we are men who are brothers’... Lot raised his eyes and saw the entire plain of the Yarden... and Lot journeyed... and they parted, each man from his brother” (Bereishis 13:6-11). Once Lot parted from Avraham and took his possessions and settled in Sodom, Hashem reappeared to Avraham [four *pasukim* later] to reiterate His promise that he would inherit the Land: “...all the land that you see, to you will I give it, and to your descendants forever” (ibid. 13:15). The Michtav M'Eliyahu states that when Lot decided to move away from Avraham, this was considered a complete break with all that Avraham stood for, as Rashi notes: He [Lot] made himself travel away from the Forerunner of the world [G-d]. He said, “I want neither Avram nor his G-d” (Bereishis Rabbah 41:7).

Thus far, it seems that Lot was indeed of a nefarious character, motivated by greed and desire, and according to Rashi above, Lot's ill-fated choice to settle in Sodom was part of his rebellion against G-d, for “the people of Sodom were wicked and sinful to Hashem, exceedingly” (Bereishis 13:13). Yet we see that an entire chapter of the Torah (Vayeira 19) is committed to Lot and the incredible story of the destruction of Sodom. “The two *malachim* came to Sodom... and Lot saw and stood up to meet them and he bowed, face to the ground” (Bereishis 19:1). Rashi says that Lot learned from Avraham to seek out guests. The Midrash (Bereishis Rabbah 50:4) states that although Lot was not meticulous in carrying out G-d's commandments, he learned and practiced the mitzvah of **הַכְנֵסֶת אֹרְחִים**, hospitality to guests, because it was a habit he had acquired through living with Avraham (Mizrachi; Sifsei Chachamim).

“And he [Lot] said, ‘Behold now, my lords... please, to your servant's house; spend the night and wash your feet, then wake up early and go your way’” (Bereishis 19:2). Rashi asks: Is it the practice of people to spend the night first and to wash afterwards? Moreover, Lot should not have phrased his invitation in this order, for Avraham first told them, ‘Wash your feet,’ (ibid. 18:4) and only afterwards did he invite them to rest. Rashi explains that Lot was concerned that if he had the guests wash their feet first, and the people of Sodom had come for them and seen that they had already washed their feet, they would presume that Lot had provided refuge for them for several days and they would slander him. Says Rashi, Lot said to himself, ‘Better that they should linger here with the dust of their feet so that they should appear as if they just came.’ This is why he first said ‘spend the night,’ and afterwards, ‘and wash your feet.’ Of course, Lot did not imagine that the people of Sodom would come as an angry mob looking to defile and degrade his “guests” with such fervorous debauchery, and that it would be the “guests” who would be

the ones to twice save Lot's life: once from the angry mob, and then again from the destruction of Sodom that was to follow. Alternatively, the Midrash (Bereishis Rabbah 50:4) states that Lot mentioned spending the night before washing, because unlike the tzaddik Avraham, he did not care if his guests would bring dust they had worshipped into his house.

The Michtav M'Eliyahu explains the dichotomy of Lot's personality, and writes: In Sodom, Lot was a tzaddik. He rebuked the people and tried to teach them how to behave. In spite of the Sodomite laws against hospitality, he insisted on taking two strangers into his house, treated them royally, and braved the townsmen's murderous assault, although he knew they were prepared to carry out their threats. On the other hand, the verse states plainly enough what Lot's motives were in going to Sodom: "Lot raised his eyes and saw the entire plain of the Yarden... like the garden of Hashem, like the land of Egypt" (Bereishis 13:10); clearly, he went there for financial reasons. He should have been able to sense the gravity of his opting for the society of Sodom instead of that of Avraham, but the bias caused by his love of money blinded him. It affected him to such an extent that even after Avraham saved him from captivity, Lot still went back to live in Sodom.

Lot could not overcome his base nature, and was driven by a lust for wealth and immorality. Since Avraham gave him the first choice of the land in which he would live, Lot chose the richest and most fertile part of the country, even though the people of Sodom were cruel and corrupt. Rav Dessler concludes: Greed and love for money was the evil *midda* which, hidden deep in Lot's subconscious, led him to prefer a life in Sodom over a life with Avraham, to whom he owed all that was

spiritual in his life. His good deeds in Sodom could not protect him, as they did not represent his true *madreiga*. There is no doubt that Lot's decision to go to Sodom was driven by his desires. However, he convinced himself that his intentions were *l'shem shamayim*. On the conscious level, his intention was to teach the people of Sodom to better their ways. However, he kept hidden, even from himself, his subconscious greed, which was his main motivating factor (Michtav M'Eliyahu). It was only in the merit of Avraham that Lot was rescued from the king's captivity and later spared from the destruction of Sodom. Because of Avraham's extreme *chesed* and familial ties, Lot was zoche to salvation in both cases. In the end, it was Divinely ordained that Lot would become the father of Moav and the ancestor of Rus, Dovid, and ultimately, Mashiach. May it be speedily, **ב"ה**. A gutten Shabbos.

-Lev Avraham Rosenstock

Kitzur Shulchan Aruch Shiur

Join Rabbi Goldberger for the return of the Tuesday night shiur for men in the **Kitzur Shulchan Aruch** following Mincha/Maariv. For more info, please contact Lev Avraham Rosenstock at 443-255-4343.

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.

Gary Balaban, Chaim Yaakov ben Asher a"h, 20 Cheshvan, brother of Dvora Childress
Isadore Bailis, Issur ben Eliyahu a"h, 20 Cheshvan, grandfather of Eileen Rosenbaum
Rose Rosenfeld, Raizel bas Asher a"h, 21 Cheshvan, grandmother of Meira Blaxberg
Ada Gottlieb a"h, 22 Cheshvan, grandmother of Suzanne Kayne

Parsha Poem

What was this fire Avraham carried,
Was it just a flinty rock?
Or an ember from a living flame,
Preserved in a fire pot?

Did the fire pot preserve a coal,
From that furnace in Ur Kasdim,
The one where Avraham proved himself,
By entering therein?

Or from the roasting fire,
Upon which lamb was cooked for angels,
And served to those who do not eat,
Kept alight, like Sarah's candle?

Carried now to Har Moriah,
Son and father to be tested,
Will emunah sh'b'gevurah,
Be as strong as that of chesed?

Suspended from a chain or such,
Was this Ner Tamid ushered south,
To ignite, perhaps, a burning bush,
Or singe young Moshe's mouth?

Or to rekindle a menorah,
That had been much abused,
This spark, this lasting remnant,
Of the holy Ohr Ganuz?

From This Week's Daf

"If there was a **dough** of *terumah* in a house and there were chickens and *tamei* liquids there in the house as well, and there were found to be pecks all over the dough, the law is that we suspend judgment on the dough - we neither eat nor burn it. R' Yehoshua ben Levi said: They taught this only in cases where the *tamei* liquids are white. But in cases where the liquids are red, the pecked dough remains *tahor*, because if it is so that [the chicken] pecked the dough with the liquid still on its beak, it would surely be noticeable in the traces of red that would be found around the pecks." (Kiddushin 80b)

Community

- **November 5:** There will be a budgeting seminar for singles, young couples, and families of any age at 7:30 pm at Kol Torah, 2929 Fallstaff Road. Learn about the importance and practical aspects of budgeting. Sponsored by Living Smarter Jewish, supported by the OU. To sign up for

PUSHKA CAMPAIGN

Participants

Sign up by emailing shlombuva@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:

Lev Avraham and Rachel Rosenstock

Lev Avraham and Rachel Rosenstock

Running total for 5784:

\$10.80

this event, please send an email to BaltimoreLJSSeminar@gmail.com. with the number of attendees.

- **November 8:** A Single Impact invites from single, divorced, or widowed women and men of all ages to “**Parsha and Pizza**” on **Wednesday nights**, with a variety of speakers! Next class will be on November 8, from 8:00 to 9:00 pm. Cost is \$3.00 per person; sponsorships available. For more information, or to RSVP, please go to: asingleimpact.com/event/pizza.
- **November 18:** The Northwest Citizens Patrol will be having its annual **Anniversary Reception** at Bnai Jacob Shaarei Zion at 8:00 pm. This is a very important event for the community, especially since many local, city and state officials will be attending including many members of the police command staff. Community presence is critical, and everyone should please make every effort to attend. Please call 410-664-6927 extension 8 or email rsvp@nwcp.info, as soon as possible to make your reservation.

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 Naches
- Saul Cohen, Saul HaCohen ben Feiga 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.

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 “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 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 following Mincha/Maariv.

Monday:

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

Tuesday:

- **Kitzur Shulchan Aruch** with Rabbi Goldberger following 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.

OFFICERS

- **President** Binny Margolese, president@tiferesyisroel.org
- **Vice President** Stuart Macklin, vicepresident@tiferesyisroel.org
- **Vice President** Shlomo Goldberger, 410-358-4456
- **Programming** Mo Margolese, 443-621-1020, Moshemargolese@gmail.com
- **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
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- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** 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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- **Sisterhood** Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoorn 443-540-0199
- **Supplies Ordering** Shulamis Heldoorn 443-540-0199 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**

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