

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$4,038.04 (see p. 3)

30 Sivan 5774/June 28, 2014.

5746-5774

Celebrating our 28th year

1986-2014

DAVENING SCHEDULE**Friday**Candle Lighting: 7:04-8:19 pm
Mincha: 7:00 pm**Shabbos Day**Shacharis: 8:30 am
Rabbi's Shiur: 6:30 pm
Mincha: 7:30 pm
Maariv: 9:35 pm
Shabbos is over after: 9:49 pm**This Shabbos**

- Rosh Chodesh Tammuz
- Camp Shabbos – 10:00 am – 11:30 am
- 6:30 pm. Rabbi Goldberger's Shabbos Afternoon shiur – Pirkei Avos

SundayShacharis: 8:00 am
Mincha/Maariv: 8:20 pm**Monday-Friday**Shacharis: 6:30 am
Mincha/Maariv followed by Sfas
Emes with Rabbi Goldberger: 8:20 pm**Next Shabbos — Balak**Candle Lighting: 7:04-8:18 pm
Friday Mincha: 7:00 pm

There are two times for candle lighting. The earlier time is Plag HaMincha (one and a quarter seasonal hours [Shaos Zemanios] before sunset [a seasonal hour is equal to one-twelfth of the total time from sunrise to sunset]) and is the earliest time to light candles. The later time is the regular candle lighting time and is 18 minutes before sunset, the latest time to light candles. If one wants to light candles when the shul accepts Shabbos, this is approximately 40 minutes after the start of Mincha.

Camp Shabbos

Join us today for Camp Shabbos in the downstairs Simcha Hall. Camp Shabbos is for children up to age 7 and features storytelling, playtime and Torah, Torah, Torah. Healthy snacks and drinks are provided. To sponsor snacks or to volunteer, please contact Adriana Steinberg at abpeljovich@yahoo.com or 202-641-6677.

Graduating?

Is your child graduating this year? Please let us know so that we can properly embarrass them by putting their name in the Lev Echad.

Membership Renewal

It's membership renewal time! We have sent the renewal information via email.

We need your support now, and so we ask that you renew your membership this month, before the beginning of our membership year on July 1.

If you have any questions, you can contact Ari Blum at blum@tiferesyisroel.org or 410-358-5478.

Focus on Chesed Shiur

Rabbi Goldberger gives a shiur in the Sefer Ahavas Chesed by the Chofetz Chaim. The men's shiur takes place right before maariv on Sunday night (about 7:45 pm) in the Beis Midrash. The women's shiur is on Monday nights at 7:30 pm in the Nancy Taffel Annex.

Rebbetzin's Soup Gmach

To enjoy, when unfortunately necessary, please contact Rebbetzin Goldberger for pick-up at 410-542-9656.

Used Book Sale

The shul will be starting an ongoing gently used book sale, which will be located upstairs.

If you have any Seforim or Jewish books you would like to donate, please contact Steve Schwarz at 410-446-8330 or simchamelech@aol.com. Donations are tax-deductible.

Rabbi Goldberger's Shabbos Afternoon Shiur

Join us every Shabbos afternoon, one hour before Mincha, for Rabbi Goldberger's Pirkei Avos shiur.

Coming Up

- July 12: Bar Mitzvah of Rachamim Blaxberg. Kiddush following davening sponsored by his parents, Nisan and Meira Blaxberg.
- July 13: Sisterhood's Fourth Annual Coffeehouse Concert.

Mishnayos Siyyum

We hope to have the shul's annual mishnayos siyyum soon in memory of Max and Zachariah Komet and all our brothers and sisters killed by terrorists in Eretz Yisroel.

Thanks to our generous sponsors, we have reached our goal for the sponsorship of a shalosh seudos.

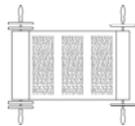
Women's Tehillim Group

The Women's Tehillim Group meets every Sunday at 10 am in the Nancy Taffel Annex. Please join us when you can.

This week's Lev Echad is dedicated to the safe and speedy return of the 3 kidnapped boys to their families:

Yaakov Naftali ben Rachel Devorah
Gilad Michael ben Bat Galim
Eyal ben Iris Teshura

The Weekly Parsha



Chukas – King Og’s Plot

The Weekly Internet Parasha Page
by Mordechai Kornfeld

(from www.shemayisrael.co.il)

The name ‘Agadah’ is often used to refer to the broad range of non-Halachic comments that can be found in the Talmud and Midrash. Often, Agaddic statements have many levels of meaning, seeming to convey one message at first glance but quite another upon more careful analysis. To fully appreciate the subtleties of Agadah, a broad familiarity with all Talmudic and Midrashic sources is required. Often, a statement in one section of the Talmud can only be understood by drawing parallels to statements in completely unrelated sections of the Talmud or Midrash. Frequently, our Sages intentionally hid the true meanings of their statements behind a curtain of veiled hints and metaphors, so that the lessons they taught should be all the more appreciated when finally understood.

One of the more frustrating experiences is the feeling of utter helplessness after reading a heavily cloaked Agaddic statement. One remains to wonder what metaphorical meaning our Sages could possibly have concealed under its surface. To our great fortune, the Rashba (Rav Shlomo ben Aderet of Spain, ~1300 C.E.), one of the early commentators to whom all the secrets of the Torah were revealed, left us comments on a select few Agadot, including one of the most baffling ones which relates to events discussed in this week’s Parasha.

‘When one sees... the rock that the giant Og, king of the Bashan, planned to throw on the Jewish nation... he should offer thanks and praise to Hashem....’

What is the story of the rock that Og wanted to throw on the Jews? Og said, ‘How large is the Jewish encampment? It is but three Parsa’ot by three Parsa’ot (~144 sq. km.). I will lift a mountain of those dimensions and throw it upon them and kill them all!’ He went ahead and lifted a mountain and carried it on his head towards the Jewish encampment. Hashem sent ants which ate a hole through the middle of the mountain, so that the mountain sank down onto Og’s neck. When Og tried to remove it, his teeth extended to either side and prevented him from lifting it up...

The Gemara relates how Hashem miraculously saved the Jews from being crushed by the mountain that the giant Og wanted to toss on them. What is the significance of this strange miracle, of which

no mention is made in Scriptures? How are we to understand the meaning of (a) the mountain that Og lifted; (b) the ants that ate through it; (c) Og’s extended teeth; (d) Moshe’s unique method of attack; and (e) Og’s fall through a blow to his ankle (Achilles’ heel?)? The RASHBA explains that this Gemara may be understood allegorically as follows.

(a) ‘I will lift a mountain of those dimensions and throw it upon them’: The key to understanding this Agadah, says the Rashba, lies in a Gemara in Nidah: ‘Hashem said to Moshe: Do not fear Og’ (Bamidbar 1:34). Og and Sichon were brothers (and presumably equally strong)...; why was Moshe afraid of Og anymore than he was of Sichon (whom he had already defeated)? ...He was afraid that perhaps the merit of our forefather Avraham would stand in Og’s favor, since Og once helped Avraham. We are told, ‘the fugitive came and told Avraham (that his nephew Lot was captured in battle).’ Who was the fugitive? Said Rebbi Yochanan, it was Og, who is called ‘fugitive’ since he was the only person outside of the ark who did not perish in the Great Flood (Nidah 61a, cited in part in Rashi Bamidbar 21:34 and Bereishit 14:13).

Og knew that the Jews were coming to conquer Israel only in the merit of the promise that Hashem made to their forefathers (Devarim 9:5). They themselves were far from worthy, after having worshipped idols in Egypt and sinned with the Golden Calf and the spies after the Exodus. Og was convinced that he could uproot the protection afforded us by the merit of our forefathers and turn it around to his own benefit, since he merited Avraham’s support even before there was a Jewish nation.

The Gemara (Rosh Hashanah 11a, Sanhedrin 81a) often uses mountains as a metaphor for the forefathers, due to their spiritual immutability. Og attempted to lift up the merit of Avraham onto his own shoulders and reverse its effects, using it to destroy the Jewish People instead of protecting them.

(b) ‘Hashem sent ants which ate a hole through the mountain and it crashed down onto Og’s neck’:

Voracious ants, in this case, are a metaphor for the multitudes of Israel. The verse compares Israel to an ox that completely ‘devours’ all the grass around it (Bamidbar 22:4 and Rashi) because their strength is in their ‘mouth’ (= prayer). For the same reason, they may be compared to ants that ‘eat through a mountain.’ Through the vehicle of prayer, the Jews overcame Og and reversed his plans. The merit of our forefather Avraham defended his descendants, the Jewish People, and fell heavily on Og.

(d) (Let us skip part c for a moment) ‘Moshe was 10 Amot [~18 feet] tall. He took

in his hands a 10 Amah ax and jumped 10 Amot’:

Moshe was not able to conquer the mighty Og, without first invoking his own merits along with those of all of the nation of Israel and their forefathers.

‘Moshe was ten Amot tall’ – this refers to Moshe own merits (Perhaps, more specifically, it refers to the merit of fearlessly bringing ‘ten’ plagues on Egypt). ‘He took an ax ten Amot long in his hands’ -- he used the combined merits of the Jewish People, whom he led through the desert and were like a tool in his hands. (Perhaps, more specifically, it refers to the merit of their agreeing to accept the ‘Ten’ Commandments at Mt. Sinai.) ‘Moshe jumped up ten Amos’ – that is, he jumped up to the previous generations and asked Hashem to help him in the merit of the forefathers. (Perhaps, more specifically, it refers to the merit of Avraham who endured ‘ten’ tests to prove the sincerity of his faith, Avot 5:2.) With this combined merit, he managed to strike down Og.

(e) ‘Moshe struck Og in the ankle a blow that killed him’: As we saw, Moshe was afraid that Og would prevail in the merit of bringing Avraham the news of Lot’s capture. Og was, in fact, ‘rewarded for his footsteps’ with an extremely long life (Bereishit Raba 42:8). But when he made war with the Jewish nation, the merit of his footsteps no longer defended him. He was ‘struck in his ankle’ and killed.

The Rashba does not explain the metaphor of the lengthening of Og’s teeth, nor does he explain why indeed Og’s plans were foiled and Avraham’s merit did not protect him. We may complete the picture as follows.

The Midrash (Bereishit Raba 42:8) explains that even when Og informed Avraham of his nephew’s capture, it was not without ulterior motives. ‘Let Avraham wage war against the kings that captured his nephew and get killed in the process, then I will take his beautiful wife Sarah for myself!’ This reveals how great is the reward for even an insincere act of merit. The Jews undoubtedly prayed that Hashem bring an end to Og’s reign and to have ‘him’ fall in war, since that is what Og had intended to be the fate of Avraham.

Og’s meritorious acts involved two parts of his body: ‘The fugitive ‘came’ (= feet), and ‘told’ Avraham that Lot was captured (= mouth).’ Now that Og had been fully repaid for whatever good was brought about through those acts, those very acts, which were after all really meant to inflict ‘harm’ on Avraham, brought about his fall. In the metaphor of the Gemara in Berachot this is symbolized by having his ‘teeth’ trap him under the mountain he lifted, and by dying from a blow to his ‘ankle’.

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Graphic courtesy of Chinuch.org.

focus on Chesed

Why is a deceased body never left alone?

From www.askmoses.com

From the time a person passes on to the next world until that person's body is buried, someone remains with the person and recites Psalms. A person should never be empty of accomplishments, or void of spirituality, so during the time when the body is no longer functioning, yet the soul has not fully freed itself from the limitations of the body to move on to its next level of living, a substitute is designated to fill the remaining time that person will spend on earth with words of holiness. This is a wake-up call to realize how important every moment of our lives is, and how significant it is to utilize every moment of the day. It also informs us how important it is for us to look out for others: if we go the extra measure for the person who is between lives, how much more so must we care for the person who is "living" as we know it, yet is devoid of any holiness. We must offer them a dose of sanctity and meaning so that they can continue living a meaningful and productive life on their own.

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.

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Rabbi and Rebbetzin Goldberger

Running total: \$4,038.04

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Community

- **June 28:** Women's shiur in memory of Chaya Malka Barkai and Esther Nechama Margolese. Sefer HaChinnuch, led by Dr. Dovid Clay. Home of Joyce Dreyfuss, 3820 Menlo Drive, each Shabbos at 4 pm. All women and high school girls are invited.
- **June 29:** Soul Music: An Evening of Classical Music for Women by Women to benefit the Etz Chaim Center for Jewish Studies. Featuring works by Schubert, Gershwin, and Bach, as well as some Chazzanut and Klezmer, performed by Shari Rosen, soprano, Rivki Silver, clarinet, and Andrea Sokol-Albert, piano. 7 pm, Champagne and chocolate reception, 8 pm, concert of light classical music. Gordon Center, OMJCC. Tickets available at www.etzchaimusa.org or 410-764-1553, ext 4.
- **July 2:** World UFO Day
- **July 8:** 'Putting Wings on Hope,' an educational event for women with radiologist Dr. Rachel Brem. She will be talking about mammography, BRCA gene and testing. Sponsored by Chesed Fund and Project Ezra. Free, 7:30 pm, Storch Pool House.
- **September 7:** 'Biker Cholim' hosted by Bikur Cholim of Baltimore. Men's bike-athon with the start/finish line at Beth Tfiloh. 3 route options – 10, 25, or 40 miles. BBQ lunch following the ride. To register and/or join a team or for additional information, log on to www.bikercholim.org or email bike4bikur@gmail.com. Free biker jersey included if registered by July 15th.

Found

Tefillin with the name Shalom Yisroel Matisyahu Auerbach was found. If this belongs to someone you know, please call Edelson at 410-358-8674.

Yizkor Donations

- Nisan and Meira Blaxberg
- Rabbi and Rebbetzin Goldberger
- Suzanne Kayne
- Fred and Rena Levi
- Aviva Paul
- Lenny and Glenna Ross

Donation from

- Rabbi Tzvi and Felicia Graber in honor of Klara Margaretten's special birthday
- Lenny and Glenna Ross in honor of Klara Margaretten's special birthday

Yahrtzeit Donation

- Lenny and Glenna Ross in memory of Sol Ross, a'h.

Refuah Shalaimah to

- Karen Rosenfelt, Chaya bas Sheindel
- Karen Eisenberg, Keren bas Levana Yuta
- Raizy Cohen, Raiselle bas Sarah
- Shaya Cohen, Yeshaya Lev ben Shelly Gabriella
- Avivah Werner, Avivah Michaela bas Sara
- Tova Jussim
- Risha Saperstein
- Emunah Friedman, Emunah L'ori bas Nachas
- Suzanne Kayne, Tzivyah bas Perah

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.

Sarah Rosenblatt, Sara bas Rav Yaakov Ozer a'h, 2 Tammuz, mother of Chana Leah Kuritsky
Allan Obstler, Avraham Mordecai ben Moshe Meir a'h, 2 Tammuz, uncle of Esther Nechama Margolese a'h

Thelma Shepard, Tival bas Leibish a'h, 3 Tammuz, mother of Dena Frenkel

Lena Berman, Lipke bas Hertza a'h, 4 Tammuz, grandmother of Dr. Edward Leventhal

Morris Berman, Moshe ben Yankel Shmuel a'h, 5 Tammuz, grandfather of Dr. Edward Leventhal



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, Yehudis Gruber, gruber.jennifer.e@gmail.com, or Elly Lasson, executive director, at Joblink, 410-602-8700, elasson@joblinkemployment.com.



Candle Gemach. Need yahrzeit or Shabbos candles? The Schwartzes have a candle gemach at their house at 3413 Olympia Avenue.



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



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.

Contact Glenna Ross at 410-358-1687 or e-mail glenna@tiferesysisroel.org.



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



Sponsorships. To arrange your sponsorship, email levechad@tiferesysisroel.org or go to

www.tiferesysisroel.org and click donate. Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215.

To sponsor Shemen Lamaor for a month or the Lev Echad, Camp Shabbos or Father/Son Learning for a week, the donation is \$36.

For the following, please contact Nisan Blaxberg at 410-358-3943 or inn8doc@aol.com.

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.



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 eileen@tiferesysisroel.org. There is no fee to reserve the date. For availability, go to www.tiferesysisroel.org, and click on the 'Calendar' button on the left. This online calendar is kept up-to-date continuously.

TY Shiurim Schedule**Sunday:**

- 9:30-10:15 am: Men's **Gemara Megilla** shiur given by the Rabbi. Rashi, selected Tosfos and Maharsha following Shacharis.
- 10-10:45 am: **Women's Tehillim** gathering for cholim (Nancy Taffel Annex).
- After mincha/maariv: **Ahavas Chesed** for men with Rabbi Goldberger for a half hour.

Monday:

- One hour before mincha: **Rambam Mishnah Torah.** Given by Jay Taffel. Upstairs Beis Midrash.
- 7:30 pm: **Ahavas Chesed** for women with Rabbi Goldberger. Nancy Taffel Annex.

Tuesday:

- One hour before mincha: **Gemara Chulin.** The 8th perek dealing with the meat and bones and blood of kashrus, given by Jay Taffel. Upstairs Beis Midrash.

Daily (Monday-Friday):

- Every morning following davening — a chabura for strengthening Hebrew reading with **Nesivos Shalom.** With *fresh hot coffee!*
- Monday through Thursday between mincha and maariv: Rabbi Goldberger, mishnayos maseches **Brachos**, in memory of Rebbetzin Miriam Lowenbraun a'h.
- Sunday through Thursday evening after mincha/maariv for 15 minutes — Rabbi Goldberger shiur for men. **Sfas Emes.**
- 8-9 pm: Nightly men's bais medrash. Sunday through Thursday.

Shabbos:

- 8-8:30 am: Mishnayos Chabura. **Nezikin.**
- One hour before mincha: Rabbi's shiur on Midrash Rabbah on **Megillas Rus.**

OFFICERS

- **President** Ari Blum 410-358-5478
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- **Treasurer** Yaakov Gur 410-358-2005
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CONTACT INFORMATION

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- **Candyman** Ari Blum
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- **Yahrzeit Records** Alisa Mandel 410-963-2977
apmandel@yahoo.com
- **Shul Business** admin@tiferesysisroel.org

**Lev Echad Deadline:
Wednesday, 6:13 pm
levechad@tiferesysisroel.org**

Good Shabbos!



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

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