

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$1,025.40 (see p. 3)

25 Teves 5784/January 6, 2024

5746-5784

Celebrating our 38th year

1986-2024

DAVENING SCHEDULE**Friday**

Candle Lighting: 4:39 pm
Mincha/Maariv: 4:40 pm
Men/Boys Learning: 8:30 pm

Shabbos Day

Daf Yomi Shiur: 8:00 am
Shacharis (**Hodu**): 8:45 am
Zman Krias Shema: 9:49 am
Mincha: 4:25 pm
Maariv: 5:55 pm
Shabbos is over after: 6:10 pm
Kol HaNaarim Learning: 7:00 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 4:50 pm

Monday- Friday

Shacharis: 7:00 am
Shacharis (Thursday): 6:40 am
Maariv: 8:00 pm

Next Shabbos- Va'eira

Candle Lighting: 4:46 pm
Friday Mincha: 4:50 pm

Kitzur Shulchan Aruch Shiur

Join Rabbi Goldberger for the Tuesday night shiur for men in the **Kitzur Shulchan Aruch**, at 7:35 pm, followed by Maariv. For more info, please contact Lev Avraham Rosenstock at 443-255-4343.

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.

Donations

- Yahrzeit donation by Jonathan and Talia Raun in memory of Richard ben Albert
- In memory of Jack Taffel, father of Jay Taffel, by Barbara Landsman
- Yahrzeit donation by Arlene Katz in memory of Judy Silverman
- In memory of Shirley Mirman, Sara Tzvia bas Yecheskel, by Kevin and Sharon Saitowitz
- In honor of a refuah shalaimah for Thomas Lendvai, brother of Klara Margaretten

New Members

Congregation Tiferes Yisroel welcomes our newest members, Leah Ominsky, and Kevin and Sharon Saitowitz to the kehillah. Welcome to the TY family!

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 Sunday. Mincha/Maariv on Sunday this week at 4:50; weekday Maariv only at 8:00 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.

Shul Pushka Challenge 5784

We reached our goal and have restarted the Shul Pushka Challenge for 5784! All donations

toward the Pushka Challenge can be made in one of four easy ways:

- Drop off your pushka change, cash, or check in the secure locked mailbox at 3310 W. Strathmore Avenue.
- Make a donation online and select "Pushka" with your payment.
- Mail a check with "Pushka Challenge" in the memo line to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215, or you may drop it off in our secure mailbox on the front porch of the shul.
- Call or email Reb Shlomo Goldberger at 410-358-4456 or smzg82@gmail.com to arrange a special pickup.

Winter Learning for Men and Boys!

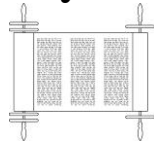
Bring your son. Bring your son's son. Bring the boy next door. Everyone is welcome to come and learn - men and boys' learning has returned to TY! Friday night learning seder (individual or with a chavrusa) with Rabbi Yehuda Leib Goldberger will be from 8:30 to 9:15 pm, followed by a 10-minute shiur given by Rabbi Yehuda Leib. Light refreshments!

Kol HaNaarim Learning with Rabbi Elie Levi will be motzei Shabbos from 7:00 to 7:30 pm, followed by pizza and raffles. Both learning programs in the upstairs Bais Medrash. Please contact Rabbi Yehuda Leib at 443-546-0072 or Rabbi Elie Levi at elieclevi@gmail.com for more information.

Mazel Tov to

- Rabbi and Mrs. Yanky Nissan on the birth and bris of a baby boy, Eliezer Dovid. Mazel tov to the proud grandparents, Rabbi and Mrs. Amnon Nissan. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.

This week's Lev Echad is in honor of:
Parshas Shemos.

Weekly Parsha**Parshas Shemos****By Oizer Alport**

“She saw the basket among the reeds and she sent her maidservant and she took it” (2:5)

Upon descending to the river, Pharaoh’s daughter heard a crying infant and wanted to assist and comfort him. However, the basket containing the baby was far away, and it was impossible for her to reach it. Nevertheless, Rashi writes that she stretched out her hand, which miraculously extended until it reached Moshe’s basket and pulled him toward her. The actions of Pharaoh’s daughter are difficult to understand. Although Hashem miraculously assisted her, she had no way of knowing in advance that this would occur. If she recognized that the basket was beyond her grasp, why did she even try to reach it?

The Chofetz Chaim explains that when faced with such an impossible situation, the average person would give up without even trying. Any attempted rescue would be viewed as a waste of time and effort. However, if this same person has a child trapped in a burning house or under a heavy object, he won’t think twice before attempting a miraculous rescue, which will indeed often be successful.

Similarly, Pharaoh’s daughter had a burning desire to save the crying infant. While she realized that the basket was beyond her natural reach, she also understood that Hashem only expects a person to do his best. At that point nothing more can be demanded of him, as he has put in his maximum efforts and the actual results are up to Hashem. In the case of Pharaoh’s daughter, she merited a miracle and the entire salvation of the Jews from Egypt can be traced back to her willingness to give it her all even in what seemed to be an impossible situation.

The following story gives a modern-day application of this principle. Rav Don Segal once met a taxi driver who had merited driving the Steipler as a passenger. The driver related that the Steipler asked him if he studies Torah. The driver replied that although he regularly attends a shiur in his neighborhood, he consistently falls asleep in the first minute of the shiur due to his sheer exhaustion.

The Steipler told him that in Heaven he is considered a great man, as Hashem only asks for a person’s best efforts. If the driver doesn’t have the energy to remain awake during the shiur, he will still receive tremendous reward

for using his last remaining strength to travel to learn what little he is able to absorb before dozing off. Many times a situation seems desperate and beyond our control. At those times, we should take comfort in the lesson of Pharaoh’s daughter that all Hashem wants is our best good-faith effort, and at that point we can leave the rest to Him.

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Now You Will See

Parshas Shemos begins the grueling story of the **שעבוד מצרים**, the bitter servitude endured by the Bnei Yisroel while serving Paroah in Mitzraim, setting the stage for their ultimate redemption. “During those many days... the king of Mitzraim died, and the Bnei Yisroel groaned because of the work and they cried out. G-d heard their moaning... G-d remembered His covenant with Avraham, with Yitzchak, and with Yaakov” (Shemos 2:23-24). The Ohr HaChaim suggests that the outcry was not one of repentance or prayer, rather, it was one of pain and suffering; nevertheless, Hashem heard and responded with mercy. The Gemara (Shabbos 55a) states that even when the Jewish people are not deserving of His intervention, Hashem is still bound by the covenant He made with the Avos. Although the *zechus* of the Avos may not be sufficient to earn G-d’s salvation, a *covenant*, by definition, is inviolable (Tosafos). Avraham Avinu was told that his descendants would serve and be oppressed by another nation, but Paroah added an element of cruelty to the suffering that superseded the prophecy. For his added *rishus*, the time had come for Paroah to be punished; Hashem therefore hastened the redemption and appointed Moshe, along with his brother Aharon, to become the leaders and redeemers of klal Yisroel.

“Who is Hashem that I should heed His voice to send out Israel? I do not know Hashem, nor will I send out Israel” (Shemos 5:2). On that day, the Torah tells us that Paroah intensified the already back-breaking labor by taking away the straw with which to make the bricks. Because the daily quotas for bricks produced were not being met, the Mitzri taskmasters were beating the Jewish foremen mercilessly. Needless to say, life for the Bnei Yisroel went from bad to worse. When Moshe realized that his appeal to Paroah only worsened things for the Bnei Yisroel, he assumed responsibility and called out to Hashem: “My Lord, why have You harmed this people, why have you sent me?” (ibid. 5:22). The Midrash (Shemos Rabbah 5:22) notes that the order of questions in this verse appears to be the reverse of the logical sequence. Moshe

would be expected to present his lesser claim to G-d, and then work up to the greater one. He should have first asked, “Why is it that you sent me on an unsuccessful mission?” and then gone on to say, “Moreover, why have You harmed this people?” as if to say, “Not only have I not succeeded in my mission to free Israel from bondage, but their situation has even deteriorated as a result of my attempt!” Since the questions in the verse are in the opposite order, the second question must be understood as following from the first thusly: “Why have you done bad to this people?” And if You will respond, “What concern is it of yours; how can man question G-d’s judgment in issues that do not concern him? I say that I have a grievance over the fact that You sent me on this unfortunate mission” (Rashi; Gur Aryeh).

Although G-d had forewarned Moshe that Paroah would not acquiesce to his appeals, Moshe thought that the process of redemption would be much faster – that Paroah would refuse, and immediately G-d would bring upon him the “signs and wonders” that would break his resistance. Surely Moshe did not expect the subjugation to become even harsher. Clearly, states the Ramban, the preordained time of redemption had not yet arrived – but if so, why had G-d sent Moshe prematurely? Rabbeinu Chananel suggests that although Moshe understood that it was Paroah [not Hashem] who was responsible for the harsh persecution of the Bnei Yisroel, still he wondered why Hashem had permitted it to happen. His question was in the nature of the eternal dilemma of why the wicked prosper while the righteous suffer (Artscroll Stone Chumash).

“Rabbi Yannai said: It is not in our power to explain either the tranquility of the wicked or the suffering of the righteous” (Avos 4:19). The age-old question of why the wicked prosper while the righteous suffer is far beyond the scope of human understanding. While we know that G-d has His reasons for allowing both, we, with our limited intelligence and view of only minute parts of the total flow of life, cannot fathom them (Rav; R’ Yonah). Rashi adds that sometimes G-d pays the wicked for their few good deeds in this world and reserves their punishment for the World to Come. Similarly, the righteous are purged of their few sins here on earth so that they will receive only reward in the World of Eternity. The Ramchal writes: “Suffering may come to an individual in order to make him examine his deeds and motivate him to repent. This is particularly true in the case of a righteous person who may have committed a few sins, or in the case of an intermediate individual, whose sins are balanced by good deeds. Such suffering, however, is not an atonement for sin; rather, these sufferings are meant to motivate one and awaken his heart to repent. If this is not effective, then he must also undergo further

suffering to cleanse him of his sins" (Derech Hashem 2:3:5). Based on the aforementioned Ohr HaChaim, we can suggest that the initial suffering from the servitude was motivation to repent; the suffering inflicted upon them after Moshe's visit to Paroah's palace was to cleanse them of their sins and prepare them for salvation.

"Now you will see what I shall do to Paroah... through a strong hand will he send them out, and through a strong hand will he drive them from his land" (Shemos 6:1). Rashi suggests that "Now you will see" was a gentle rebuke for Moshe's question "why have You sent me?" He writes: You questioned My practices, unlike Avraham to whom I said, "For through Yitzchak will your seed be called," and afterwards I said to him, "offer him as a burnt offering," yet he did not question My practices. Therefore, "Now you will see," to the exclusion of something you would want to see in the future. That which is being done to Paroah you will see, but not that which is to be done to the kings of the seven Canaanite nations when I will bring [Israel] into the land of Canaan. The Midrash (Shemos Rabbah 5:23), based on the Gemara (Sanhedrin 111a) explains: "You will see the war against Paroah, but you will not see the war against the thirty-one kings [of Canaan]." We see from this Rashi that even before the redemption from Mitzraim began, Moshe's questioning the ways of Hashem critically affected his opportunity to witness the conquest of Eretz Canaan, which instead would be effectuated by his faithful disciple Yehoshua (see Yehoshua 12:9-24).

Alternatively, this verse was G-d's answer to Moshe's question: Now you will see... Paroah's invincibility is temporary; he is about to feel the might of the Almighty's anger. Israel's pain is temporary; it is about to witness

a redemption that will inspire its offspring throughout history. This should serve as a source of perspective and comfort for us in our present *galus*. As the redemption from Mitzraim was about to commence, the persecution became worse. So it is in our time, and so must we view the phenomena of history. Israel may suffer more and more, but it may well be the last darkness before the light of redemption, and it may very well mean, as it did in Mitzraim, that Hashem is increasing our suffering only to prepare the way for Mashiach (Artscroll Stone Chumash).

The Beis HaLevi writes: "While we might not be able, we certainly can and should strive to live with an awareness that nothing can happen to us unless Hashem wants it to happen." Just as the darkness of Mitzraim intensified before the redemption, so, too, the darkness of the current *matziv* in Eretz Yisroel and the rampant anti-Semitism around the world has intensified. However, we must increase and fortify our faith and trust in Hashem, and know that everything comes from Him, and after the darkness comes the light—the light of redemption. May we all be zoche to witness the eradication of evil from the world, and to bask in the holy light of Mashiach; to experience personal salvation and the Final Redemption for all of klal Yisroel. 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.

Laurence Louis Rosenfelt, Eliezer Lazar ben Mordechai a"h, 25 Teves, father of Bob Rosenfelt
Joseph Abraham Lipsitz, Avraham Zusyeh ben Hersch Velvel HaLevi a"h, 26 Teves, father of Harold Lipsitz a"h

Parsha Poem

I was listening to Rabbi Y. Y.,
On the web the other day,
And I heard him speak of Moshe,
In a very different way.

Moshe knew his tafkid,
God had made it very clear,
But he questioned his potential,
He was overcome with fear.

Just as Yaakov, and then Yonah,
Had to wrestle with their path,
Moshe had to go to Egypt,
Or incur the Master's wrath.

The milah resting at his feet,
"Bridegroom of blood," Zipporah cried,
Now the kli had been restructured,
Transforming shefa now inside.

I have spent my whole life searching,
For a tafkid which is clear,
But if for sure I knew it,
I might first want to drink a beer.

From This Week's Daf

"If one brought the fire and then one brought the wood and put it on the fire, the one who brought the wood is liable for any damage caused by the resulting blaze. If one brought the wood and then one brought the fire and kindled the wood, the one who brought the fire is liable for any ensuing damage. If another person came and fanned it, the one who fanned it is liable. If the wind fanned it, all of them are exempt from liability... The Rabbis taught in a Baraisa: If [a person] fanned [the fire] and the wind fanned it at the same time, the law is as follows: If there was sufficient force in [the person's] fanning to set [the fire] ablaze, he is liable; but if not, he is not liable. Abaye said: What case are we dealing with here? Where he fanned [the fire] from one side, and the wind fanned it from another side. Rava said: The Baraisa refers to a case where he was fanning [the fire] together with a normal wind, but the wind then changed and fanned it with the force of an abnormal wind. R' Zeira said: The Baraisa refers to a case where he was just warming [the fire], and was not blowing on it." (Bava Kamma 60a)

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

Participants

Rabbi and Rebbetzin Goldberger
Shulamis Heldoorn
Klara Margaretten
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Elaine Tuchman

Running total for 5784:

\$1,025.40

Community

- **January 10:** 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 January 10, 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.

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.

Coming Up

- **January 27:** Aufruf for Avi Pear.

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' Ori 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 "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).

- 8:00 pm: Men's **Semichas Chaver Program** with Rabbi Elie Levi.

Monday:

Rambam's Hilchos Tefillah with Rabbi Goldberger following Maariv.

Tuesday:

- 7:35 pm: **Kitzur Shulchan Aruch** with Rabbi Goldberger followed by Maariv.

Wednesday:

- **Rabbeinu Bachya** with Jay Taffel following 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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- **Shalosh Seudos Coordinator** Hinda Blum 410-764-2279
- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443 facilityrental@tiferesyisroel.org
- **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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