

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$6,146.71 (see p. 3)

6 Shevat 5783/January 28, 2023

5746-5783

Celebrating our 37th year

1986-2023

DAVENING SCHEDULE**Friday**Candle Lighting: 5:03 pm
Mincha/Maariv: 5:05 pm**Shabbos Day**Daf Yomi shiur: 8:00 am
Shacharis (**Hodu**): 8:45 am
*Krias Shema by: 9:49 am
Mincha: 4:40 pm
Maariv: 6:15 pm
Shabbos is over after: 6:34 pm**Sunday**Shacharis: 8:00 am
Mincha/Maariv: 5:15 pm**Monday-Friday**Shacharis: 7:00 am
Maariv: 8:00 pm**Next Shabbos- Parshas Beshalach**Candle Lighting: 5:11 pm
Mincha/Maariv: 5:15 pm**Online Shiurim**

Check out our audio shiurim by Rabbi Goldberger, including shiurim in the Sfias Emes, Ohr Gedalyahu and Pele Yoetz. Log on and listen from our Audio Library Archive under Shiurim and Classes on the shul website.

Two Nights of Winter Kol HaNaarim LearningBring your son. Bring your son's son. Bring the boy next door. Everyone is welcome to come and learn -- Kol HaNaarim Learning has returned to Tiferes Yisroel! **NEW times**- Friday night Shabbos learning - individual or with a chavrusa, from **8:30 to 9:00 pm**, followed by a 10-minute shiur given by Rabbi Yehuda Leib Goldberger. Light refreshments will be served. Our regular Motzei Shabbos Kol HaNaarim learning will be from **7:30 to 8**

pm, followed by pizza and raffles. For more info, contact Rabbi Elie Levi at elieclevi@gmail.com.

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 this week at 5 pm; **Maariv only at 8:00 pm, Monday through Thursday nights**; please check the seasonal davening schedule or the Lev Echad for exact times.**Donations**

- Yahrzeit donation by Eileen and Jerry Rosenbaum in memory of Aryeh Leib Ben Mordechai a"h
- Yahrzeit donation by Rena Levi in memory of her beloved father, Leonard Sternfield, Arie Leib ben Moshe a"h
- In honor of Glenna Ross, by Mike Lowenstein
- Kol HaNaarim learning sponsored by Elka Rottman, b'zechus for her mother, Golda bas Yosef Zelig HaLevi on her 11th yahrzeit

Shul Pushka Challenge 5783

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

2125, 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.

TY CauseMatch Campaign!

Join us for our annual TY CauseMatch campaign on Sunday, February 26. Stay tuned for more details...

Kitzur Shulchan Aruch ShiurJoin Rabbi Goldberger's weekly Tuesday night shiur for men in the **Kitzur Shulchan Aruch** following Maariv.**Mazel Tov to**

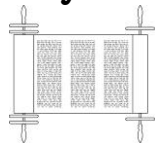
- Everyone who recently completed Meseches Nedarim in the Daf Yomi cycle, and to everyone who completed Meseches Shabbos in Mishnah Yomi. Yasher koach!

Torah and ScienceJoin Dr. Andy Goldfinger for week three of his lecture series, "**Torah and Science- Opponents or Allies?**" The series will run each week on Wednesday nights from 8:30 to 9:30 pm here in the main shul for men and women through February 22. **Live-streamed and close-captioned. Link will be emailed.**

- Week 3: "What Bothered Einstein, and Why Are We Not Bothered?"
- Week 4: "Light and Torah - Can Two Contradictory Things Both Be True?"
- Week 5: "Our Constant Companions - Can a Modern Person Believe in an Invisible Spiritual World?"
- Week 6: "Evolution, Intelligent Design and Arrogance - Is Science Really Objective?"

This week's Lev Echad is honor of:
Shabbos Bo.

Weekly Parsha



Parshas Bo

By Rabbi Oizer Alport

“Moshe said, ‘With our youngsters and with our elders shall we go; with our sons and with our daughters, with our flock and with our cattle... because it is a festival of Hashem for us.’ He said to them, ‘So be Hashem with you as I will send you forth with your children!’” (10:9-10)

Due to the intense suffering imposed by the plagues, Pharaoh was finally forced to relent and allow Moshe to take the Jews to worship Hashem for three days. The problem was in the details. Moshe insisted that not only must the male adults go, but also the elderly, the children, and the females. Pharaoh responded that under no circumstances would he allow the children to go since the sacrifices were to be brought by the adults. However, in Pharaoh’s response, no mention is made of the women. Did he agree to Moshe’s demand in this regard?

The Radvaz suggests that Pharaoh’s original refusal to allow the Jews to leave for three days was predicated on his fear that if they did so, they would become cleansed from the spiritual impurities they had absorbed during their time in immoral Egypt. Therefore, even when he was forced by the plagues to permit the Jews to go and serve Hashem, he attempted to do so in a diabolical way which would prevent any permanent “damage” to his wicked plans.

Pharaoh knew that Judaism is heavily dependent on the concept of *mesorah* - transmitting our beliefs from one generation to the next. He therefore refused to allow the elders to lead them to the desert, and he also insisted that the children not be present in order to cut off vital links in the educational process.

Yet Pharaoh was still concerned that the adult males would come back inspired and share their newfound enthusiasm with the others. He therefore refused to allow the women to travel, as he recognized that the spiritual level of a Jewish house is ultimately determined by the woman. Indeed, it was for this reason that Hashem instructed Moshe to first offer the Torah to the women, as it was their acceptance which would ultimately be the determining factor in the religious level of the Jewish nation. Therefore, even if the men returned home with a newfound inspiration, it would be short-lived since their wives wouldn’t have been able to share in it. Even

Pharaoh recognized that as long as the women remained in the morally impure environment of Egypt, there was no chance for the Jewish nation to accomplish permanent spiritual growth.

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On That Very Day

Parshas Bo concludes with the fantastic story of **יציאת מצרים**, the illustrious Exodus from Mitzraim, which is recounted each year by the Pesach Seder and twice daily in the recital of Shema: **הווצאתי אתכם מארץ מצרים** - “Who has removed you from the land of Mitzraim” (Bamidbar 15:41). The tremendous number of 600,000 adult males – which, allowing for women, children, and elderly men, indicates a total population of about three million – gives some idea of the magnitude of the miracle. It also indicates klal Yisroel’s inspiring faith in Hashem, for they followed Moshe into the Wilderness, where the lack of food would have terrified anyone who was not prepared to rely solely on G-d (Artscroll Stone Chumash). The Torah states: “The habitation of the Bnei Yisroel... which they dwelled in Mitzraim was four hundred and thirty years. It was at the end of four hundred and thirty years... it was on that very day, **היום הזה**, that all the legions of Hashem left the land of Mitzraim” (Shemos 12:40-41).

Artscroll notes that although the verse gives the duration of Israel’s stay in Mitzraim as 430 years, it is clear that the nation could not have been in Mitzraim that long, for the lifetimes of Kehas, who came down to Mitzraim with Yaakov and his son Amram, total only 270 years, and Amram’s son Moshe was eighty years old at the time of the Exodus. Rather, the tradition of our Sages, as cited by Rashi, is as follows: The Covenant Between the Parts (Bereishis 15:7-21) took place 430 years before the Exodus, and that is the period referred to in our verse. At that time, Hashem foretold Avraham that his offspring would endure 400 years, during which there would be exile, persecution, and servitude – but not necessarily all of them at the same time. Those 400 years began with the birth of Yitzchak, since the prophecy referred to Avraham’s “offspring” (ibid. 15:13). Thus, the Exodus was perfectly calibrated to conform to the prophecy to Avraham, for Yitzchak was born on the fifteenth of Nissan, and exactly 400 years later, precisely at the deadline – **מקץ**, “at the end” – of the prescribed time (Shemos 12:41), the Bnei Yisroel were liberated. According to Rashi and the Sages, the actual sojourn in Mitzraim lasted for only 210 years.

Accordingly, the verse’s reference to 430 years as the time “they dwelled in Mitzraim” means that the *galus* in Mitzraim had been decreed 430 years before the Exodus (Artscroll Stone Chumash). As Rashi and the Ramban explain, the 430-year figure began from the time of the decree of the Covenant Between the Parts, which also took place on the fifteenth of Nissan – on that very day, **היום הזה**.

The Brisker Rav writes: Why should the Torah begin its reckoning from the year the Covenant was decreed, being that the time frame of the decree itself was 400 years? The difficulty is compounded in view of Rashi’s comment on the words, “it happened on that very day”: Once the preordained End arrived, G-d did not hold them back for even one moment. Yitzchak was born on the fifteenth of Nissan (the date of the Exodus), and the Covenant Between the Parts was decreed on the fifteenth of Nissan (Rashi). The 430 years mentioned by our verse, then, does not refer to a span of time, but to a particular date. It tells us that upon the arrival of the decreed deadline for redemption – which was exactly 430 years after the Covenant Between the Parts – “on that very day” the Jews went out of Mitzraim.

“Know with certainty that your offspring shall be aliens in a land not their own – and they will serve them, and they will oppress them – four hundred years” (Bereishis 15:13). Although the decree for servitude was for 400 years, Rashi and the Sages agree that the *galus* in Mitzraim lasted for 210 years. This poses another difficulty. The Brisker Rav addresses this famous *kasha*: As explained above, this discrepancy is resolved by the Sages by explaining that the 400-year decree actually began from the birth of Yitzchak, where the words, “your offspring shall be aliens in a land not their own” began to be applicable. There is another approach found in the Midrashim to deal with the 400-year problem, however: The covenant called for 400 years’ worth of servitude. The Mitzrim enslaved the Jews so harshly that the amount of work normally done in 400 years was actually completed in just over half that time. In fact, the Gemara notes that a sizable number of the tribe of Ephraim, convinced that the 400 years began from the Covenant, attempted a mass escape thirty years before the Exodus, and many were slaughtered by the neighboring Philistines (Sanhedrin 92b).

For the past two weeks, I have written about the verse “**Now you will see** what I shall do to Paroah, for through a strong hand will he send them out, and with a strong hand he will drive them from the land” (Shemos 6:1). The Brisker Rav offers an amazing insight on this verse: The meaning of G-d’s reply, “Now you will see,” is that the intensification of the Israelites’ burden was intentional, for this would help to speed up the redemption process. The faster the 400-year quota of work was completed, the sooner the people could be delivered from

bondage. "Now you (Moshe) will see" – precisely because of Paroah's intensifying of his oppression, you will see the deliverance soon.

After the passage of the Four Sons, we read in the Haggadah: "Blessed is He Who keeps His pledge to Israel; Blessed is He! For the Holy One, Blessed is He, *calculated the end of bondage* in order to do as He said to our father Avraham at the Covenant Between the Parts." The Brisker Rav concludes: If the servitude of the Bnei Yisroel had been just a bit less intense, and would not have been completed on the fifteenth of Nissan 2448, the Jews would have to remain in Mitzraim until the set quota would be met. If, on the other hand, they had finished the 400 years' worth of work even earlier, they would nevertheless have been required to remain in Mitzraim until the other part of the decree would be fulfilled, 400 years after the birth of Yitzchak. But G-d "calculated the end... to do as He said to our father Avraham at the Covenant Between the Parts" – the 400th anniversary of Yitzchak's birth and the 400-years' worth of servitude and the designated date of 430 years after the Covenant all fell out on the exact same day, **היום הזה** – "on that very day."

The Rambam (Iggeres Teiman) cites this chronology as an illustration of how prophecies are understood completely only after they come to pass. Until the Exodus, it was not known if the 400 years were to begin from the prophecy to Avraham, the birth of Yitzchak, Yaakov's descent to Mitzraim, or the beginning of the servitude in Mitzraim. In this regard, R' Bachya notes that we, too, in the current *galus*, should take heart and have faith that the prophecies of Mashiach and the Final Redemption will come true. And "on that very day" we will understand the full meaning – and

the manner of complete fulfillment – of all the prophecies (Artscroll Stone Chumash). May it be speedily and in our days. A gutten Shabbos.

-Lev Avraham Rosenstock

Parsha Poem

G-d said to ask for just three days,
A well-deserved vacation,
To serve our G-d without offense,
In a more discrete location.

We'd been driven way too hard this time,
Well beyond our legal capacity,
And been given His permission,
To fall back upon mendacity.

We had no intention to return,
But we never said we would,
And Pharaoh saw right through it,
And we all knew that he could.

But Pharaoh, he was desperate too,
He'd seen enough to know,
Things would keep on getting worse,
He'd better let us go.

Although our Avos also fibbed,
In compelling situations,
How is one to judge when truth is wrong,
And what's right is fabrication?

Community

- **February 1:** A Single Impact invites from single, divorced, and widowed women and men of all ages to "**Parsha and Pizza**" on **Wednesday nights**, with a variety of speakers! Next class February 1, from 8:00

to 9:00 pm. Cost is \$3.00 per person; sponsorships available. For info or to RSVP, go to: asingleimpact.com/event/pizza.

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.

Rabbi Milton Irving Schlager, Rav Moshe ben Shlomo a"h, 7 Shevat, father of Helaine Sawilowsky
Joseph Daina a"h, 8 Shevat, husband of Naomi Daina

Ira Cohen, Yitzchak Malech ben David Mordechai HaKohen a"h, 10 Shevat, father of Moshe Cohen

Leonard Sternfield, Arie Leib ben Moshe a"h, 10 Shevat, father of Rena Levi

Gloria Lauterbach, Golda bas Yosef Zelig HaLevi a"h, 9 Shevat, mother of Elka Rottman

Elise Gordet, Chasya bas Meir Yoel a"h, 10 Shevat, mother of Michael Gordet

Frances Cohen, Feiga Brina bas Betzael HaKohen a"h, 12 Shevat, mother of Saul Cohen

Rambam's Hilchos Tefillah

Join Rabbi Goldberger for a weekly Monday night shiur for men in the **Rambam's Hilchos Tefillah** following Maariv. The 30-minute shiur will be followed by a brief 10-minute Q&A session, "shailos of the week."

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.

From This Week's Daf

"Or if he says, '**I shall be handsome**,' and it is clear that he means he will grow his hair long as does a *nazir*, he is a *nazir* even though his declaration is incomplete... If he says, '**I shall be handsome**,' he means: **I shall be beautiful before [G-d] in the fulfillment of the commandments.**' As it was taught in a Baraisa: The verse states: '**This is my G-d and I will beautify Him.**' This verse means: **I shall beautify myself before Him in the fulfillment of the commandments.** For example, **I shall make before Him a beautiful succah, a beautiful lulav, beautiful tzitzis.** I shall write before Him a beautiful Torah scroll and I shall wrap it in beautiful silks." (Nazir 2b)

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

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:

Lev Avraham and Rachel Rosenstock

Running total for 5783:

\$6,146.71

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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Herschel and Elisheva Levenethal
Alisa Mandel and Fred Petersen
Klara Margaretten
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
Elaine Tuchman
David and Hindy Wolf

are many new titles each week. For more information, please contact Steve Schwarz at simchamelech@aol.com or call 410-446-8330.

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.



Joblink. Joblink provides job seekers, recruiters and employers with valuable information regarding employment opportunities and career information.

If you are looking for a job or know of one at your office, please contact our shul liaison, David Sawilowsky at 804-350-2117, or Marthe Vidaver at Joblink at marthe@joblink.com or 410-602-8700.



Mitzvah Cards. For \$18, you get four cards that you can mail out yourself. For \$10, we will send the card out for you, and your donation will be announced in the Lev Echad.

To purchase mitzvah cards please contact Glenna Ross at mitzvahcards@tiferesyisroel.org.



Ride G'mach. Call the Ride G'mach at 410-358-RIDE (7433). We need ride offers when anyone drives interstate, any direction. There are high school students who live in Lakewood and in Brooklyn who learn in Baltimore schools and vice versa. Please help them get home for Shabbos. Not door-to-door, just city-to-city. Often, Chesed of Boro Park calls, needing a ride to/from New York for people with medical appointments in a Baltimore hospital.



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



Tehillim G'mach. The Sefer Tehillim can be said for an emergency situation R"L. Please call Leah 410-764-6252 or Judy 443-660-7650

TY SHIURIM SCHEDULE

(Unless otherwise noted, all shiurim 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:

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

Wednesday:

- 7:00 pm: **Rabbeinu Bachya** with Jay Taffel (on hiatus).
- 8:30-9:30 pm: **"Torah and Science – Opponents or Allies?"** with Dr. Andy Goldfinger. This shiur is for both men and women.

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
- **Programming** Shlomo Goldberger, 410-358-4456, programming@tiferesyisroel.org
- **Treasurer** Yaakov Gur 410-358-2005 treasurer@tiferesyisroel.org
- **Secretary** Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org

- **Past President** Dov Pear 410-358-9825, pastpresident@tiferesyisroel.org

CONTACT INFORMATION

- **Billing** bookkeeper@tiferesyisroel.org
- **Calendar** Eileen Rosenbaum 410-764-8443 calendar@tiferesyisroel.org
- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 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
- **Repair** Mark Hart
- **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 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

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