

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$468.60 (see p. 3)

26 Kislev 5784/December 9, 2023

5746-5784

Celebrating our 38th year

1986-2023

DAVENING SCHEDULE**Friday**

Candle Lighting:	4:26 pm
Mincha/Maariv:	4:30 pm
Men/Boys Learning:	8:30 pm

Shabbos Day

Daf Yomi Shiur:	8:00 am
Shacharis (Hodu):	8:45 am
Zman Krias Shema:	9:41 am
Mincha:	4:10 pm
Maariv:	5:40 pm
Shabbos is over after:	5:55 pm
Kol HaNaarim Learning:	7:00 pm

This Shabbos

- Aufruf for Yaakov Goldberger. Kiddush following davening sponsored by Rabbi and Rebbetzin Goldberger.
- Shalosh Seudos sponsored by Rabbi and Rebbetzin Goldberger following Mincha.

Sunday

Shacharis:	8:00 am
Mincha/Maariv:	4:30 pm

Monday- Thursday

Shacharis:	7:00 am
Maariv:	8:00 pm

Friday- Asara b'Teves

Fast begins:	6:11 am
Shacharis:	6:40 am
Fast ends:	5:37 pm

Next Shabbos- Vayigash

Candle Lighting:	4:29 pm
Friday Mincha:	4:10 pm

Donations

- Yahrzeit donation by Moshe Shaul Grossman in memory of Chava Simcha Bas Yaakov

- By Marshall and Rita Plaut for a refuah shalaimah for Glenna Ross
- By Klara Margaretten in memory of Pearl, beloved mother of Rachel Scheter
- Yahrzeit donation by Stephen and Sara Litzman in memory of Shirley Goldwasser
- Yahrzeit donation by Glenna Ross in memory of her grandmother Elka bas Boruch

Kitzur Shulchan Aruch Shiur

Join Rabbi Goldberger for the return of 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.

Sponsors

Thank you to the following additional sponsors of the shul **Chanukah Carnival**:

- Yaakov and Ester Gur and family
- Anonymous donor

Where Has the Year Gone? Again.

What is almost as rare as a 17-year cicada? This week's Haftarah! We rarely hear the 'proper' Haftarah for Parashas Mikeitz since Mikeitz is always during Chanukah, except when it is not. And this is one of those years. Only two months can have a variable number of days, either 29 or 30. Those months are Cheshvan and Kislev. This variation allows Chazal to adjust the calendar as needed to have the upcoming Rosh Hashanah begin on the proper day. Rosh Hashanah cannot begin on Sunday, Wednesday, or Friday. Next year, 5785, will begin on Wednesday night for Thursday. This is happening, IY"H, because both Cheshvan and Kislev are 29 days long this year. One day shorter than a 'standard' year

where one month is 29 days and the other is 30. If we had a 'standard' year, Rosh Hashanah would begin on Friday, and that is not allowed. So, the year is one day shorter than 'standard,' even though it is a leap year with an extra month! Since Rosh Hashanah this year began on Shabbos, and we have two 29-day months, Chanukah finished before Parasha Mikeitz. So, we (finally) get to hear the proper Haftarah! The last time this happened was only three years ago, 5781. But the time before then was 20 years earlier, 5761! The next time we will hear this Haftarah, IY"H, will be in 17 years, 5801! Make sure to pay attention to the Haftarah this week, because you might not hear it for a while!

-Jay Taffel

Mazel Tov to

- Rabbi and Rebbetzin Goldberger on the aufruf and upcoming marriage of their son, Yaakov, to Jenny Haber. May they be zoche to build a bayis ne'eman b'Yisroel, a binyan adei ad.

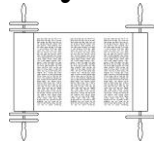
Winter Learning for Men and Boys!

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 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 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.

This week's Lev Echad is in honor of:

The upcoming marriage of Yaakov Goldberger and Jenny Haber. May their lives together be full of hatzlacha and bracha, and may they be zoche to build a bayis ne'eman b'Yisroel - a binyan adei ad!

Weekly Parsha**Parshas Mikeitz**

By Rabbi Oizer Alport

**"It happened at the end of two years"
(41:1)**

Parshas Mikeitz is traditionally read on the Shabbos which falls out during Chanukah. The kabbalists teach that the parsha read during a Yom Tov is connected to the themes and events of that festival. The Chida notes one such connection. He points out that the letters of the first four words in the parsha - *vayehi Mikeitz sh'nasayim yamim* - are an acronym for *V'ka'asher Yochanan hishmid Yevonim miBeis Kadsheinu tzivanu shenadlik neiros temanya = Shemoneh yomi m'Chanuka, yanichena mitzad yemin mehayotzei* - when Yochanan destroyed the Greeks from the Holy Temple, we were commanded to light candles for the eight days of Chanukah, and to place the menorah on the right side of the door.

Additionally, Rav Shimon Schwab suggests that Pharaoh's dreams, in which the weak cows swallowed the strong cows and the thin stalks consumed the healthy stalks, embody one of the central concepts that we celebrate on Chanukah, namely that Hashem delivered the mighty and numerous Greek army into the hands of a few weak and poorly armed Chashmonaim.

Finally, Rav Moshe Wolfson points out that the most well-known question asked regarding Chanukah is that attributed to Rav Yosef Karo, namely that if enough oil was found to last for one day, there was only a miracle on the last seven days, in which case Chanukah should only be commemorated seven days instead of eight. Rav Yosef Karo is best known for his commentaries on the Tur and Rambam, which are respectively titled "Bais Yosef" and "Kesef Mishneh." The names of his works appear almost nowhere else in Tanach, but both are mentioned in our parsha (43:18-19, 43:12), alluding to his prominent connection with the festival of Chanukah.

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The Power of Illumination

With a few rare exceptions, Parshas Mikeitz is always the parsha of Shabbos Chanukah;

Chazal explain that this is not merely coincidental. In an essay on Parshas Mikeitz, Rabbi Shmuel Reichman writes: "In explanation of this phenomenon, the commentaries discuss how Yosef is connected to Chanukah, and how he symbolizes our victory over the Greeks. This begs the obvious question as to what exactly is the connection between Yosef and Chanukah. An obvious connection between Yosef and the Greeks would be the concept of beauty, which was a fundamental point of contention in the battle between the Jews and the Greeks. The Greeks did not believe in using the physical to reflect anything higher, as they simply viewed physical beauty as an end unto itself. Their focus was solely on the external; to them, beauty was measured by physical perfection, independent of anything deeper. Yosef is connected to Chanukah because he represents the harmony between the physical and the spiritual; he successfully utilized the physical to reflect something higher. He is called beautiful, because his physical body projected something infinitely deeper than itself. This is the profound meaning behind the name that Paroah gives Yosef, Tzafnas Paneach, which means 'to reveal the hidden' (Bereishis 41:43). A name reflects inner essence, and Yosef's middah was true beauty, the ability to harmonize the physical with the spiritual, the hidden with the revealed. Yosef represents our victory over Greek ideology, whereby the physical can reflect something infinitely deeper than itself."

The parsha begins with: "It happened at the end of two years [to the day]: Paroah was dreaming... he was standing על over the river" (ibid. 41:1). Artscroll writes that the time had come to free Yosef and begin the chain of events that would bring Yaakov and his family to Mitzraim to fulfill the last part of the prophecy to Avraham that his offspring would be subjugated and persecuted (ibid. 15:13-16). The events of Parshas Mikeitz began two years to the day after the release of the **שַׂר הַמַּשְׂקִים**, the Chamberlain of the Cupbearers – a total of twelve years since Yosef was imprisoned. At this point, Yosef was almost thirty years old and Yaakov was 120. Yitzchak was 180, and Chazal say that he died around this time (Artscroll Stone Chumash). That Paroah dreamt of himself as standing by the River and reflecting upon it suggests that his thoughts focused on the River whose annual overflow determined the agricultural fate of Mitzraim for the upcoming year (R' Hirsch). The Nile, which was the source of Mitzraim's sustenance and prosperity, was venerated as the country's god, and according to the Midrash, Paroah's position "over," על, the Nile suggests that he haughtily imagined himself superior to his god (Artscroll Stone Chumash).

The Midrash (Bereishis Rabbah 89:1) expounds on this opening verse based on a

verse in Iyov: "He sets a limit to the darkness... He investigates the end of everything: the source of gloom and the shadow of death" (Iyov 28:3). The Nesivos Shalom writes: "Hashem allotted a certain number of years for the world to endure darkness. When will Hashem put an end to the darkness? As long as the **יֵצֶר הָרָע**, the evil inclination, is in the world, there will be gloom and darkness. When the **יֵצֶר הָרָע** is uprooted from the world, there will be neither gloom nor darkness. This Midrash teaches us that all matters of darkness have their source in the **יֵצֶר הָרָע**, both for the Jewish people as a whole and for each individual. If a Jew is engulfed in darkness, the remedy is to uproot his **יֵצֶר הָרָע** and to withstand the tests that Hashem may bring upon him. His situation will turn around and the darkness will end, for when the light shines on a Jew, there is no evil inclination, because when he sees the light, he sees the worthlessness of all matters of this world. The Midrash intends to teach that the main goal of the **יֵצֶר הָרָע** is to darken the eyes of the Jew so that he does not see the Divine light."

Darkness and light are a common theme of the Chanukah story. The Greeks "darkened the eyes" of the Jewish people by introducing Hellenism to the culture. The emphasis was shifted from the spiritual to the physical – from serving G-d to serving oneself, a struggle that klal Yisroel still contends with today. Rabbi Reichman continues: "For the Greeks, true godliness was physical and intellectual perfection, where the physical and intellectual were completely independent; where mind and soul did not permeate the physical, but remained distinct and separate. This is why the Greeks come from Yefes, which is the same word in Hebrew for 'beauty.' Ideally, the Greeks could have reflected true beauty, whereby the physical beauty and spiritual beauty harmonize into one. They could have harmonized with the Jews, and joined the physical with the spiritual; instead, they chose to corrupt true beauty, disconnecting the spiritual from the physical."

The Nesivos Shalom teaches that the only way to destroy the impurity of the Greeks and to banish the darkness is by kindling a light, and particularly by illuminating the area below the height of ten *tefachim*, ten handbreadths. He writes: "When Hashem enables a Jew to have peace of mind and enlightenment, when he sees and recognizes that the great King of kings, the Holy One blessed is He, is standing over him and observing his actions, it protects him from the urge to do evil. The power of the **יֵצֶר הָרָע** is only at a time when there is a darkening of knowledge, when the eyes of the Jewish People are darkened – especially regarding the lower parts of the body. The brain and the heart still have the power of understanding and thought, but in the domain of base desires darkness reigns, and that is the

stronghold of the **יצר הרע**. The remedy for this power of evil is to kindle light. The only way to defeat the forces of evil is through the power of illumination."

As we know from the Chanukah story, the Greeks were successful in bringing darkness to klal Yisroel through their Hellenistic teachings and lifestyle. Taking it one step further by defiling the Beis HaMikdash, the Greeks tried to disconnect us from the place where Hashem connects most intimately and deeply with our physical world, and sever the bond between Hashem and His children. The place of the Beis HaMikdash is referred to as Tzion, a unique, beautiful and distinguished place. Rabbi Reichman concludes: "Yavan represents external, surface beauty, while Tzion represents true beauty. **יין** is comprised of the letters yud, vav, and nun, while **ציון** is comprised of those same three letters, along with a tzaddi in front, the same root and shresh of the word tzaddik. Yosef is referred to as Yosef HaTzaddik because he places the tzaddi in front of Yavan – turning surface beauty into Tzion, true beauty. Yosef represents the ability to shine forth inner and higher beauty through a physical medium. It is no coincidence that the gematria of **ציון** is 156, the same gematria as **יוסף**. This is the hidden light of Chanukah, the light which helps us see the truth, the ability to see past the surface. Beauty is so much deeper than a description of how a person looks; it is a way of life. A beautiful life is one of oneness, where we synthesize all the aspects of who we are; where our thoughts, words, and actions all reflect a higher purpose. This is the beauty of Yosef; this is the light of Chanukah."

The Nesivos Shalom also connects the light of Chanukah to the light of the Menorah in the

Beis HaMikdash, as he writes: "The purpose of the Chanukah candles is to illuminate the Divine light. The Bnei Yissaschar states that the hidden Divine light, the **אור הגנוז**, is revealed in the Chanukah lights. Chanukah derives its light from the light of the Menorah in the Beis HaMikdash, which in turn was derived from the **אור הגנוז**. This light will endure until the ultimate redemption, when Mashiach comes. The Me'or Einayim wrote that the Divine Presence never descends below ten *tefachim*; however, on Chanukah the Divine light descends below ten *tefachim* so that the lowly ones will not be excluded forever from connecting to Hashem. This spark of light illuminates the life of the Jew wherever he is, and with this power he can overcome all forces of evil. Thus, Chanukah is a once-a-year opportunity for a Jew to become illuminated with enough Divine light to last throughout the year. Then Hashem will end the darkness and the **יצר הרע** will be uprooted from the world." May we all be zoche to experience the power of illumination and come together as one, as we kindle the light for Mashiach and the Final Redemption. 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.

Charles Jaffee, Bezalel ben Nisan a"h, 5 Teves, grandfather of Nisan Jaffee

Louis Rednor, Aryeh Leib ben Mordechai a"h, 5 Teves, grandfather of Eileen Rosenbaum
Alan Blum, Avraham Yitzchak ben Abba a"h, 8 Teves, father of Ari Blum
Reb Naftali Unger, Naftali ben Yehuda a"h, 9 Teves, father of Shoshana Porter
The Honorable Jonathan R. Steinberg, Yochanan ben Tzvi a"h, 10 Teves, father of Andrew Steinberg
Anna Edelberg, Elka bas Boruch a"h, 5 Teves, grandmother of Glenna Ross

Parsha Poem

Asenath,
maid of Mitzrayim,
or founding daughter of Dina,
castaway atop the wall of Egypt,
or perhaps beneath a thornbush.

Asenath,
raised by aish-es Potiphar,
in the grip of idolatry,
like our other mothers.

Asenath,
wife of Yosef,
like Rochel his mother,
the bearer of two sons,
the lifespring of two tribes.

Asenath,
though her youngest will be greater,
now, without rancor,
the brothers are blessed together,
by the youngest son of a youngest son.

From This Week's Daf

"The Rabbis have taught in a Baraisa: If one borrowed [an ox] on the assumption that it is a tam and it is found to be a muad – if it gored while under the borrower's care, the owners pay half-damages and the borrower pays half-damages. If one borrowed an ox, and it became a muad in the house of the borrower, and he returned it to the owners and it gored there, the owners pay half-damages, and the borrower is exempt from paying anything. The master stated: If one borrowed an ox on the assumption that it is a tam and it is found to be a muad, the owners pay half-damages and the borrower pays half-damages. But why is the borrower liable? Let him tell [the owner]: I borrowed an ox. I did not borrow a lion." (Bava Kamma 40a)

Community

- **December 17:** Mesorah Baltimore's **Scholar in Residence Program** begins Sunday Night, December 17th at 8:00 pm and continues through Wednesday morning, December 20th. The program consists of 7 shiurim for the women of the community by **Mrs. Ruhama Welcher** from South Africa. All classes will take place at Bnai Jacob

PUSHKA CAMPAIGN

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:

Rabbi and Rebbetzin Goldberger
Shulamis Heldoorn

Running total for 5784:

\$468.60

Participants

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

Shaarei Zion. For more information, please visit www.mesorahbaltimore.org or email mesorah@mesorahbaltimore.org.

- **December 20:** 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 December 20, 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.

Coming Up

- **December 24:** Vort for Avi Pear and Brocha Weinberg at the Heather Ridge Clubhouse from 3 to 6 pm, sponsored by their parents, Dov and Karen Pear and AY and Robin Weinberg
- **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 “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).
- 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
- **Calendar** Eileen Rosenbaum 410-764-8443 calendar@tiferesyisroel.org
- **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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- **Supplies Ordering** Shulamis Heldoom 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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