

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$1,380.40 (see p. 3)

24 Shevat 5784/February 3, 2024

5746-5784

Celebrating our 38th year

1986-2024

DAVENING SCHEDULE**Friday**

Candle Lighting: 5:09 pm
Mincha/Maariv: 5:10 pm
Men/Boys Learning: 8:30 pm

Shabbos Day

Daf Yomi Shiur: 8:00 am
Shacharis (Hodu): 8:45 am
Zman Krias Shema: 9:46 am
Mincha: 4:45 pm
Maariv: 6:25 pm
Shabbos is over after: 6:40 pm
Kol HaNaarim Learning: 7:30 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 5:20 pm

Monday- Friday

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

Next Shabbos- Mishpatim/Rosh Chodesh

Candle Lighting: 5:17 pm
Friday Mincha: 5:20 pm

Semichas Chaver Program

Join Rabbi Elie Levi for another 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.

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, *6:40 on Friday for Rosh Chodesh, 8:45 am on Shabbos, and 8:00 am on Sunday. Mincha/Maariv on Sunday this week at 5:20; **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.

Donations

- Yahrzeit donation by Fred and Rena Levi in honor of Fred's beloved father, Ari Levi, Yehuda ben Michael Binyamin HaLevi

An Offer They Could Not Refuse

"Moshe brought the people forth from the camp... and they stood at the bottom of the mountain" (Shemos 19:17). The Gemara states: Rav Avdimi bar Chama bar Chasa said: [This] teaches that the Holy One, Blessed is He, covered them with the mountain as though it were an upturned vat. And He said to them: "If you accept the Torah, fine. But if not, your burial will be there!" (Shabbos 88a). The Midrash Tanchuma states that the declaration of נעשה ונשמע, "We will do and we will hear," signaled acceptance only of the Written Law; however, the people were reluctant to accept the Oral Law because it requires extreme effort and discipline in its study and observance. Therefore, coercion was necessary regarding the acceptance of the Oral Law. Thus, G-d suspended the mountain over their heads and made them an offer they could not refuse.

ACHI- American Communities Helping Israel

The ongoing war in Israel has severely impacted Israel's economy. There is a way to help. To help support the Israeli economy, visit the ACHI Market at www.achi613.org and

choose from over 280 Israeli vendors for art, jewelry, food, clothing and much more. Purchasing from Israel is just a click away. Many vendors ship to the US and most deliver in Israel. Help support Israel by shopping through ACHI and you will be helping to support struggling Israeli vendors and to bolster the Israeli economy.

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.

Mazel Tov to

- Rabbi Dr. Tzvi and Bracha Ingber on the birth of a great-grandson born to Shulam and Esti Ingber in Yerushalayim. Mazel tov to the grandparents, Shlomo and Sari Ingber. May they be zoche l'hachniso bivriso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.

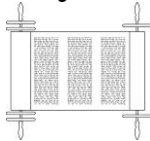
Winter Learning for Men and Boys!

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 **7:30 to 8:00 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:
Parshas Yisro and Matan Torah.

Weekly Parsha



Parshas Yisro

By Rabbi A. Leib Scheinbaum

"They stood transfixed at the foot of the mountain." (19:17)

As Klal Yisrael stood at the foot of Har Sinai, waiting anxiously for the Torah, they were united as one, with a sense of unity described by Chazal ask, *k'ish echad, b'lev echad*, "like one man with one heart." This phrase has since become the catchword for describing unity at its apex. All of Klal Yisrael were focused, intent on accepting the Torah with a firm commitment, a common aspiration and uniform purpose. All of Klal Yisrael stood together as one to accept the Torah. It is the term *b'lev echad*, "with one heart," that begs to be elucidated. Does one heart manifest a stronger sense of unity than one brain? Why, then, is their unity not described thus: *k'ish echad b'moach echad*; "Like one man with one brain?"

Perhaps we might suggest the following: The brain controls the body's movements, while the heart is the seat of a person's passions, attitudes, emotions. To say that Klal Yisrael was united in mind implies that they were all doing the same thing which, in this circumstance, was accepting the Torah. They were all committed. It does not speak, however, to their individual level of emotion, their personal attitude, their individual desire. They might all be standing together, but were they all on the same page attitude-wise?

We are being told that not only was all of Klal Yisrael there, but they all wanted the same thing. They were united in attitude, emotion, purpose and commitment. This is why *k'ish echad, b'lev echad* is the paradigm of harmony among people. All too often we may discover that while two people stand together in purpose, in attitude they stand miles apart. Each will have his own individual reason for doing a mitzvah. For example, two people will give the same donation to tzedakah, but they are not unified in mind and spirit. One gives because he wants to help; the other gives because he seeks prominence. One gives because he believes in the goals and objectives of the organization or institution; the other gives out of embarrassment. One wants to remain anonymous; the other wants his name emblazoned on a plaque. To the public eye, they are both equal. Hashem, however, is *nireh l'leivav*, sees into the inner recesses of the

heart. To be unified before Hashem is to be united in both mind and spirit.

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The Mitzvah to Believe

"I believe with perfect faith that G-d is the Creator and ruler of all things. He alone has made, does make, and will make all things." This first principle of the Rambam's *Thirteen Principles of Faith* involves belief in the existence of G-d, a Being perfect in every possible way, Who is the ultimate Cause of all existence. It is inconceivable that he not exist. If He did not exist, everything else would also cease to exist and nothing would remain. If, however, we could imagine that nothing else existed, he would not cease to exist. He would not be diminished in any way (Mishnah Torah; Hilchos Yesodei HaTorah). The Torah teaches us this first principle in the first of the Ten Commandments, as it is written: "I am Hashem, your G-d, Who has taken you out of the land of Mitzraim" (Shemos 20:2).

Although this first commandment seems to be stated as a simple fact rather than an instruction to do something, virtually all the commentators reckon this as the positive commandment to believe in Hashem as the only G-d. The only exception is the Baal Halachos Gedolos, according to whom this is not a commandment, but a statement of fact. His view, as explained by the Ramban, is that this statement is a necessary prerequisite to any commandments; that we be informed that Hashem is our G-d, because laws cannot be promulgated until the authority of the Promulgator is acknowledged. In the parable of the Mechilta, a conquering king entered his new domain and the populace asked him to pronounce decrees. He responded, "First you must accept my sovereignty; only then can I set forth my decrees." So, too, Hashem said, in effect, "Accept My sovereignty; then you can accept My laws" (Artscroll Stone Chumash).

The Malbim raises an important question: How can there be a commandment to believe in something? Surely, believing or disbelieving is not something that one chooses freely. But if we look more closely at the words of the Rambam, we will realize that there is no commandment to "believe," but rather to "know," as the Rambam himself writes: "The knowledge of this concept is a positive commandment, as is it written: 'I am Hashem, your G-d...' (Shemos 20:2). Anyone who presumes that there is another god transgresses a negative commandment, as the second commandment of the Ten Commandments states: 'You shall not recognize the gods of others' (ibid. 20:3) and denies a fundamental principle of faith, because this is the great

principle of faith upon which all depends" (Hilchos Yesodei HaTorah 1:7). Knowing this, is a positive mitzvah, as it states: "I am Hashem, your G-d." Knowing, not believing. Thus, the nation did not *need* to hear these two commandments from Moshe or to accept them through their *belief* in Moshe's prophecy. These commandments, rather, came directly from Hashem (Malbim).

Says the Malbim, this concept – "knowledge of" rather than "belief in" G-d – helps us understand what the Sages meant by saying that the first two commandments, "I am Hashem, your G-d," and "You shall not recognize the gods of others," were given directly to the people by Hashem without Moshe as an intermediary. The Malbim writes: "All the other commandments were given through Moshe, whom the people knew as Hashem's true agent, and they therefore *believed* everything Moshe said in G-d's Name. The first two commandments, however, commandments regarding the existence of the One Unique G-d, are concepts that a person can arrive at by way of his own intellect. Hashem implanted this knowledge into the mind of man from the womb, so that if he looks deeply and objectively into his soul, he will discover this knowledge, the inborn, axiomatic knowledge of all mankind."

Expounding on the verse, "The Torah Moshe commanded us" - **"תורה צוה לנו משה"** (Devarim 33:4), the Gemara (Makkos 24a) notes that the gematria of **תורה** is 611. The verse may then be understood: "Moshe commanded us 611 mitzvos." With the addition of the first two commandments, which the Bnei Yisroel heard directly from the mouth of the Almighty at Har Sinai, the total is 613. Rashi explains that first all the commandments were uttered by G-d in a single instant. Then G-d repeated the first two commandments word for word. Following that, the people were afraid that they could no longer endure the awesome holiness of G-d's voice and they requested that Moshe repeat the remaining eight commandments to them. The Ramban points out that the first two commandments were said in first person, indicating that G-d was speaking directly to the people. The other eight commandments, however, are in third person, implying that Moshe related them to the Jews on G-d's behalf. The Meam Loez adds that the first two commandments are contained in the same paragraph, while each of the others is in a separate paragraph of its own. This is also an indication of the special manner in which the first two commandments were transmitted (Artscroll Aseres Hadibros).

The mitzvah to believe is also listed as the first mitzvah in the Rambam's Sefer HaMitzvos. He writes: That is the command that He commanded us to believe in G-d. And that is that we believe that there is an Origin and Cause, that He is the power of all that

exists. And [the source of the command] is His saying, "I am Hashem, your G-d" (Shemos 20:2). Behold, it has been made clear to you that "I am Hashem, your G-d" is included in the 613 commandments. And that is the command about belief in G-d, as we explained. In another source, the Rambam explains: "When reading my present treatise, bear in mind that by 'faith' we do not understand merely that which is uttered by the lips, but also that which is apprehended by the soul, the conviction that the object [of belief] is exactly as it is apprehended. If, as regards real or supposed truths, you content yourself with giving utterance to them in words, without apprehending them or believing in them, especially if you do not seek real truth, you have a very easy task as, in fact, you will find many ignorant people professing articles of faith without connecting any idea with them. For belief is only possible after the apprehension of a thing; it consists in the conviction that the thing apprehended has its existence beyond the mind [in reality] exactly as it is conceived in the mind. If in addition to this we are convinced that the thing cannot be different in any way from what we believe it to be, and that no reasonable argument can be found for the rejection of the belief or for the admission of any deviation from it, then the belief is true" (Moreh Nevuchim, chapter 50).

"And the earth brought forth vegetation... yielding seed after its own kind, and trees yielding fruit, each containing its seed after its kind" (Bereishis 1:12). A farmer plants a seed, and from it grows a tree. And from the tree grows fruit bearing the seed of the tree. This is the growth cycle of the natural world. The same is true for man. Like a tree, we come from seed, and like a tree, we grow up and bear fruit- our children- and their seed brings forth the

next generation. So, too, I believe, with the cycle of spiritual growth. The foundation – the seed of spiritual growth, is belief. The mitzvah to believe – to know that Hashem is G-d, the One and Only, is the fundamental principle one needs to understand in order to begin to grow spiritually. Once one has established true belief, then one must develop their *emunah*, complete faith that Hashem is in total control of everything that exists and that absolutely nothing can happen against His Will. The third and final stage of the cycle is *bitachon*, perfect trust that Hashem orchestrates every moment and that nothing is haphazard, random, or coincidental- that everything comes from Hashem, and everything He does is for the best. As this level of *bitachon* increases, it enhances one's belief, and like the tree, the growth cycle begins anew and continues on. We each have our own mission in life, and spiritual growth and connection to Hashem is the key that opens the door that to rectification and redemption. It all begins with belief. May we all be zoche to fulfill the mitzvah to believe as we journey through life towards Mashiach and 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.

William Benyamin Kahn, Binyamin Zev ben Kuhass a"h, 25 Shevat, father of Bert Kahn

Albert Pearlman, Avraham Yitzchak ben Yaakov Pinchas a"h, 25 Shevat, father of Aaron Pearlman

George Gordon, Yosef ben Paysach HaLevi a"h, 27 Shevat, grandfather of Rachel Rosenstock
Albert J. Heppner, Avraham Yaakov ben Amichai a"h, 27 Shevat

Joseph Fine, Yosef a"h, 28 Shevat, grandfather of Stephanie Ezra

Harry Apisdorf, Herschel Avraham ben Dovid HaLevi a"h, 29 Shevat, brother of Rabbi Shimon Apisdorf

Louis Epstein, Yehuda Leib ben Tzvi Hirsch a"h, 1 Adar, father of Yocheved Schechter

Bette Pear, Blima Raizel bas Dov Ber a"h, 1 Adar, mother of Dov Pear

Edith Lowenbraun, Yenta bas R'Yisroel HaKohen a"h, 1 Adar, mother of Rabbi Yitzchok Lowenbraun a"h

Eleanor Zassler, Hinda Devera bas Menachem Mendel a"h, 1 Adar, mother of Judy Ference a"h

Sophie Milowsky, Slava bas Avraham a"h, 1 Adar, grandmother of Alisa Mandel

Parsha Poem

A father-in-law's unasked advice,
might not always be
well taken.

Yisro put himself in peril,
for he could have been
mistaken.

Was it for Zipporah's benefit,
so her life would not be
shaken?

Had Moshe's parents long since spoken,
and their sound advice
forsaken?

But he took the chance and said his piece,
it was judged a risk
worth takin.'

From This Week's Daf

"It was taught in a Baraisa: A Sanhedrin that saw someone kill a person adjudicates the matter in the following manner: Some of [the judges] are made witnesses and some of them are made judges; these are the words of R' Tarfon. R' Akiva says: All of them are potential witnesses, since they all saw the murder, and the rule is that a potential witness may not be made a judge for that case. Now, thus far R' Tarfon said only that some of them are made witnesses and some of them are made judges. The fact that the judges themselves also witnessed the crime does not disqualify them from trying the case, provided that they hear the testimony about the incident from other witnesses. But that a witness can act as a judge based on his own sighting of the incident, [R' Tarfon] did not say. (Bava Kamma 90b)

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

Jonathan and Talia Raun

Jerry and Eileen Rosenbaum

Lev Avraham and Rachel Rosenstock

Elaine Tuchman

Running total for 5784:

\$1,380.40

Community

- **February 5:** Jewish Educational Services presents the 3rd annual Dr. Aviva Weisbord "Family First Lecture" featuring Rabbi

Zalman Abraham from 7:30 to 8:30 pm at MMAE, 7000 Rockland Hills Drive. Empower yourself and your family members to navigate life's challenges with strength, grace, and a renewed sense of purpose as we delve into the heart of resilience through a unique Jewish lens. Immerse yourself in the wisdom of problem-solving, learning from failure, and unlocking the doors to post-traumatic growth.

- **February 7:** 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 February 7, 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.

Refuah Shalaimah to

- Raizy Cohen, Raiselle bas Sarah
- Risha Saperstein, Risha Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah
- Emunah Friedman, Emunah L'Or bas Naches
- Saul Cohen, Saul HaCohen ben Feiga Bryna

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

Fragrances. In consideration of our members and guests who are allergic to fragrances, or who are sensitive enough that they are unable to daven, we ask that you wear your fragrances and hairspray as lightly as possible so that other people are not aware of it.

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

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

Ride G'mach. Call the Ride G'mach at 410-358-RIDE (7433). We need ride offers when anyone drives interstate, any direction. Not door-to-door, just city-to-city.

Shul Rentals. To reserve the use of the shul's Simcha Hall or the Nancy Taffel Annex, please

contact Eileen Rosenbaum at 410-764-8443 or facilityrental@tiferesyisroel.org. For availability, go to www.tiferesyisroel.org, and click on the "Calendar" button on the left. This online calendar is kept up-to-date continuously.

Sponsorships. To arrange your sponsorship of the Lev Echad, email levechad@tiferesyisroel.org. Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215 or make your donation on the website.

To sponsor Shemen Lamaor for a month or the Lev Echad for a week, the donation is \$36. To sponsor Father/Son Learning for a week, the donation is \$90. Half-sponsorships are also available for \$45.

For the following, please contact Caryn Blum carynblum@icloud.com:

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$360

Other seforim may be dedicated as well.

TY SHIURIM SCHEDULE

(Unless otherwise noted, all shiurim listed here are for men only)

Sunday:

- 9:15-10 am: Men's **Gemara Sukkah** shiur given by Rabbi Goldberger following Shacharis. Rashi, selected Tosfos and Maharshas.

- **Women's Tehillim** for cholim at 10:15 am. (Please contact Rebbetzin Bracha for your assignment).

- 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
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- **Secretary** Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org

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

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- **Chesed Committee (births, shiva, cholim)** Tova Jussim 862-220-6531
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- **Kol HaNaarim** Rabbi Elie Levi 410-318-8932
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Mo Margolese 410-358-7387
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- **Sisterhood** Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoom 443-540-0199
- **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
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