

SCHEDULE

שבת קדש

Mincha Erev Shabbos **4:35 PM**

Friday Night Learning - After 7:30pm
 With Cholent provided by O'Fishel & KnishShop
 Special Midnight Bowl Drop Event!*

Shacharis- Followed by Kiddush **8:30 AM**

~**Special Guest:** R' Aaron Lopianski, Rosh Yeshiva of the Yeshiva Gedola of Greater Washington will be here for Shabbos for the Teichman/Atias Shabbos Sheva Brachos and will speak Shabbos morning.

Sof Zman K'S- מ"א 9:12 < גר"א 9:48

Mincha- Followed by Shalosh Seudos **4:30 PM**

Maariv **5:43 PM**
 *joke

Sunday

Shacharis **8:30 AM**

~No Shiur This Week

Mincha / Maariv **4:45 PM**

Weekday Minyanim & Shiurim

Shacharis

Mon **6:40 AM**

Tue, Wed., Fri. **6:45 AM**

Thursday ראש חודש **6:30 AM**

Mincha (Mon-Thur) **1:45 PM**

Maariv (Mon-Thur) **9:45 PM**

Rabbi Teichman's Thursday Night
Shiur *Postponed til next week*

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In Honor of the marriage of Yaffa & Eli Atias



Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcath & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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שבת קודש

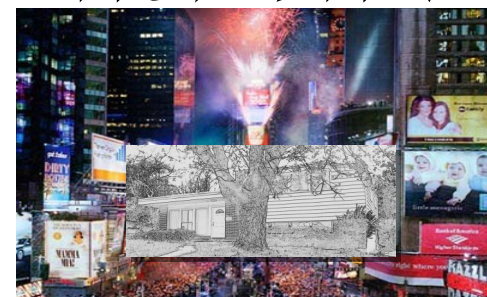
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מברכים חודש שבט

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ש ו ב ב ב י .ם

אהל משה



Rabbi Zvi Teichman

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Issue#168

RABBI'S MESSAGE

The Emperor Has No Clothes

At the end of our Parsha when the Torah describes the reaction of the Egyptians to the warning of the impending plague of ברד, Hail, the Torah contrasts the behavior of those who were fearful and those who weren't as follows:

וַאֲשֶׁר לֹא שָׁם אֶל לְבוּ, "Whoever... feared the word of Hashem chased his servants and his livestock to the houses, ...and whoever did not take the word of Hashem to heart, left his servants and livestock in the fields".

The Torah does not define those who were complacent as "not fearing Hashem" but rather as "who did not take the word of Hashem to heart". Not taking the word of Hashem to heart is the product of not fearing Him. Why then does the Torah emphasize the result and not the cause?

The Ramban points out that specifically at the onset of the first of each set of Plagues; דם, Blood, ערוב, *Swarm of wild beasts*, and ברד, Hail, באחיב, Moshe and Aharon are told to confront Pharaoh as he "goes out to the water" (הנה יוצא המימה ז טו) at the bank of the Nile River.

Rashi informs us that this was done with the intent to reveal Pharaoh's strategy of deceit, claiming that he was a deity and therefore did not necessitate the normal body functions of a human. Pharaoh would take care of his most basic function in the wee hours of the morning, concealed from his people in order to maintain his guise. Moshe and Aharon would thus literally "catch him with his pants down" in their early morning confrontation with him.

Ramban differs and maintains that his "going out to the water" refers to the custom of Pharaoh to publicly engage in some form of water sport at the river bank, openly bathing and playing to the adoration of the masses of his people gathered to observe him.

Whether Rashi's or Ramban's interpretation, the question may be asked, why is this fact so significantly and repeatedly portrayed at the inception of each series of plagues?

Why is it that so often the truths that are apparent to us have no impact on us? Do any one of us truly lack a belief and a fear of Hashem? Yet we do sin, we do falter and lapse into a lack of consciousness of what deep down we know to be true.

It is the product of not "taking to heart" that which we internally know. We deflect the truth from making an impression on us and affecting us. We create "barriers" of resistance.

Inhibition is a trait that helps to preserve our honor. The appropriate clothing we wear, the proper manner of speech we use and the good behavior we display, are all inhibitors that enhance our consciousness of our dignity and honor. On the other hand, one who is uninhibited, inculcates a behavior of deflecting those internal values that serve to help us maintain our self worth and dignity. Lack of inhibitions numbs a person's moral instincts and desensitizes our accurate sense of values.

One who speaks coarsely will inevitably be insensitive to others feelings. A person who can parade publicly in skimpy clothing will become immune to the subtleties of the values of modesty and self respect.

Pharaoh maintains a conversation even in the midst of engaging in his most personal of needs. Alternately, the king arrogantly bathes publicly, displaying an utter lack of nobility and dignity. Pharaoh is the *King of Uninhibitedness*, epitomizing this trait of "not taking to heart". It is this human deficit of "not taking to heart" that thickens his outer veneer not allowing the obvious to penetrate. Indeed his very name פרעה is rooted in the word פרע, exposed and uncovered.

After confronting him, Pharaoh rejects their foreboding as the Torah reports, ויפן פרעה... ולא שת לבו וגם לזאת (שמות ז כג), *Pharaoh turned away... even to this he would not take to heart.*

In a fascinating departure from the normative interpretation of the word ויפן as; *and he turned*, the Targum translates it to mean "*and he relieved himself*", from the root פנה, meaning to "empty" or "evacuate". Evidently the Targum alludes to the fact that as a result of Moshe delaying Pharaoh's daily morning regimen he could no longer contain himself and was forced to "relieve" himself right then and there. This explains Pharaoh's obstinacy and "super human" ability to deflect even the most glaring of realities. He thus did not take to heart "*even*" this embarrassing moment that otherwise should have awakened him to the reality of his puniness.

One of the traits of Jews is that we are "ביישינים", commonly translated as *shy*. ביישינות, though, doesn't actually mean bashful or shy but rather inhibited, possessing a sense of hesitance.

(See כי בשש משה שמות לב א, *that Moshe had delayed*)

We sense the presence of Hashem in all that we do. That feeling pervades our entire existence. It gives us reason to pause and contemplate. We wisely hesitate before we act, before we speak, even before we think.

In a world that projects irreverence, boisterousness and lack of inhibition in dress, speech and manner it behooves us to examine our ways lest we become tainted and calloused by the atmosphere around us.

May we elevate the levels of our consciousness of Hashem so that they will inhibit us from acting heartlessly in our relationships both בין אדם לחבירו ובין אדם למיקום.

May we proudly wear our "ביישינות" in the service of Hashem.

באהבה,
צבי טייכמן



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On the Birth of

!!Nechama!!

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Save The Date:

Ohel Moshe's Shiur 'n Shmooze for Women

Motzei Shabbos January 8th at 8 p.m.

For More info contact Aliza Bookman at
410-318-8373, or Leezers34@aol.com

Please let us know if you would like to help
with refreshments.