

## SCHEDULE

שבת קדש

Mincha Erev Shabbos → 4:44 PM

Friday Night Learning 7:30 PM

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- 9:50 א"ג < 9:07 א"ז

Mincha - Followed by Shalosh Seudos 4:45 PM

Maariv - 5:54 PM

Father/Son Learning → 6:45 PM

### Weekday Minyanim & Shiurim

Sunday

Shacharis **STILL KINDA NEW!** → SEE BELOW

Daf Yomi- By R' Teichman SEE BELOW

Shacharis 8:30 AM

Mincha / Maariv 4:55 PM

### Monday - Friday

Daf Yomi- By R' Teichman 5:45 AM

Shacharis

Monday, Thursday 6:40 AM

Tues., Wed., Friday 6:45 AM

Mincha (Mon-Thur) 1:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mon-Thur) 9:45 PM

VeNaHaPoch Hu

(Pre season practice)

Due to a family Simcha, Sundays early Schachris & Daf Yomi Schedule is being reversed so R' Teichman can attend the Simcha.

**This Sunday ONLY**

Daf Yomi - 6:40am

Shacharis #1 - 7:20am

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### Shalosh Seudos

Aiton & Deborah Marizan in commemoration of his grandparents Yartzheit

Nachum Yosef Ben Trina, A"H  
Esther Bas Mazel Tov, A"H  
Mordechai Ben Kochava, A"H

To Sponsor please contact Daniel Goldman  
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With R' Teichman\*

5:45am M-Fr

9:00pm M-Th

7:30am Shabbos & Sun



\*Image not R' Teichman

### Shul Contacts

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### Rabbi Teichman

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Gavi Cohn- Lain@

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Issue#267

# RABBI'S MESSAGE

## Bringing Home The Gold

Of all the plagues that assaulted the Egyptians there is one that is obscured in mystery. Its very name defies clear description.

We have been commonly taught that the plague of *Arov* consisted of numerous and varied families of wild animals descending upon Egypt wreaking havoc and pandemonium among the frightened populace.

*Arov* though, simply means a "mixture", but of what?

According to various opinions, it might refer to swarms of angry birds of prey. Alternatively it may intimate hordes of aggressive land animals consisting of lions, tigers and bears as well as other similar vicious beasts. Perhaps it was a conglomeration of land, air and sea creatures.

Some claim it was clouds of hornets and other flying insects. Others contend that *Arov* was packs of wild wolves or maybe just marauding panthers. (ענין תורה שלמה אות סד סה טו)

Either way, the Torah chose to de-emphasize its exact genus and merely describe it as simply a "mixture". Why leave out these exciting details?

Additionally, it is the only one of the ten plagues that is termed "The" *Arov*, prefaced with the Hebrew "היא", the definite article "the", accentuating the unique nature of this specific plague. In what way is this "mixture" distinguished more so than any of the other magnificent plagues?

The great poet and Sage, Rav Eliezer HaKalir describes in verse, that is recited by some on the second day of Pesach at Shacharis (בעשר מכות פתרוסים...), how each plague's unique punishment corresponds precisely to similar evil acts the Egyptians perpetrated against the Jewish nation.

He delineates how: "they spilled like water the blood of infants, therefore into blood will their liquids turn", "they crushed and pressed them (into bricks) to destroy them, therefore the frogs alighted and demolished them", "they oppressed them with dust and water to produce bricks, therefore the dust was transformed into lice".

He then goes on to describe the "measure for measure" nature of *Arov*:

they exiled them to retrieve wild animals for sport and play", therefore a swarm of wild beasts came to decimate them. (ענין ביר פי"א ג ובמפתח המדרש שם בפרט עי יוסף, הרד"ק, הרש"י)

What is so significant in the fact that they were dispatched to hunt and capture animals for sport? There is no mention here of the danger they were exposed to, simply that they were expected to travel and fetch from the wild, animals for their oppressor's purposeless games of enjoyment. This aspect of the Egyptians mistreatment of the Jews seems to pale in significance in contrast with the other very obvious abuses they were held accountable for.

Have you ever observed or sensed personally the passion and joy when engaging in competitive sports or when merely spectating?

What makes sports so exciting?

In sense competitive sports contains all the elements for a successful life. One must have a goal. One must face challenge in order to advance and become more skilled. One must focus on, and commit to, an objective. One must adhere to the rules of engagement while protecting and preserving what one has gained. One must be alert and swift to gain an advantage and edge in achieving the goal.

G-d had hardwired this instinct within the animal kingdom as well. Think about it, the manner in which each of the species obtains its needs and advances its familial and territorial goals is predicated on all the same "ideals" mentioned above.

Each of our souls instinctively pines for true success. The ultimate achievement lies in the goal of self-perfection in the image of our Creator, that brings us closer to the purpose of life, להתענג, to cleave to G-d and to rejoice in, and relish that pleasure.

Man however has relinquished that quest and replaced it with artificial goals. It may be the search for physical pleasure, the pursuit of meaningless recognition and honor or the rush for power and control. These poor imitations mimic our deepest desire for spiritual enjoyment, our noble pursuit of making our own unique and valuable contribution to the world and the joy of that ultimate force, the exhilarating power of self-control.

The excitement and pounding heart we experience when observing a mother grizzly bear successfully fend off an attacker of her young cubs, stems from the soul identifying with that desire to be a true champion. It is merely misplaced.

The origin of sports began with the glee ancient nations discovered in pitting and watching two animals fight against each other or whether animal against man, and it eventually evolved into an arena of competition where we match human contestants and teams to see who could attain "excellence".

An astute secular observer once wisely expressed the notion that "organized sports are the perfection of the unnecessary".

It stirs our innermost emotions by misguiding those healthy feelings towards worthless objectives and empty accomplishment. When these artificial goals are measured up against the

nobility of our spirit and what it can attain in its most purposeful way, we are left with nothing but the shameful failure to utilize our talents in a meaningful mode.

The traits of courage, swiftness, loyalty, guile and strength that G-d implanted within the animal kingdom weren't meant for us to emulate on the same level as that of an animal. We are to employ them to achieve our highest mission of serving G-d by using these qualities towards attaining perfection of character. Facing challenges with courage, grabbing at every opportunity for spiritual growth, cleverly avoiding the pitfalls that seek to encroach on our territory and maintaining strong motivation in fending off those forces that attempt to tackle our resolve, which seek to deter us from our greatest ambitions, are all part of the "game plan" we need to "win" at life.

From the moment man partook from the Tree of Knowledge our clear perception of where our goals lie became obscured. We must struggle in the confused state we now exist in to set real goals for ourselves. Yet man who is now exposed to the forces of material desire, the need for adulation and the lure of raw power must find his way through the jungle of obstacles in setting his sights on the pursuit of spiritual excellence.

This *Arov*, עירוב טוב ורע, the "mixture" of good and bad, that lack of clarity in knowing who we truly are and where we should be headed and the battle we must endure in discovering that truth, lies at the root of the plague of *Arov*.

When man replaces the striving for the excellence of eternal values with pleasurable temporal achievement he has been consumed by the plague of *Arov*. (אדם משמואל הגדה של פסח ד"ה ערום) In the cruel enslavement of their subjects for the sake of obtaining wildlife, merely to supply their populace with the means to partake in the thrill of sport and play, lies the ultimate corruption of man's ability to perceive "good" correctly. When man descends to the nature of "animal" then all human dignity is lost.

(אין חיה שולטת באדם עד שנדמה לו כבהמה (שבת קנא))

Wild animals can not dominate man unless man appears to it like an animal. The "rebellion" of wildlife against human is the greatest testament to man having lost his greatest gift, his *אלקים*, his Divine image. When man descends to the level of beast he will find himself overpowered by those who by right may dispossess him, for man has lost his entitlement to existence for he is bereft of character. (מהרש"א שם)

The critical message in this plague was represented by it being a most blatant display of "the" mixture, indeed, of good and evil, רע וטוב.

Man's inability to distinguish that which is truly gallant from that which is merely a facade of meaning in life, stems from a loss of the *אלקים*, the Divine image. The wildlife attacking the Egyptians wasn't the plague itself but rather the external evidence that man had lost that which gives him the right to exist. It is simply a natural consequence resulting from that loss of humanity.

The Holy Arizal shows how the ten plagues parallel the Ten Sefiros, the ten emanations by which G-d relates to this world.

The plague of *Arov* corresponds to the attribute of *Netzach*, eternity.

The Hebrew word נצחון often translated as victory, as in the word נצחון. The ambition for the most decisive victory in life lies in the quest for eternity, that can only be found in our pursuit of a relationship with the Eternal One.

Is it any coincidence that sports teams associate with the most violent tendencies of the beasts of the field; Lions, Tigers, Bears, Raptors, Timberwolves, Hornets, Ravens, Eagles and other "angry birds"! The "grunts", "growls", "screams" and "victory cries" all echo the subhuman behavior of the animal kingdom.

Can a *אלקים* allow itself the indulgence in these meaningless distractions? Can we placate our soul's pining for closeness to our Creator with this vacuous satisfaction?

The Midrash describes how prior to the plague of *Arov* G-d summoned the animals exclaiming, "let come the lions, snakes, and bears to exact retribution from the Egyptians who sought to decimate a nation that is likened to wild animals, A lion cub is Yehuda, Dan will be a serpent on the highway, Binyamin is a predatory wolf..."

Perhaps this alludes to the greatness bequeathed to us from our Avos that enables us to transform these qualities inherent within nature, as evident in the animal kingdom, utilizing that strength, guile and initiative in "Bringing Home the Gold"!

May we rise with "strength like a lion in our service of G-d" and exact the greatest victory, a thrilling closeness to the Almighty, the source of all that is eternal!

בהאבה,

צבי טייכמן



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Avos U'Banim

6:45 PM Motzei Shabbos

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FRIDAY NIGHT LEARNING

