

## SCHEDULE

שבת קדש

Mincha Erev Shabbos And Candlelighting	<b>4:31 PM</b>
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:46 < > מ"א 9:03	
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	4:30 PM
Maariv -	5:41 PM
Avos U'Banim	6:30 PM

### Weekday Minyanim & Shiurim

#### Sunday & Wednesday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:40 PM

#### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday	6:40 AM
Thursday ראש חודש	6:30 AM
Tuesday, Friday	6:45 AM
Wednesday *Sunday Schedule*	6:50 & 8:30
Mincha (Mon-Fri)	1:45 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM



**Avos U'Banim**

Motzei Shabbos 6:30PM

Sponsored by ..

**The Nymman Family**

In honor of Chaim & Hillerl Amster

For more information and **sponsorship opportunities**  
contact Moshe Berry at [mrberry@gmail.com](mailto:mrberry@gmail.com)

## SPONSORSHIPS

### Kiddush

Sponsored by  
*Does your heart feel hardened?  
Must've been the Cholent!*

*Sponsor me!*

### Shalosh Seudos

Sponsored by

**Rob Waxman**

To Sponsor please contact Daniel Goldman  
[Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

### FRIDAY NIGHT LEARNING



9PM, For the women of Ohel Moshe  
RSVP Required - [sisterhood@](mailto:sisterhood@)

### Shul Contacts

[@OhelMosheBaltimore.com](mailto:@OhelMosheBaltimore.com)

### **Rabbi Teichman**

410-570-3333 or [ravzt@hotmail.com](mailto:ravzt@hotmail.com)

#### Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- [Gabbai@](mailto:Gabbai@)

#### Laining Schedule:

Pinchas Friedman- [Lain@](mailto:Lain@)

#### Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- [Kiddush@](mailto:Kiddush@)

#### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- [Building@](mailto:Building@)

CONGREGATION OHEL MOSHE

שבת קודש  
פרשת וארא  
שבת מברכים

כ'ה טבת

# אהל משה



*Rabbi Zvi Teichman*

CONGREGATION OHEL MOSHE  
2808 SMITH AVE  
BALTIMORE, MD 21209

[WWW.OHELMOSHEBALTIMORE.COM](http://WWW.OHELMOSHEBALTIMORE.COM)  
[DAVEN@OHELMOSHEBALTIMORE.COM](mailto:DAVEN@OHELMOSHEBALTIMORE.COM)  
(410) 878-7521

Issue# 316

Holy Smokes!

Blood! Blood! Blood!

Blood is a recurrent motif in the story of our exodus from Egypt.

It is the very first plague the Egyptians were afflicted with. It is the instrument we used to protect our families, placing the blood of the paschal lamb on the lintel and doorposts, warding off the "destroyer" from entering our homes.

On Seder night we drink four cups of preferably red wine, so as to remember the Jewish blood that was spilled in Egypt. (הא"ז ה"ב ג)

Others allege its red color is reminiscent of the plague of blood the Egyptians were assaulted with. (פ"ר"מ א"א תעב ג)

The Talmud Yerushalmi informs that the bloody color of wine evokes the "Cup of Revenge" that G-d will spill upon our enemies at the end of days. (פסחים פ"ה ה"א)

Many have a custom to spill off of the cup of wine when we recite each of the expressions ונשן המרות עשן דם, as well as when we enumerate each of the ten plagues, and three more times when we recite Rabbi Yehuda's acronymic division of the plagues, דב"ד עז"ש באהא"ב.

The politically correct explanation for this custom, as expressed by the Abrabanel in his Hagaddah, is to display sympathy for our fallen foes, in fulfillment of King Solomon's directive that we not rejoice in the downfall of our enemies. (זבח פסח)

The great Rama however, alleges that these sixteen symbolic "spilling of blood" allude to G-d's avenging angel who is named יר"ה. His title is a contraction of the letters יי that equals sixteen (6=10=) and דך, which means to smite, referring to G-d's sixteen faceted sword of revenge. (ד"ל"מ תעג יח)

This name is embedded in the last letters of the words of the sentiment כ"י מלאכ"י - כ"י כד"ח תעג קסו, He will charge His angels for you. (ז"ה-ה ל"ד תהלים צ"א י"א)

Are we really all that bloodthirsty? Why do we place such an emphasis on the spilling of blood?

The very first time we spill off wine during the Seder is when we loudly proclaim in the Hagaddah the words:

דם, ואש ותמרות עשן Blood, fire and columns of smoke.

These three aspects are quoted from a verse in Yoel (יז"א ג ג). There it speaks about the nature of the punishment that will befall our enemies during the epic battle of Gog and Magog. The first part of the verse reads ונתתי מופת בשמים ובארץ, I will show wonders in the heavens and on the earth. It is quoted here merely to show that the term מופת that appears in the Torah describing the events of the exodus in Egypt, refers to blood, just as we see here the term מופת is used, although in a different setting, to refer to blood as well.

Although the reference is tangential, we seem to amplify its significance in the midst of the tale of our exodus from Egypt.

In resolving this dilemma the Vilna Gaon directs us to the Talmud Yerushalmi that states that the four cups of wine we drink on Pesach eve commemorate the four cups of punishment that will befall our enemies which dually serve as a portent to the four cups of consolation He will give us to drink from at that time. The Gaon implies that we therefore accent this idea by symbolically spilling off from our cups so we may be encouraged by this hoped for promise. (בהגר"א תעג מה)

The Holy Baal HaTanya, whose Yahrzeit is this Erev Shabbos, in his Siddur uncharacteristically directs us when saying the following words "blood, fire, and pillars of smoke," to spill three times from the wine in the cup and to have the following intention:

ויכוח שהכוס הוא סוד המלכות ושופך מהיין שבתוכו סוד האף והדעם שבה ע"י כח הבעיה ומה שנשאר בכוס נעשה סוד יין המשמה לכן לא ישפך. Have in mind that the cup symbolizes the aspect of malchus (kingship) which contains an aspect of 'anger and indignation'. By means of our faculty of binah (understanding) we pour out that aspect of 'anger and indignation' - The wine remaining in the cup will have become 'wine that causes joy'...

Both the Gaon and the Baal HaTanya seem to be alluding to affecting a contrast between anger and punishment with joy and consolation and somehow sloughing off these negative effects, remaining with wine that brings comfort.

A cup represents a receptacle. The wine contained within it represents the benevolence of G-d's blessings. Do we view it as a right or a privilege? Do we become indignant when our cup is not full? Do we take for granted the numerous gifts we each receive daily?

The reward in the World to Come that awaits those who submit their will totally to the Creator is referred to as (ברכות לד): ויין המשומר בענביו מששת ימי בראשית Wine that is preserved in its grapes from the six days of creation.

Wine is the deepest essence of a grape. It represents each one of our's unique and special quality that finds its expression as we tread through the challenges of life.

One can be utterly mindful of that notion and find joy in every experience in life no matter how difficult it may be. But inevitably our many fears and insecurities often leave us with a sense of frustration, anger and doubt.

תנו שכר לאובד ויין למר נפש (משלי לא ו) Give strong drink unto him that is ready to perish, and wine unto the bitter in soul. The Talmud teaches that wine can be utilized negatively to one's ruin or used properly to comfort mourners. (ע' סנהדרין ע)

Wine's intoxicating nature can paralyze thinking and seduce one towards seeing only the pursuit of selfish interests and pleasure. However that same quality can reduce deceptive anxiety, allowing one's true inner self to come to the fore.

The wicked are out to merely conquer and take, leaving themselves exposed to sinking in endless indulgence and entitlement. The "mourners" who struggle with the limitations of temporal life and at times succumb to the false instinct to view our failures as defeat, can overcome this fault by refocusing on the brilliant essence each one of us possess.

Through honest Binah, understanding, we can indeed ward off anger and indignation.

We become "takers" when we live life devoid of a sense of appreciation. It never begins with a denial of the larger gifts we are privileged to receive. It starts by not paying attention to the simplest needs.

Water the source of all life is something we expect and rarely contemplate. Who consciously values water on a daily basis? The Egyptians certainly never doubted the mighty Nile would ever cease in giving forth its bounty.

One who never considers simply the "essential value" of any given item will eventually come to devalue even the most precious of values. The prices attributed to a commodity in a society of "takers" merely represent the obstacle one must overcome in gaining that particular pleasure, but will never give one thought to its inherent worth.

The casual attitude towards the highest value, life itself, that developed in Egyptian society, allowing them to dispense with children as if discarding the daily trash, was only able to develop because they were never trained in simple appreciation. Even before coming to acknowledge a Creator one must simply take account for appreciation's sake itself.

The first lesson the Egyptian nation would be taught in eventually drawing their attention to acknowledge a Creator, would be to take away that which they never even considered as valuable.

The Midrash teaches that The Jewish nation became wealthy because only the water they sold to the Egyptians would remain as water.

The word דמים which can refer to blood also refers to money or more accurately value.

Rav S.R. Hirsch writes:

דל from דלה to be similar, to assimilate, is that which contains the materials to be assimilated by the body, it is the human body in liquid which circulates and deposits the suitable material in its appropriate place. (בראשית ד ט)

The lesson of the Plague of Blood was to teach them to take note of the true essence behind every material and life form.

The famous Midrash illustrates so poignantly the frustrated efforts of the Egyptians to gain sweet water as they sought to drink from the very same cup of the Jew where the water remained pure in hopes of partaking as well. Yet they soon discovered that



Free Wi-Fi

JCC membership is not required

to visit the café

Park Heights JCC

5700 Park Heights

Tel 410-542-5185

Order by email

Eden.cafe@hotmail.com

Hours of operation.

Sun. 9.00 am to 7.00pm

Mon. to Thru. 9am to 8pm

Fri. 9am to 3pm

!Saturday Night! OPEN til 11PM EDEN CAFÉ IS OPEN! Park Heights JCC

!!!HAPPY BIRTHDAY!!!

Celebrating Hebrew Birthdays Heather Berner

!!!HAPPY Anniversary!!!

Jorj & Miriam Felder Eli & Yaffa Atias Kevin & Melissa Mako



the כוס, the cup for a Jew brought very different results for the Egyptian.

The word כוס is numerically equivalent to א-ה-ה-י-ם, the word used to describe the געבע. 5=ה,03=ל,1=א/ 68=06=ם 6,=י,02=כ) (68=07=ע,2=ב,9=ט,5=ה / 68=04=ם,01=י

The word כוס in its מילואו, each letter fully expressed, וו סמך equals תברכה! (232)

The word כוס is rooted in the word, כסה, to cover. It conceals similar to the way the world of nature conceals a Creator. But for those with trained eyes they will see the deeper essence within.

The cup of the Egyptian is merely a container for the fulfillment of his pleasures. We symbolically spill forth the angst for indulgence and remain with a cup filled with inner joy based on a foundation of understanding and appreciation.

The Ritva explains that the blood, fire and columns of smoke mentioned by the Prophet Yoel indeed mirrored the actual Plague of Blood. Quoting from the Midrash of the great Tanna Rabbi Shimon bar Yochai he describes how the blood turned into a fiery columns of smoke that enveloped Egypt.

The great sixteenth century Kabbalist Rav Moshe Cordevero relates that man can accomplish what sacrifices do by allowing his Blood, his essence, his physical being, to be inspired by the Fire of Torah creating the Columns of Smoke, the vapor of his mouth, his actions, that brings a pleasant scent upon high. (שבחי הרמ"ק טו)

We must appreciate and value the treasure called life, in all its facets, both large and small, imbuing it with the will of the Creator, creating meaning and pleasantness in all that we engage, reflecting the brilliant fire of Torah. If we succeed we will be worthy of imbibing the wine preserved in the grapes of six days of creation from a cup overflowing with joy!

באהבה, צבי טייכמאן