

SCHEDULE

שבת קדש

Candle Lighting & Mincha 4:50 PM

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- א"א 9:08 א"א 9:50

Mincha 2:15 PM

Mincha - 4:40 PM

Followed by Shalosh Seudos

Maariv - 6:00 PM

Father/Son Learning 7:00 PM

Avos U'Banim

7:00 PM

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For more information and **sponsorship opportunities**
contact Yoni Herman at yonahherman@yahoo.com

Weekday Minyanim

Sunday

Shacharis I 6:50 AM

Daf Yomi 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 4:55 PM

****CHANGE: 7:45 Maariv now Mo-Th Only****

Weekdays

Daf Yomi 5:45 AM

Shacharis:

-Monday & Thursday 6:40 & 7:47 AM

-Tue, Fri 6:45 & 7:47 AM

-Wednesday- *Rosh Chodesh* 6:30 & 7:37 AM

Mincha (Mo-Th) 1:45 PM

MINCHA/MAARIV 4:55 PM

NEW MAARIV (Mon-Thurs) 7:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Monday-Thursday) 9:45 PM

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Kiddush

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as soon as one appears!*

Shalosh Seudos

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Shul Contacts

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Rabbi Zvi Teichman

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Issue #365

RABBI'S MESSAGE:

Wise Guys

Among the cast of characters in the story of the exodus from Egypt the Chartumim, those ancient Egyptian sorcerers seem to go through a rapid transformation.

At first they manage to more or less succeed at strutting their magic. They can turn their staffs into snakes, transform water into blood and even procure a couple of frogs. Although they never quite mimic exactly the amazing feats of Moshe and Aharon, they nevertheless remain relentless in their unwillingness to submit in defeat. Despite their inability to remove any of the plagues that were wrought upon them, they somehow find solace in their meager displays of magical talent.

It was only when they attempt to replicate the plague of lice and fail to produce even one lousy louse that they declare to Pharaoh with dejection, "It is a finger of G-d!"

Subsequent to this discovery the Torah no longer reports whether or not they tried to compete with Moshe and Aharon, nor are they referenced as being in attendance during Moshe and Aharon's continued threats.

However, when the sixth plague of boils is miraculously cast upon the Egyptian nation, the Torah describes how the Chartumim, who we are told were equally afflicted by these painful and ugly boils, "couldn't even stand in the presence of Moshe" out of embarrassment and shame. (רמב"ן)

Finally, the second century Tanna, Rebbe Eliezer ben Yosi tells us that during the plague of darkness where the verse describes how "no man could see his brother nor could anyone rise from their place", it refers specifically to the Chartumim, who were powerless once again. Rebbe Eliezer reiterates that is was only regarding these three plagues that the Chartumim are portrayed as helpless. (משנת רבי אליעזר פ"י ט)

What is unique about these three plagues that augurs the defeat of the Egyptian wizards?

The Riva, a disciple of Rashi and a famous Tosafist, points out that each of these three plagues were present during the other's with the only difference being that each time one played the primary role and was in greater force than the other two during its run. He pointed this out in a most fascinating and now famous acrostic:

ה שך
ן הן
כ נם

The plagues, חשך, darkness, שחן, boils and כנם, lice can be found both horizontally and vertically, indicating interdependency between these three plagues.

Why are these three so intertwined?

The first time our 'mighty' Chartumim make an appearance is during the episode of Pharaoh's disturbing dreams and his desperate need for an interpreter. He summons the Chartumim to decipher his visions but finds their interpretations lacking. He is only consoled when Yosef convincingly interprets his dream as portending the seven years of plenty to be followed by years of famine.

Was it really that difficult for the Chartumim to consider the imagery of the robust cows in contrast with the gaunt ones and the depiction of the healthy grain against that of the scorched thin ones as heralding years of plenty to be followed by famine?

The remarkable Netziv in enlightening us directs us to a verse in Proverbs.

(משלי יד ו) בקש לין חכמה ואין דעת לבנון נקל (משלי יד ו) knowledge is easy unto him that has discernment. The Midrash teaches that the scomer here refers to the Chartumim and the one who discerns is Yosef.

He goes on to explain: The scomer is unaccustomed to exerting himself to search for wisdom and depth when he has no need to. Precisely because he is generally inattentive, when he is compelled to look for understanding he will often look for it in the wrong place and may in fact ignore the obvious. But the discerning who are always attuned to matters of wisdom will instinctively know when the answer is self-evident and when one must delve deeper. They went on a wild goose chase whereas Yosef was able to see the apparent truth. (הרחב דבר מקץ)

The Chartumim were a band of lackeys who sought to pacify their restless king. With an arsenal of magical tools and incantations they would smugly utilize them conveniently to downplay his fears and placate his nerves. It was never the search of truth that was their goal but merely the role of scorners who by mocking the competition could divert the fear of the king.

As long as the Chartumim could duplicate even minimally the efforts of Moshe and cast even a smidgen of doubt in Pharaoh's eyes it would be enough to fortify the king's defiance and resolve. That is the nature of 'leitzanus'. All one needs to do in order to shoot down a serious discussion is to cast off an arrow of cynicism and mockery. One derisive joke, even in 'jest', will quickly deflate any notion of discernment and wisdom.

Even when the Chartumim first realize how powerless they are when the literal ground beneath them, their proverbial 'stage', slips away and is suddenly transformed from terra firma into billions of slithering and assaulting lice, all they are willing to admit to is that it is the 'finger of G-d'. G-d can 'touch' them but not penetrate beneath the exterior surface. They simply submit that Moshe is a better magician still maintaining their cynical attitude. (RSRH)

When the plague of boils attacks them, paring away their 'epidermis', their arrogant sense of superiority that deflects all serious discernment and mocks all who doubt their strength, they finally submit to Moshe in defeat. No longer able to put up a facade of condescension, they can no longer stand 'proudly' before Moshe retreating sheepishly from his presence.

The great Malbim describes the plague of darkness according to the Tanna Rebbe Yehuda as the product of G-d revealing the 'hidden light' from the days of creation that was so brilliant that those unworthy were 'blinded' by its light. The Chartumim in the face of 'truth' as symbolized in the 'light of creation' were immobilized in their ability to slough off with their 'cynical' talent the verity of G-d's control.

There is a tradition that the ten plagues correspond to the 'ten utterances' through which G-d created the world.

The Maharal parallels the plague of lice with the utterance of 'Let the dry land appear'. The plague of boils corresponds to 'Let us make Man in Our image'. The plague of darkness is the counterpart to the G-d's uttering 'Let there be light'.

When we realize that the security of even the space, the 'stage' that I occupy in this world, is totally determined by G-d alone, and that my personality is solely the expression of the image of G-d, and that there is no truth other than that of the light of Torah, there is no possibility of deluding others nor ourselves with a false sense of self-confidence that breeds cynicism and doubt.

May we live every moment with the quest to discern right from wrong, truth from folly, if we do, it will be simple for us to discover the presence of G-d in every facet of our lives.

באהבה,
צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Zali Bier, Devorah Meira Weiskind, Heather Berner, Rus Amster, Adam Rubin, Avi Mandel

!!!HAPPY ANNIVERSARY!!!

To Who????

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

FINAL MINYAN ALERT:

The 7:47AM Shacharis and 7:45PM Maariv need more regulars. Please consider helping stabilize these minyanim by committing to being there daily and on time as they build up momentum and become more self sustaining.

The fate of these Minyanim depends on this weeks results if there is no need, they will be discontinued.

If you plan to attend and have suggestions please see the Rabbi, Gabboim, or either Azi or Ozzy.

MEMBER

Spotlight

More than just hello!

This Week: THE KIDS!

Some fun facts about our youth (Bli Ayin Hara!)

In the next 12 months:

4 Upsherins, 3 Bar Mitzvah's & 3 Bas Mitzvahs

In the next 36 Months:

17 Upsherins, 8 Bar Mitzvah's & 9 Bas Mitzvahs

Largest age group as of today: 3 year olds!

Most popular Hebrew month for birthdays: Adar X
Is your family in these figures? Update your profile to make sure!

SECURITY UPDATE:

We are resuming our regular routines around building access. Please contact Motty Rabinowitz, or Michael Denise for information about volunteering to help.