

SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 4:45 PM

Friday Night Learning - With Cholent!

יום שבת קדש

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis - *Sof Zman K"ס* - 9:08 א"ג , 9:50 א"ג 8:30 AM

Kids Shabbos Groups This Week for kids age 3-5

From 9:30 AM until after Kedusha in the Social Hall!

Ages 3-5 ONLY, please pickup children immediately after Kedusha!

Followed by Kiddush

Mincha - 2:15 PM

BnOS - *Girls age 4-7@Social Hall / Age 8-10@Classroom* 2:15-3:15

Mincha - *Followed by Shalosh Seudos* 4:40 PM

Maariv 5:55 PM

Kol HaNearim Learning Program 7:00 PM

62/32 מזון האוויר בשבת *
37/13 Ohel Moshe Weather
*Only Hashem can guarantee

**CANDLES NEXT
SHABBOS - 4:53 PM**

KOL HaNearim - 7:00 PM Motzei Shabbos!

Featuring a story from the Rabbi plus learning, pizza and prizes!

Sponsored by Joel & Karin Mirkin

For questions or sponsorship contact Yoni Herman at yonahherman@yahoo.com. Weekly Sponsorship \$150

Weekday Minyanim & Shiurim

Sunday

Shacharis - 6:50 & 8:30 AM

Mincha/Maariv 4:55 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M, Th) 6:35 & 7:50 AM

Shacharis (Tu, Fr) 6:45 & 7:50 AM

Shacharis-Wed-ROSH CHODESH 6:30 & 7:50 AM

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M-Th) 4:55 PM

Winter Maariv (M - Th) 7:45 PM

Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM_(Su), 5:45AM_(M-F) & 8:00PM_(M-Th)

Daf Hayomi Behalacha- 7:25 AM

Seder Limud (Sun-Th) 9:00 PM

Women's Tehillim Learning Thursdays 9:15 AM

SPONSORSHIPS

Kiddush

Sponsored by

David & Karen Delaney

In honor of the 2nd anniversary of their son Yosef Chaim's Bar Mitzvah and the Yartzeit of Rav Shimshon Rafael Hirsch on the 27th of Teves

and Co-Sponsored with

Shmuel & Miriam Frankel

For Yartzeit of Yehudah Leib ben Shlomo Nosson HaLevi aka Jerome "Curly" Howard on the 20th of Teves

Shalosh Seudos Sponsored by

???

To Sponsor an event or book the social hall please contact Miri Adler at Kiddush@OhelMosheBaltimore.com

SHABBOS MODE FOR TRAFFIC LIGHTS ALONG SMITH IN EFFECT!

BEGINNING THIS WEEK THE TRAFFIC LIGHTS ALONG SMITH AT THE CORNERS OF PIMLICO, GREENSPRING, SANZO, LABYRINTH, AND SEVEN MILE WILL BE PROGRAMMED TO CYCLE AUTOMATICALLY EVERY SHABBOS SO SHOMER SHABBOS PEDESTRIANS CAN SAFELY CROSS THE STREET.

SPECIAL THANKS TO OUR OWN ALBERT ENGEL FOR HIS ROLE AS A LIAISON FOR OUR SHUL TO THE PIKESVILLE GREENSPRING COMMUNITY COALITION WHO WORKED DIRECTLY WITH THE COUNCIL OFFICE AND COUNTY OFFICIALS ON PEDESTRIAN SAFETY CONCERNS IN AND AROUND SMITH AVE. GREAT RESULTS!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Repair & Maintenance:

Shuie Steinharter & David
Wealcatch- FixIt@

Lainig Schedule:

Pinchas Friedman- Lain@

Bulletin & Announcements:

Shoshana Goldberg & Gali
Wealcatch- Bulletin@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler- Kiddush@

Sisterhood@

Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

Sforim & Siddurim:

Dovi Becker- Library@

Aqudah Scrip

Sasha Zakharin - scrip@

Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

CONGREGATION OHEL MOSHE

שבת קודש

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ש ו ב ב י ם

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue #514

RABBI'S MESSAGE:

G-d Matters

The fifth plague to befall the Egyptian people was דֶבֶר, most often translated as pestilence, a virulent epidemic that would affect their livestock, killing them off. Although this word is often used to indicate an epidemic of sorts there is no indication how this root ד-ב-ר indicates a fatal disease. The root ד-ב-ר is the source for the word, דִּבְרוּר, meaning speech, as well as for דָּבָר, the word indicating 'something' or matter. The word דִּבְרָה, gathering, shares this root too.

The common denominator would seem to be the notion of combining separate items into one; sounds that form words bringing forth an intelligent expression; an 'item', some 'thing' that is defined as an independent whole entity; people or articles collected together as a unit. (RSRH)

דֶבֶר, epidemic, would then seem to follow suit in its implication of an invisible disease that encompasses a large mass of people, or animals in this case.

Rabbi Avraham, the son of the Rambam suggests that this sudden occurrence of the death of their livestock was evidently decreed by the 'will' of G-d which is expressed as דִּבְרוּר. His utterance. It is this unseen force that drives all life that when He chooses to withdraw from any 'matter' brings that item its immediate demise.

It is in regard to this sole plague that Moshe is instructed, ודברת אליו, and you shall speak to him (Pharaoh). Three more times the word דבר appears within these seven verses, ולא ימות, מחר יעשה את, מכל לבני ישראל דבר, tomorrow shall G-d carry out this word; ויעש ל' את הדבר הזה, G-d carried out this word.

Adding the word used to describe the epidemic, דֶבֶר, we have a total of five references.

This plague as distinguished from all others is the only one referred to as indicative as the 'Hand of G-d'.

In the Haggadah we recite the verse elsewhere that describes how G-d took us out of Egypt with a strong hand, going on to elucidate how this refers to the plague of pestilence specifically, quoting the verse that states:

הנה יד ה' היתה במקנה אשר בשדה בחמורים בגמלים בבקר ובצאן דבר כבד מאד (שמות ט ג)
Behold the hand of G-d is on your livestock in the fields, against the horses, the donkeys, the camels, the cattle, and the flocks, a very heavy pestilence.

The Zohar points out that just as the hand possesses five fingers, there were five different categories of animals; horses, donkeys, camels, cattle and flock, that G-d smote figuratively with each of His fingers.

Clearly there is something unique about this plague of pestilence that singles it out in describing it as the hand of G-d. What distinguishes this epidemic from the other powerful displays of G-d's might and absolute control over nature? What significance is there to relating to the five species that were afflicted independently by each finger? Did G-d use separate fingers in summoning the variety of beasts that assaulted the populace during the plague of Arov, the swarms of beasts?

The ancient Midrash, Mishnas Rabbi Eliezer, records that not only were the animals afflicted but the humans as well. The horse and its rider, the donkey and its driver, the camel and its driver, the cattle and its herder, the sheep and its shepherd were all fatally doomed when their charges suddenly dropped dead falling upon them and crushing them to death. (מישנת רבי אליעזר פ"ט)

The Midrash goes on to prove this point by quoting from the Prophet Zechariah who in his prophecy regarding the war of Gog and Magog foretells how in addition to the plague that will befall the nations that rallied against Jerusalem, "similar will be the plague against the horses, mules, camels, donkeys, and all the animals that will be in those camps". (זכריה יד טו)

Evidently in the referencing this plague against 'animals' similar to those afflicted during the plague in Egypt, as proof to the toll the plague took upon human life as well, the Midrash

clearly understood in this prophecy of the End of Time some deeper symbolism as a reference to the human downfall not merely to animals.

In contemplating the plague of pestilence one might be deluded into thinking that this was merely a plague that harmed their livestock. In those ancient societies the primary means of transportation was by horse and donkey. The mighty horse not only provided the ability to travel afar but it was equally associated with one's status and office. The donkey was invaluable to anyone who sought to promote one's personal station in life, allowing him to engage in commerce and communal life. The camel, able to travel far distances was priceless to those ambitious enough to seek the riches and opportunities in discovering new and exciting materials that awaited them in faraway lands, that could not only improve their personal lot but provide greater income as well. The ox was vital to agriculture in putting its might to the yoke in the ploughing and production of the bountiful fruit of the land. Sheep and goats provided food and clothing in the form of its milk and wool.

Imagine if every car failed to start, trucks engines misfired, every plane malfunctioned, combines and tractors lacked fuel, clothing manufacturers lost electricity, commercial refrigeration suddenly all failed. We take so much for granted assuming that the necessities of life and the vehicles for all of our ambitions will always be there. But in Egypt, the entire commerce of life abruptly ceased.

Perhaps the Torah in enumerating each division of animal is seeking to teach us that there are humans whose entire endeavor in life is consumed by the quest for stature, to socialize and party, to gain of wealth, to be simply busy with a profession, or just to exist. They become identified with the arrogance of the horse; the mindlessness of a donkey; the endurance of the camel in pursuing the pot of gold at the other side of the desert; the industriousness of an ox who works hardly bereft of any conscious goal; the simplicity of the sheep who are just happy to graze.

The depiction in the Midrash of the animal and its rider falling is meant to accent how the Egyptians became one with their blind 'animalistic' ambitions, absent of any value for a meaningful life nor a desire to pursue it, that expressed itself in their treating their Jewish slaves no different than as if they were their 'livestock', free to be used to advance their purposeless dreams empty of morals.

In the end of time a plague will consume those human beasts who refuse to find higher purpose in their lives, allowing their animal instincts to stampede and trample those who seek meaning.

The lesson of this plague is that there is only one life-force that allows all of 'matter' to exist, the word and will of G-d. The moment it is removed everything immediately ceases from existence.

The great 19th century Kabbalist, Rabbi Yitzchak Isaac Chaver teaches that the hand of G-d that operates under the illusion of nature is called יד כהה, the weaker hand, since to all appearances it seems to be ineffective in changing the forces of nature. But when G-d chooses to reveal His true identity, as He did in the plague of pestilence, then the יד הוקה, the mighty hand becomes evident and reveals that in the absence of His input life simply disappears.

We must ask ourselves, are we just beasts of burden, living mindlessly and exerting much energy simply to survive? Or are we humans possessed of a divine spirit, who despite our need to engage in the business of life, never forget or ignore our nobler goals and aspirations?

The bottom line is that G-d 'matters', no success can come without His constant infusion of His will. The more we identify with that reality the more likely we will be privileged to benefit from His mighty hand.

באהבה,
צבי יהודה טייכמאן

Enjoy a sample of Eden Café's delicious food weekly with Salads provided Shalosh Seudos!

Eden Food

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Mon. to Thru. 9:am to 8: pm
Fri. 9:am to 3:pm

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www.edencafekosher.com

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!!!HAPPY ANNIVERSARY!!!
Aryeh & Miriam Dickstein, Yudi & Jennifer Englard

YAHRZEIT:
Sheldon Zeller, for his father, Herman Zeller
ר' צבי רוב בן שלום אשער

This info is provided by YOU through the member database! PLEASE keep your account update with your family info.

2017 Tax Statements will be sent out in the next few days to your email address on file or by mail if we don't have one.

Thank you for recently becoming Membership Affiliates:
Chaim & Chani Mainstain

Building Project - Phase III
Expanding Our Boundaries & Increasing Our Possibilities!

TOTAL PLEDGES: \$243,495.05
COLLECTED FROM PAYMENT SCHEDULES: \$94,742.71

Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee at building@ohelmoshebaltimore.com or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!