SCHEDULE

שבת קדש

Mincha Erev Shabbos 4:57 PM

Friday Night Learning (w/Chulent) 7:30 PM

Shacharis—Followed by Kiddush 8:30 AM

Sof Zman K"S מ"א 9:13 גר"א 9:49

Mincha- Followed by Shalosh Seudos 4:55 PM

Maariv 6:08 PM

Ladies Melaveh Malka @ Amster 8 PM

Sunday

Shacharis

8:30 AM

-Followed by Shiur New Topics from יורה דעה, חולין

Mincha / Maariy 5:05 PM

Weekday Minyanim & Shiurim Monday—Friday

Shacharis

Monday ראש חדש שבט **6:30 AM, 8:10 AM**

Tues., Wed., Fri. 6:45 AM, 8:10 AM

Thurs **6:40 AM, 8:10 AM**

Dirshu Halacha Program 7:30 AM

Mincha 12:45 PM

Open Beis Hamedrash 7:00 PM

Rabbeinu Yonah Shaar Rishon 9:30 PM

Nightly Maariv (Mon-Thur) 9:45 PM

Thursday Night Shiur by Rabbi Teichman **After Maariv**

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Kiddush

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Shalosh Seudos

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Melaveh Malkah For Women This Motzei Shabbos

8:00pm

Hosted by:

Rachele & Chaim Amster & Famliy 2505 Apache Circle

Mazel Tov

Nechama & \$hmuel Luxenburg
on the birth of a baby boy last shabbos!

Shalom Zachor @ 2533 Farringdon Road, after 8:00pm

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For more information: Rabbi Zvi Teichman ravzt@hotmail.com 410-570-3333

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שבת קודש פרשת וארא מברכים חודש שבט

כ'ח טבת

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE
BALTIMORE, MD 21209
WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Volume #76

RABBI'S MESSAGE

Of Precision Missiles and Missives

As we conclude a most trying month of טבת, with it's wildly flying missiles and missives and a hopeful ceasefire in place, we hope that our extra מעשים טובים and מעשים טובים that we have undertaken in response to these dangers will hold up as well.

Tradition has it that each of the ten plagues took place in each of the ten months preceding יציאת מצרים; the Exodus from Egypt. Working backwards, with the advent of מכת בכורות during the month of שבט in ארבה and ארבה הוא אדר ווח חושך, ניסן we discover that the מכה ברורות, the "precision bombs and missiles" of Hashem, took place in the month of יטבת!

In response to the assault on his land and people, פרעה is finally humbled as he declares: "הי הצדיק ואני ועמי רשעים"; "Hashem is the Righteous One, and I and my people are wicked"!

Yet shortly afterward, his newfound inspiration withers once again, as he refuses to allow the בני ישראל to leave.

משה רבינו, in his reply to משה, in his reply to משה 's plea for intercession, to stop the plague, tells him: "When I leave the city I shall spread out my hands to Hashem, the thunder will cease and the hail will no longer be, so that you shall know that the earth is Hashem's. And as for you and your servants, I know that you are not yet afraid of Hashem, G-d."

Prior to leaving the city to pray on his behalf, the תורה mysteriously, interjects two seemingly misplaced verses. The חומש goes on to describe the effects of the plague:

הפשתה נכתה כי השערה אביב והפשתה גבעול; The flax and the barley were struck, for the barley was ripe and the flax was in its stalk.

והחטה והכסמת לא נכו כי אפילות הנה: And the wheat and the spelt were not struck , for they ripen later.

What significance is this lesson in botany critical to the storyline and why is it placed smack in the middle of משה's message to משה and his fulfillment of his request?

There are three commentaries who respond to this very question and reveal for us the "precision" with which this message is delivered to פרעה, with great implications for us as well.

רב סעדיה גאון explains that this was a vital part of משה's communication to פרעה. He was informing him that he must realize that what was destroyed is lost and forgotten never to be retrieved. We must live with our decisions, there are consequences. Only the wheat and spelt remain to be saved by תפילה, the flax and barley can not be recovered. This was to arouse פרעה to the gravity of his decisions in the future as well.

לב עובדיה מברטנורה that a lesson in מיסר that משה seeks to impart to ביעה. He is intimating to him that the reason why "you are not yet afraid of G-d", is because "you think you still have what to rely on, the wheat and spelt." Human nature compels one to grasp for his independence, even in the face of disaster, groping for "straws", deluding oneself that he can "make it on his own."

suggests that פרעה is making פרעה very aware of what he has to lose if he doesn't get it right this time. He is alluding to the exposure of his remaining grain to a future plague, that of ארבה. Don't be so smug, משה warns, you have much at stake!

We too must not slip in the pitfalls of complacency. We must realize and never forget the קרבנות that fell and were permanently scarred. We can not think that now we are secure, and allow ourselves to relax and lapse in our heightened עבודת השם. We must realize there are many dangers yet ahead that we can only ward off through the many acts of תורה, מבילה משלח.

באהבה,

צבי טייכמן



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Motzei Shabbos, February 7, 2009

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9th Annual
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Sunday March 1st

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