

SCHEDULE

ליל שבת קדש

Candles 4:46 PM
Mincha & Kabalas Shabbos 4:45 PM

Friday Night Learning w/ Chulent after 7:00 PM

יום שבת קדש

Daf Yomi @Main Shul 8:00 AM
SHACHARIS @Main Shul 6:50 AM
SHACHARIS @Main Shul 8:30 AM

Netz - 7:25 am | Sof Zman K"ס 9:08 א"ז 9:50 א"ז | Sof Zman Tefilah - 10:38 א"ז

Followed by Kiddush

Mincha 2:15 PM
Bnos @ Upstairs Classroom 2:15 PM
Women's Shiur @6503 Steerforth Ct 3:45 PM
Mincha 4:40 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 5:55 PM
Avos Ubanim 6:45 PM

50/46 מזג האוויר בשבת
53/33 Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 4:53 PM

WEEKDAY MINYANIM

SHACHARIS

Sunday- 6:50, 8:30

Monday, Thursday- 6:35, 7:50

Tuesday, Wednesday, Friday - 6:45, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday 1:45 PM
Mincha/Maariv: Sunday-Thursday 4:55 PM
Maariv: Sunday-Thursday 7:45 PM & 9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi - Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun -Thu 7:00 PM
Daily Mishna Following Shacharis
Shaarei Teshuva Between Mincha/Maariv
Smichas Chaver Program - Sunday 9:15 AM
Oraysa Yuma Program - Sunday-Thursday 8:50-9:50 PM
Daf Hashavua - Mon. & Wed. 9:00 PM
Breathing Life - Monday 9:10 PM
Connections - Tuesday (for Women) 8:00 PM
Mishmar—Thursday 9:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

???

@ Main Minyan

Sponsored by:

???

SHALOSH SEUDOS

Sponsored by:

Jack & Judy Siderer

In memory of Judy's mother,

Doris Rosenkranz

Devorah bas Baruch HaLevi

GIRLS PROGRAM!

NEXT Motzei Shabbos!

For 5th-8th Grade Girls - 6:45-8:00 PM

CHOPPED COMPETITION

Featuring pizza and prizes!

RSVP or to sponsor contact Sebi Tron 786-356-9022

Next Event February 10th—Cocoa Bombs

AVOS UBANIM!

Motzei Shabbos! 6:45 PM

Sponsored by: Leib Don & family

In honor of Shmueli's Bar Mitzvah!

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

Stay after the pizza and learning to play with your friends (foosball
pingpong and more!)

For questions or sponsorship contact Chaim Wolfish at jwolfish@hotmail.com



שבת קודש

פרשת וארא

ג' שבט תשפ"ד



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue # 813

RABBI'S MESSAGE: ביחד ננצח — Together We Will Be Victorious!

Have you ever had a teacher that an older sibling also studied under? The most painful comment that a teacher could make is when you don't behave or perform as well as your sibling did, the teacher bemoans why you couldn't be like his former 'perfect' student!

Moshe in frustration complains to G-d — after following through with all the directions he was given in how to confront Pharaoh and things only get worse — *"My Lord, why have You done evil to this people, why have you sent me?"*

G-d responds by assuring Moshe that the situation will shortly change for the better, but then seemingly offering harsh rebuke for Moshe's accusation.

G-d [of Judgment] spoke to Moshe and said to him, "I am Hashem [of compassion]. I appeared to Avraham, to Yitzchok, to Yaakov as El Shaddai, but with my Name of Hashem I did not make Myself known to them."

Rashi adds that the introductory verb וידבר is utilized here, in contrast to the verb יראתי, since it connotes harshness and judgment, rebuking Moshe for his complaint that G-d has failed His people.

Rashi also explains that the imagery of the forefathers is conjured up to take Moshe to task for the fact that despite his having been privileged to a higher manifestation of G-d, as revealed with the Name Hashem, whereas the patriarchs were limited to a lesser display of El Shaddai, yet they never questioned G-d, remaining pure in their faith in Him.

G-d then expressed, *"חבל על דאבדין — Alas, for those that are gone [the patriarchs] and are no more to be found! I really have reason to deplore the death of the patriarchs. Many a time did I reveal Myself to them by the name 'God Almighty', and not once did they ask Me, What is Thy Name?"*

Moshe seemingly is being put down for not living up to the legacy of his predecessors.

It always bothered me as a young student, how despite Moshe's lapse of consciousness in instinctively complaining that stemmed from his clearly sharing in the pain of his fellow people's enduring suffering, he was castigated so harshly.

Although the patriarchs accepted their personal fates silently, but never were they in a leadership position of an entire nation of abused slaves, as the extraordinarily sensitive and devoted shepherd that Moshe was, and privy to such great agony.

Three great Chassidic masters paint in these verses a totally different portrait of the nature of the conversation between G-d and Moshe.

Reb Meir of Parmeshlan understands that the description of the G-d of Judgment speaking tersely with Moshe, was not admonishment but rather admiration for Moshe. G-d observes Moshe, the penultimate leader, taking up the cause of his tormented people so passionately, and responds affirmatively and unequivocally in defense of Moshe that he is justified and righteous.

Reb Shlomo of Lutzk, a disciple of the Holy Maggid of Mezritch embeds this notion in Moshe's query, *"Why have You done evil to this people, why have you sent me?"*

Moshe first alluded to their pain, questioning the prolonged suffering, and then wondering out loud how "wasn't it for this very reason — that I am so loyal to my people — that you selected me as their leader?"

The fiery Holy Kotzker interprets the sentiment uttered by G-d, *Alas, for those that are gone [the patriarchs] and are no more to be found! I really have reason to deplore the death of the patriarchs*, not as a longing for better 'students', but rather G-d wishing that the patriarchs would have 'demanded' from G-d on behalf of their children, as Moshe had, when the vision of the long and enduring exile they would be destined for was presented to them, and might have

lessened, through their 'complaint', the tortuous journey they were destined to face.

Although these great defenders of Moshe and lovers of the Jewish people explain the verses in such a positive and inspired light, nevertheless the Talmud and Midrash as quoted in Rashi on the verse at the end of last week's portion, when G-d tells Moshe in response to his plaint, *עתה תראה — Now you will see what I shall do*, clearly states that despite his admirable concern for his people, Moshe would only 'now' see their redemption, *but you shall not see what will be done to the kings of the seven nations of Canaan when I shall bring them (the Israelites) into the Holy Land.*

Already at this juncture Moshe was punished and decreed upon that he would never enter the promised land.

What was missing? Where did he go wrong?

One of the great rabbinic figures who perished in the Holocaust, Rav Shlomo Zalman Ehrenreich of Simlau, Hungary, who authored many marvelous sefarim, among them Even Sheleimah on Chumash, addresses this question.

He cites an interaction between the famed Galician Gaon, Rav Efraim Zalman Margolius and the Holy Apter, known as the Ohev Yisroel.

On an occasion when these two greats had spent time together and were parting ways, Rav Margolius wished his friend that Hashem should send the Moshiach already. The Apter challenges him, "why?" The Rav quickly responds, "so that we will be free from all our travails". The Apter retorted, "Don't forget that the main reason we want Moshiach is to relieve G-d from His pained exile, for the Divine Presence is also in pain, waiting to be freed as well!"

Moshe focused on the suffering of his people but neglected to address the profound pain of the Divine Presence, Who is no less in need.

Although G-d certainly commended Moshe for his valiant efforts, but G-d reminds Moshe about the first encounter he had as the burning bush where G-d said *אני ה' — I am Hashem*, from within a lowly thornbush, symbolic of the stance of His children in their exiles, yet His fire burns brightly, suffering along with them — *עמו אנכי בצרה*.

We are taught that were Moshe to have entered the holy land with the Children of Israel, there would never have been destruction of the Temple nor exile from our land.

It is due to this one lapse of consciousness that we have been suffering for more than two thousand years.

ביחד ננצח — Together we will be victorious.

Of course, we must be united with one another, as Moshe taught us. That is accomplished only when we identify with our fellow people's pain. Only then can we gain G-d's favor. But we must also never forget the *עצור השכינה* — the pain of the Divine Presence, Who senses our pain on the deepest levels, but not only desires our physical welfare but longs for our rising to spiritual greatness. That goal can only be accomplished when we bring the Honor of Heaven into all our thoughts and deeds, fulfilling His will uncompromisingly, alleviating His pain, which assures us the most exquisite and eternal joy.

ביחד ננצח — Together — we and our people — we and the Almighty, will be victorious, speedily in our days.

יחד כולם לך ישלשו — Together all of them will thrice recite Holy to You!

באהבה,
צבי יהודה טייכמאן

MEMBER NEWS

!!!HAPPY^{HEBREW} BIRTHDAY!!!

Avi Mandel, Adam Rubin, Ora Kermaier, Ilana Grosberg, Shalva Kermaier, Yehuda Soble, Gobbie Cohn, Yael Friedman

!!!HAPPY ANNIVERSARY!!!

Aryeh & Miriam Dickstein, Yudi & Jennifer England

!!!UPCOMING BAR/BAT MITZVAH!!!

Ephraim Weiner (Vayakhel)
Ariel Shmidman (Vayikra)
Alex Friedman (Achrei Mos)
Eliezer Herman (Kedoshim)

YAHREZEIT

Irvin Naiman, for his father, Gerald Eli Naiman
Yaakov Eliyahu ben Dovid

Shalom & Rachael Kossman
On the engagement of
their son Dovid
to Bracha Sobel of Atlanta!

BS"D

Congregation Ohel Moshe

WEEKLY WOMEN'S SHABBOS SHIUR

Parashas Vaera-January 13th

3:45 pm

At the home of the Ference family

6503 Steerforth ct (off of Willow Glen dr)

This week's Shiur given by:
Mrs. Sara Rachel Sathanic

Followed by Tehillim

Refreshments will be served

*Shiur is open to all women and high school girls in the community

L'ilui Nishmas Tzvi Yechezkel Ben Dov Aryeh