

## SCHEDULE

שבת קדש

**Candle Lighting & Mincha 5:06 PM**

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

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- א"א 9:06 א"א 9:47

Mincha 2:15 PM

Mincha - *Followed by Shalosh Seudos* 5:00 PM

Maariv - 6:16 PM

Father/Son Learning 7:15 PM

*Avos U'Banim*

7:15 PM



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*That's not an error, last week was ;)*

For more information and sponsorship opportunities  
contact Yoni Herman at [yonahherman@yahoo.com](mailto:yonahherman@yahoo.com)

### Weekday Minyanim

#### Sunday

Shacharis I 6:50 AM

Daf Yomi 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 5:15 PM

*Followed by.....*

#### Weekdays

Daf Yomi 5:45 AM

*Shacharis:*

-Monday & Thursday 6:40 AM

-Tue, We, Fri 6:45 AM

**\*\*7:47 AM Shachris is discontinued\*\***

Mincha (Mo-Th) 1:45 PM

MINCHA/MAARIV 5:15 PM

**MAARIV (Mon-Thurs) 7:45 PM**

Daf Yomi (Take II) 9:00 PM

Maariv (Monday-Thursday) 9:45 PM

## SPONSORSHIPS

### Kiddush

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### Shalosh Seudos

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To Sponsor please contact Donny Adler

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

### ברוך דיין האמת

We regret to inform you of the passing of  
Mr. Nathan Schaeffer, the father of Michele Cline.

The Levaya took place out of state earlier in the week.

There are no Minyanim Scheduled at the Cline home.  
Michele has returned home before Shabbos to sit Shiva at  
home through Wednesday morning\* at: 6611 Amleigh Rd

*\*Correction to the email, Shiva ends Wednesday AM*

### Chumash & Siddur Sponsorships available



**Siddur \$36, Chumash \$54**

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### Shul Contacts

@OhelMosheBaltimore.com

#### **Rabbi Teichman**

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

#### Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Kiddush & Shalosh Seudos Sponsorship:

Donny Adler - Kiddush@

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Ethan Berner & Yaakov Berkowitz- Building@

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CONGREGATION OHEL MOSHE

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# 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 #367

## RABBI'S MESSAGE:

## Mind Your Mannas

The splitting of the sea and the miraculous provision of manna are two fascinating components of the exodus story. Both these two events however took place post the nation's momentous departure from the land of Egypt.

In the retelling of the story of the exodus each year on the eve of Pesach, for the most part we skip over the marvelous details of these events. True, in the Dayeinu segment of the Haggadah we do make passing reference to these two items, however it is only in context of the larger historical perspective of gratitude for the fourteen steps that began with G-d taking us out of Egypt and culminated with the building of the Temple in our land.

Yet there seems to be a mystical connection precisely to the splitting of the sea and the manna and their serving as the prelude to the entire events that are retold on the seder night.

One of the earliest explanations given for the breaking of the Matzah, yachatz, that takes place immediately prior to our beginning maggid, the actual retelling of the story of the exodus, is that it alludes to the 'splitting of the sea'! (Baalei HaTosafos)

Additionally, the Kabbalists attest that the setting aside the larger of the two pieces to be consumed at the end of the meal that is called the אפיקומן, Afikoman, is thus called because this word is a contraction of the two sentiments מן אפיקו – אפיקו, meaning, to bring forth, מן, the manna!

The Matzah we eat at the end of the meal is symbolic of the spiritual food of manna that is part of the feast that will be prepared one day in the future for the righteous.

The Talmud in fact says that the Matzah we ate that very night of the exodus was imbued with the quality and taste of manna. (Kidushin 38)

G-d instructs Moshe to preserve for posterity some manna in a jar so that when future generations question their ability to make a livelihood while remaining loyal to their studies and religious commitments they will be shown the manna so "that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt." (Shmos 16, 32)

The Chasam Sofer questions the reference in the verse to the time when G-d 'brought them forth from Egypt'. It almost implies that the manna was eaten in the land of Egypt when in fact they first received the manna on the sixteenth of Iyar in the desert. He suggests it refers indeed to the Matzah they ate on the eve of the exodus which possessed the nature of manna. This he

asserts is even greater proof to future generations that G-d can infuse the quality of manna even when it appears otherwise.

Evidently manna is more a state of mind than it is any particular entity. One who possesses the right attitude can transform his circumstance to a 'manna moment' with all its concomitant blessings.

This explains, the Chasam Sofer adds, our assertion when we hold the Matzah high on seder night and exclaim 'הא לחמא עניא', 'this is the bread of affliction our ancestors ate in the land of Egypt'. How can we accurately make so bold a statement that 'this is' what they ate? It may be a facsimile but certainly not the actual item itself? Rather we are not concerned with the material essence of the Matzah but its 'manna like' quality that unifies all Matzos through the generations.

Throughout history we have been challenged to recite with joy, faith and hope the tale of our people. How can a prisoner in a gulag say it with conviction? What frame of mind was that survivor in when he recited this in the shadows of the gas chambers? How can one facing financial ruin, deteriorating health or the vast myriads of bleak situations in life and express with joy the echo of our ancestors exulting in freedom?

The answer lies in our knowledge that we stood before formidable and seemingly impossible odds before. The proverbial expression 'the splitting of the sea' we use to describe the insurmountable hurdles we have faced time and again serves as the catalyst on this night. The awareness that it is our frame of mind that determines our ability to resurrect the magical powers of the manna even if we cannot possess it materially, is what encourages and fortifies us to believe, persevere and achieve.

There are no walls that can prevent us from feasting with manna. The quality of the manna may be disguised in a variety of clothes but we still can access the nourishment it provides.

To plagiarize an oft quoted sentiment, If you will it, it is not a legend!

באהבה,

צבי טייכמאן

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!!!HAPPY BIRTHDAY!!!

Shalom Friedman, Deena Meister  
Yaakov Berkowitz

!!!HAPPY ANNIVERSARY!!!

Chaim & Rachele Amster, Shaya & Sora Rivka Steger

*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!*

YAHRTZEIT

Donny Adler, for his father

יהושוע בן מרדכי צבי

## CHULENT BOWL XXL



We would like to re-activate the celebrity chulent maker rotation. If you think you have what it takes to make THE BEST chulent using only the ingredients we stock in our kitchen, contact Azi Rosenblum to join the rotation. Deflated chulent bags are permitted.

**SOCIAL HALL**

No major progress THIS week, but, more coming soon! Keep this room in mind for an upcoming Simcha! Special rate for members!  
\*USE CAUTION THIS WEEK, ITS NEW AND DUSTY\*