

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:30 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- 9:24 א"ג < 8:48 א"מ	
Mincha- Followed by Shalosh Seudos	4:25 PM
Maariv	5:38 PM

Sunday

Shacharis	8:30 AM
~ Shiur will resume next week	
Mincha / Maariv	4:35 PM

Weekday Minyanim & Shiurim

Shacharis

Monday	6:40 AM
Thursday	8:30 AM
Tues, Wed, Fri	6:45 AM



*Interested in the later Minyan but not completely sure about the time? "Doodle It".
Vote online for an acceptable time.*

Mincha (Mon-Thur)	1:45 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

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Shalosh Seudos

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שבת קודש
פרשת תולדות
געבול-געבול

ד' חשוון

אהל משה



Rabbi Zvi Teichman

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Issue #115

RABBI'S MESSAGE

“Rav” Esav and the “Homie”

Hate and love are two of the most powerful and intense emotions one experiences in the sojourn through life. Love can distort one's perspective allowing one to overlook even glaring and dangerous faults in others, and hate can extinguish all reason and promote harmful and even murderous intentions against those one despises.

בינו is described as the beloved son of אברהם (בראשית כב, ב), *whom you love- Yitzchok*, in the Torah's very first use of the verb אהבה, love. אהבה is the object of יצחק's love, as the Torah so tenderly portrays the comfort he finds in his discovery of this embodiment of all the values of his dear mother שרה (שם כד, ז), *and he loved her*. From this union is born children who are the apple of their parent's eyes and the beneficiaries of their boundless love, ויאהב יצחק את עשיו (כה, כח), *and Rivka loved Yaakov*.

Yet, even prior to their birth the Torah makes reference to the emergent hatred that עשיו will develop towards יעקב. When יעקב blesses his sister רבקה after the observing the inevitable providence in this “*shidduch*”, he exclaims, (שם כד, ט), *Our sister, may you come to thousands of myriads, and may your offspring inherit the gates of its foes*. The מנלה עמוקות explains that יעקב prophetically knew of the contention that would ultimately develop between עשיו and יעקב, and intended to “*bless*” עשיו with being the true inheritor of the legacy of יצחק, conquering “*ישוואיו*”, his despised enemy יעקב! It is for this reason the סופר claims we recite this “*blessing*” at the *badeken* of a כלה to counter his intention's with the accurate appeal to Hashem that יעקב be the fulfillment of יצחק's promised blessing over his spiteful enemy עשיו. The very first expression of hatred in the Torah is in conjunction to this relationship, (שם כז, מא), *Now Esav harbored hatred towards Yaakov!*

How in a home so filled with love could this deep and most brutal hatred evolve?

Love work and hate lordliness. Strong words! Love work? Hate authority? Rarely to we find such strong language used in directing towards positive behavior and away from negative ones.

The very first title bestowed on עשיו is “*רב*”! When שם foretells of the imminent birth of her twins he expresses (שם כה, כג), *and the “greater” one shall serve the younger*.

There are people whose entire goal in life is to amass fame, fortune and comfort. The position of stature and subsequent authority and powerful influence that comes with the territory is all they strive for. When that alone is the objective then the work and effort needed to attain the goal is merely an expedient but has no inherent value. That results in extreme impatience when barriers stand in the way of the aspiration resulting in resentment and spite.

Those who live with a heightened awareness know that the slow, painstaking and methodical commitment to “*work*” is what builds true character. That is the ultimate purpose in whatever activity we are involved in, to see them as opportunities for greater self awareness in improving our skills and temperament and increasing our sensitivity to others we may be engaged with.

One is consumed with hate when all one sees is themselves and views all others who stand in their way as interfering in their desperate objectives of gaining supremacy. שטן, hate the seeds that breed hate; רבנות, lordliness! עשיו ימיש “*רב*” is the purveyor of hatred in the world!

יעקב is the (שם כה, כז), *abider of tents*. In the simple meaning the verse is contrasting the restless hunter עשיו the hungry man of the field, with the quiet contemplative יעקב who dwells at home quietly, calmly and happily, the ultimate “*homeboy*”! The parallel this usage to the first time it appears in context of the ambitious and industrious יבל who is described as the (שם ד, כ), *the ancestor of all those who live in tents and keep herds*. יעקב was a dutiful son who tended to the successful advancement of his father's sheep. The Torah seems to be accentuating the introspective nature of the “*shepherd*”, the ישב אהלים, as the noble objective more than the goal of sheep production, with nary a mention of the sheep! The value of the מלאכה, is much greater than the number of sheep one owns!

ואני אתנהלה לאטי לרגל, *Please go ahead of me, my lord*, יעבר אדני לפני עבדו (שם לג, יג), יעקב אבינו tells him, יעקב offers later on to accompany יעקב, *I will lead my group slowly, following the pace of the work*. Herein lies the difference, עשיו is impatient because he sees no value in the pace, however, understands and appreciates “*מלאכה*” and how it affects us!

יעקב invests seven hard years of labor to merit his beloved רחל. The Torah tells us that despite the passage of so many years, it seemed כימים אחדים, *like no more than a few days*, באהבתו אתה, *in his love for “her”*. Perhaps we can suggest “*אהבה*”, refers to his “*love*” of (נ), work, because when one appreciates the value of work and what it does for the enhancement of character and integrity, one realizes how valuable the investment is and the return it brings. With that awareness it was indeed “*כימים אחדים*”! יעקב אבינו epitomized המלאכה.

One who truly values hard work and self development is incapable of feelings of hatred.

May we emulate the ways of our אבות displaying only boundless love to all whom we encounter!

באהבה,
צבי טיימן

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