

SCHEDULE

שבת קודש

Mincha Erev Shabbos	4:27 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Sh- 9:29 א"ג < 8:53 א"מ	
Mincha- Followed by Shalosh Seudos	4:20 PM
Maariv	5:34 PM

Sunday

Shacharis	8:30 AM
~ Followed by Shiur	
Mincha / Maariv	4:30 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:40 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.

See weekly email for details.

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

Thursday Night Shiur by Rabbi Teichman after Maariv

SPONSORSHIPS

Kiddush

Sponsored By
Surprise... Surprise ...

Stay tuned...

Shalosh Seudos

Sponsored by

Aryeh & Miriam Dickstein in honor
*of their **daughter** Devora Shayna*

For future sponsorships, please contact
"Dr. Kiddush" Jeremy Schnittman
Kiddush@ohelmoshebaltimore.com

Aryeh & Miriam Dickstein
are inviting the entire congregation to a
Kiddush in their home Shabbos
morning in honor of the birth of their
daughter
Devora Shayna

For more information:

Rabbi Zvi Teichman
ravzt@hotmail.com
410-570-3333

Azi Rosenblum
azirozenblum@gmail.com
443-854-2172

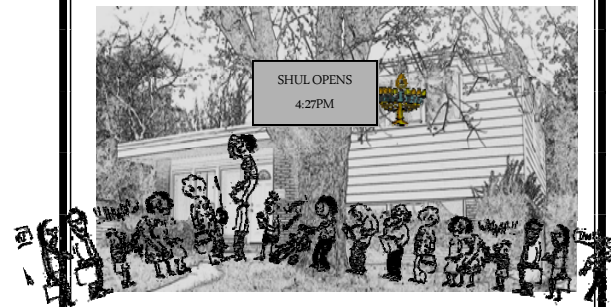
Eitan Schuchman
schuchbalt@yahoo.com
443-929-0755

CONGREGATION OHEL MOSHE

שבת קודש
פרשת ויצא
געבול-געבול

י"א כסלו

אהל משה



Rabbi Zvi Teichman

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

Issue #116

RABBI'S MESSAGE

No, Thank You!

From a very young age we are all taught when receiving a favor to say "thank you". Have you ever observed a parent whose child accepted a candy from the "candy man" in shul anxiously urge the child to give thanks? Is the parent so concerned to educate the child or merely fearful of hurting the feelings of the giver, lest his benevolence go unacknowledged? Is that the motivation for showing gratitude, to satisfy the "needs" of the donor? In a perfect world the act of חסד, kindness, is unconditional and the presenter has no need to get credit for the act! There must be some deeper purpose in giving recognition. Truth be told nowhere in the entire Torah is the expression הודאה in a context of "thanks" used between man and his fellow man!

The sole appearance in all of חומש of the use of the verb "הודו" as thankfulness is when the fourth of the שבטים is born to לאה she expresses (בראשית כט, לה) הפעם אודה את ה' *this time let me "praise" Hashem*. The גמרא says that לאה was indeed the first to "thank" Hashem. What took so long for her to appreciate the gifts she was bestowed that it didn't occur to her to thank Hashem until after her fourth child was born? רש"י states that she prophetically knew that there would be twelve children born to יעקב. She calculated they would be distributed evenly between the four wives, with three each. When she merited one beyond her rightful "portion" she felt now it was the appropriate time to thank Hashem. Is one only to be thankful for the "extras" in life? Can the birth of even one child be taken for granted, let alone three?!

The verse continues to inform us that in the spirit of her emotions of thankfulness she named the child "יהודה", and then reports that ותעמד מלדת, *she then stopped having children*. It almost seems as if the cessation from bearing children was a direct result of her "thanking" Hashem?!

The great חוזה לובלין, claims that because her thanks was not followed by a prayer, Hashem closed the gates of blessing. This is a vital lesson, to always beseech of Hashem after thanking Him, otherwise it appears as an expression of "no, thank you"!

According to this view there was a deficiency in the gratitude of לאה, yet חז"ל intimate that this praise articulated by לאה אמונו was the paradigm of "thanks"?! There is a tradition that the first time any concept appears in the Torah it is displayed in it's perfect state! How then could there be a flaw in her gratitude?

True הודאה, stems from a sense of a total submersion of our own self interests. Often our thanks are tainted with a ulterior motive to maintain a good relationship so that we may continue to be the beneficiaries of another's benevolence. At times we believe that due to our "good performance" we are entitled to recognition and awards. True gratitude however is experienced when we have no sense of entitlement whatsoever, and view ourselves as fortunate to receive whatever comes our way with unconditional appreciation.

It was לאה's intention to thank Hashem in a way that would indicate her realization that no one is ever "entitled" or "deserving", everything is a "gift" from Hashem. In the birth of her earlier children she felt perhaps she was "worthy" of meriting children on account of her suffering, כי *G-d has seen my troubles*, ראה ה' בעיניי (שם כט, לב) *that I was unloved*. She continues to suggest that Hashem has given her a third child so that הפעם ילדה אישי (שם כט, לד) *this time my husband will become attached to me*, continuing this theme of a rightful claim due to her earning it through her anguish in her relationship with יעקב and rivalry with רחל. When she receives her third child she realizes that Hashem's kindness has no bounds. Man is never entitled only fortunate. At that moment she discovers the power of "הודאה" which connotes not just unrestricted praise but total subjugation to the will of Hashem without any personal interest or expectations therefore intentionally withholds any reference or request for more children lest her praise be viewed as a tool for more reward. She embodies this idea by naming her son יהודה, so that his life will be one of absolute and selfless dedication in fulfilling the will of Hashem. It is indeed יהודה in his moment of "הודאה", when he admits *צדקה ממני (שם לח, כז)*, *she is right, it is from me*, as he discards all rationalization to exonerate himself by remaining silent, and courageously accepts all consequences in fulfilling the will of Hashem to admit his responsibility, that he merits the mantle of leadership and royalty, that will lead us to the days of משיח.

יעקב אבינו testifies (שם מט, ט) *Yehudah - you, your brothers shall praise*. Here is the only reference of praise, thanks, between fellow men, because it is only in the presence of the nobility and selflessness of a יהודה, that genuine and untainted thanks pure of ulterior motive, can be articulated.

The מלבים explains that "הודו", radiance, is a powerful and authentic emotion that emanates from within. When one lives with a sense of duty, not entitlement, and seeks to carry out the will of Hashem selflessly, one attains an inner solace that exudes a confidence in our relationship with Hashem. We are called "יהודים" after יהודה because we all have that potential.

The אריז"ל points out that "הודו", radiance, is the reverse of "ידוה", anguish. One who lives with a sense of privilege is bound to be disappointed and languish in despair. We must live like יהודים, suppressing our interests for the greater will of Hashem and thereby meriting a radiance that will enlighten our families, community and ultimately the entire world!

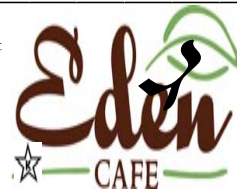
באהבה ובהודאה,

צבי טייכמן

Free Wi-Fi
JCC membership is not
required

to visit the cafe

Park Heights JCC
5700 Park Heights
Tel 410-542-5185



Hours:

Sun. 9am to 5pm
Mon.-Thru.
9am to 8pm
Fri. 9am to 3pm

Saturday night opening from
Nov. 7 2009

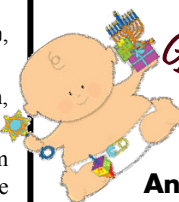
With Michael Coplan Piano

7:30 to 11:00 pm

Come and join us

We have an extensive menu
featuring:

Pizza, Falafel, Wraps,
Taco salad, Nacho and
Cheese, Enchiladas
and more....



Guess What's Coming!!!

WANTED Chanukah Coordinator

And volunteers to help organize the Chanukah events



E-Mail Us!



FRIDAY NIGHT LEARNING

