

SCHEDULE

שבת קדש

| | |
|------------------------------------|---------|
| Mincha Erev Shabbos | 4:56 PM |
| ~Friday Night Learning | 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 | 6:05 PM |

Sunday

| | |
|-------------------------------|---------|
| Shacharis | 8:30 AM |
| ~ Shiur will resume next week | |
| Mincha / Maariv | 5:05 PM |

Weekday Minyanim & Shiurim

| | |
|-------------------|---------|
| Shacharis | |
| Monday, Thursday | 6:40 AM |
| Tues, Wed, Fri | 6:45 AM |
| Mincha (Mon-Thur) | 1:45 PM |
| Maariv (Mon-Thur) | 9:45 PM |

Thursday Night Shiur by Rabbi Teichman after Maariv

SPONSORSHIPS

Kiddush

Sponsored by

Rabbi Michael & Linda Shmidman

In commemoration of the upcoming yartzheit
of Rabbi Shmidmans father

HaRav Shmuel Shmidman, z"l

Shalosh Seudos

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ל"ענ מנחם מענדל בן ר' ניסן ע"ה

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Kiddush Sponsorship: Contact Jeremy Schnittman

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Donations Can Be Made For Any Occasion

מ
ז
ל

Shmuel Zelig Katz

On his Bris this week

And to his parents

Faigie & Mickey Katz

ט
ו
ב

Shushi & Yonah Ehrenfeld

On the birth of a

Baby Girl

מ
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ל

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ו
ב

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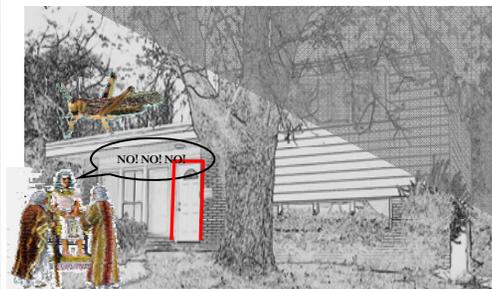
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אהל משה



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Issue#124

RABBI'S MESSAGE

The "Awesome" Power of "עצום"!

It is often quoted (רשי"י בראשית א,א) that the very first מצוה the בני ישראל as a nation were commanded to carry out was the מצוה of קידוש החודש, sanctifying the new month. Although this was indeed the first מצוה, nevertheless it was one that was incumbent on משה and אהרן and all subsequent בתי דין, qualified courts, to implement, but not on every individual. The מצוה that was commanded to each member of בני ישראל and was performed first as a nation was that of acquiring a פסח, קרבן פסח, the Paschal lamb.

Our tradition teaches us that in the initial reference in the Torah of a concept, a word or an individual, therein lies its essence. What was so significant in the mere obtaining of the lamb that embodies the core lesson of what מצוה in general are all about? Wouldn't the actual sacrificing and consumption of the קרבן פסח reflect more deeply on the nature and details of what a מצוה might entail?

(שמות יב, כא) ...משכו וקחו לכם צאן... *Draw forth or buy for yourselves one of the flock...* The תורה seems to expend extra words in instructing us to get a lamb. Why couldn't the Torah simply state הביא, bring, and we would naturally assume that it may be either "drawn" from our own stock or "purchased"? רבי מתיא בן חרש quotes in the name of רש"י (שם יב, ו) "to take a sheep for a מצוה". So this was no longer merely an innocent act of acquisition but rather a declaration of defiance to and independence from the Egyptians who worshipped sheep, that we were preparing to slaughter their idol right before their eye's without fear! Yet wasn't the sacrificing of it even more so of an act of rebellion?

The (שבת קה:) expounds on the verse (תהלים פא, ג) *There shall not be within you any strange god, "What strange god resides within the body of man, this is the יצר הרע, the evil inclination"*. In what way is the יצר הרע an idol, truly he tempts us through instilling jealousy, arrogance and desire within us, but what does that have to do with idolatry?

So often when we face difficult challenges our instinct is to claim we "can't" overcome them, it is beyond our control. We succumb to "powers" that are beyond our control. Isn't that what העבודה זרה, idolatry is all about, that there are forces that control us that we must submit to?

For two hundred and ten years the בני ישראל were subjected to the Egyptians, their religion and culture. Can you imagine the instinct to recede from facing off with them in contentiously tying a lamb, their deity, to the bedpost in preparing it for its ultimate slaughter? We couldn't do it easily despite the onslaught of plagues that heralded our imminent release.

מצוה are about overcoming our instincts, those "little devils" that taunt us and tell us we are helpless against their impulses. The urge to stay in bed rather than awaken, to preserve our assets instead of giving צדקה, charity, to lash out with derision and anger in place of withholding our temper and exhibit understanding, and so on a thousand times a day. The moment we "can't" is the instant we abandon Hashem and submit to "idolrous" behavior.

The Torah tells us משכו, draw forth. Generally this verb implies taking hold of an object and drawing it closer, what then is the item we "draw"? The answer is, to get a hold of "ourselves", take ownership and responsibility of our "self", because with Hashem anything is within our control! "משכו וקחו", draw and take "you"!

The son the רשע asks in the הגדה (שם יב, כב) *"What is this service to you?"* It is not clear from the verse what precisely within the laws of פסח he is having difficulty with. Perhaps he is reflecting on the "יילכם" (mentioned several verses prior) that we are claiming is an aspect of ourselves that can be drawn, contained and controlled, to which he exclaims in bewilderment! "לכם", what is this service of "you", a instinct that is within my ability to direct?! I can't control myself! We respond in kind, בעיקר (הגדה של פסח) *לפי שהוציא "עצמו" מן הכלל כבר*, since he removed "himself" from the group he has denied the fundamental.

One who does not take ownership of "self", professing that one is beholden to instinct is in effect denying our most fundamental belief in Hashem and His ability to assist us in overcoming all challenges! He worships the "אל זר", that little puny "getchka" that seeks sanctuary in his body!

In the הגדה we state ... *חייב אדם לראות את עצמו*... This is the essence of all עבודת השם, service of Hashem, to assume responsibility in overcoming the enslavement of instinct, realizing that there is no one but "ourselves" to conquer in the battle with that זר, the evil inclination.

We regale in the הגדה how Hashem took us out *בכבודו ובי"עצמו*, *In His glory, "Himself"*! The word עצמו, stems from עצם, essence. Hashem alone, "Himself" without any mention of משה throughout the הגדה, is not meant to be exclusive of משה but rather to emphasize that each one of us when accepting responsibility assume a supportive role in the display of *בכבודו ובעצמו*, presenting our piece of the אלקים, the Divine image that each of us possesses.

We also record how our nation was גדול ו"עצום", great and mighty. We achieved our strength when we comprehended the greatness within us that Hashem endowed us with, the power of free will that allows us to overcome mightily with *סייעתא דשמיא* all our challenges and emulate Him in truly becoming *עצום, awesome!*

This week our great people have displayed before the world in Haiti how awesome we truly can be. May we be inspired by their choices and emulate them in our daily lives through the actions we take in reflecting the greatness of Hashem, *בכבודו ובעצמו*!

באהבה עצומה,
צבי טייכמן

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HaRav Hagaon Zvi Teichman, Shlita

FRIDAY NIGHT LEARNING

