

SCHEDULE

שבת קדש

Mincha Erev Shabbos **4:41 PM**

Friday Night Learning - After 7:30pm

With Chowlent'mein provided by O'Fishel & KnishShop

Shacharis- Followed by Kiddush **8:30 AM**

Non stop
flight

Sof Zman K'S- 9:50 מ"א גר"א 9:14 מ"א

Mincha- Followed by Shalosh Seudos **4:35 PM**

Guest Speaker: R' Michael Jablinowitz,

Rosh Yeshiva of Ateret Yerushalayim, Ramot (AJ)

Maariv **5:49 PM**

Sunday

Shacharis **8:30 AM**

~ Shiur will resume next week

Mincha / Maariv **4:50 PM**

Weekday Minyanim & Shiurim

Shacharis

Mon, Thurs. **6:40 AM**

Tue, Wed., Fri. **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

SPONSORSHIPS

Kiddush

Sponsored

Welcoming

**Rabbi Jablinowitz, Rosh Yeshiva
Ateret Yerushalayim, Ramot (AJ)**

*Who will be with us for davening this Shabbos
and speaking at Shalosh Seudos.*

~Anonymously~

Shalosh Seudos

Sponsored by

Rich & Debby Neuman

In honor of

Rabbi & Mrs. Teichman's Simcha

~Nichum Avaylim~

We regret to inform you that Mr. Moshe
Ben-Levi was sitting Shiva for the loss of his
Sister this week. Shiva Ends Shabbos.

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcach & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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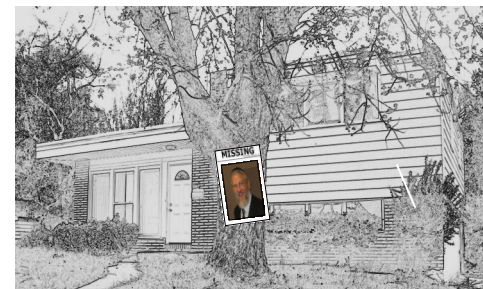
שבת קודש

פרשת בא

ג' שבט

ש.ו.כ. ב.י.ם

אהל משה



Rabbi Zvi Teichman

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Issue#169

RABBI'S MESSAGE

“Scents” of Direction

This week the Torah directs us how to educate and respond to the “children” who in future generations will ponder the historical events of the exodus from Egypt and question the significance of the myriad of mitzvos associated with it.

The “Four Sons”, three alluded to in our portion and the third outlined in Va'eschanan in Chumash Devarim, represent the challenge in successfully conveying the depth of our relationship with our Creator and Redeemer, to each generation.

If we talk about raising four categories of children there must be a parallel in the lives of our Avos that serve as the paradigm guide for us to effectively navigate this difficult journey.

It is remarkable to observe that there are only four sons in all of Chumash, who directly receive and are conferred the title “בני”, **my son**, by the Avos.

1) As they head for the Akeidah, **Yitzchok** begins to suspect what his role might be, looking for support he calls out “אבי (בראשית כב, ז), **my father**, and Avraham lovingly reassures him “הנני בני, **Here I am, my son**.”

2) Yitzchok, although old and blind is still holding out hope that his cherished son **Esav** will yet reach his potential. He warmly beckons him “שם כז, א, **בני**, **my son**, requesting of him to prepare delicacies so that Yitzchok would attain a blissful state of prophecy and bless him appropriately.

3) Although **Yaakov** is not consciously called בני, my son, by his father Yitzchok, nevertheless when Yitzchok senses the scent of Gan Eden emanating from the son in front of him, he declares “ראה ריח בני כריח השדה (שם כז, כד), *See, the fragrance of my son is like the fragrance of a field*, affirming this son's status as deserving of blessing, and proceeds to bless him.

4) Finally, the beloved זקונים, son of his old age, Yosef, innocently tries to readjust his father Yaakov's hands while he is blessing his children Efrayim and Menashe, thinking that Yaakov has erred. He is confidently “put in his place”, when Yaakov fondly corrects him “ידעתי בני ידעתי (שם מח, יט), *I know, my son, I know*.”

Upon further contemplation the analogy between these sons and those in the Hagaddah is even more striking. The ordering of these sons the author of the Hagaddah chose seems to parallel the chronological order of these biblical personalities. החכם, the wise son, עשו הרשע, the wicked son, יעקב, the “איש תם” and the ultimate “אינו יודע לשאול”, who personifies the silence of his mother Rachel, acquiescing to the responsibilities placed upon him with quiet and total submission.

Let us examine more carefully the analogy of the תם and אבינו.

The simple son- what does he say? “What is this?”

Yaakov Avinu of all the Avos, is faced with constant challenges to his faith. The snatching of his beloved bride, the abuse of his daughter Dinah, the vengeful hatred of his brother Esav, the larceny of Lavan and of course all the heartbreak in the episode of Yosef.

יעקב איש תם, *Yaakov was a plain man, abiding in tents*. Yaakov had a simple request, to quietly devote himself to G-d in the tents of Torah. But life is about challenge, trials and tribulations. He was tested time and again to see how he would react. When Yaakov discovers he has been duped by his nefarious father in law, Lavan, he exclaims in utter astonishment and frustration “מה זאת עשית לי...! (שם כט, כה), **“What is this that you have done to me!”**

The תם seeks an uncomplicated life. When events develop that detour him from his “noble” pursuits, questions of faith arise. Self doubting, his relationship with G-d is questioned, מה זאת, what is going on?! Am I unworthy or being cast out?

When Yaakov receives his “seal of approval” from Yitzchok as a deserving “son”, ראה ריח בני כריח השדה, the fragrance he smells is the scent of Gan Eden. It is an aroma that accompanies those who “live with eternity” constantly and carry with them an awareness that every occurrence in our lives and how we deal with it reflects on the “master plan” that is uniquely devised for each individual, and on our living up to the expectations of us. When we lose our “scents” of direction, we lose that conduit which infuses our life with the uplifting and encouraging fragrance of Gan Eden!

It was Yitzchok instructing the noble son in front of him, to never doubt that worthiness. Despite the tests that at times give one reason to “question” himself, one must stay focused on the truth that Hashem directs every nuance and detail in a ultimate test of endurance that serve to bring out and develop our greatest qualities.

The context for the inquiry of the simple son's מה זאת, *what is this*, is the command to break the neck, with an axe, of the firstborn donkey whose recalcitrant owner refuses to redeem with a lamb or kid.

A young child sees a disturbing event, the seemingly cruel destruction of his “pet” donkey and blurts out instinctively, מה זאת?, “*what is this?*”

The Torah goes on to describe the laws of the firstborn and the need to redeem them in commemoration of their special status they derived because of their being spared in the plague of the firstborn. It draws attention to the השגת השם, the divine master plan, directed with absolute precision by the hand of G-d. It teaches of the exceptional stature and privilege a firstborn receives.

To overcome questions of the “Divine Plan” and to avoid self doubt, it is imperative to be conscious of the ever present hand of Hashgacha. It is equally significant for one to know that we each have a unique role to play that no one can duplicate or fill.

With a strong (steady and directed) hand, *G-d took us out of Egypt!*

The strong purposeful “hand” of Hashem, represents the direction that one can sense in the events of our lives that guides us towards our personal mission and successes.

May we always merit that clear assurance in all of our noble endeavors.

בהבה,
צבי טייכמן



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