

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:27 PM
Friday Night Learning	after 7:00 PM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- 9:28 גר"א < 8:52 מ"א	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	4:25 PM
Maariv -	5:36 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ No Halacha Shiur This Week	
Mincha / Maariv	4:30 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Monday , Thursday	6:40 AM
Tues, Wed, Fri.	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha/ Maariv - See You Next Year!	
Maariv (Mon-Thur)	9:45 PM

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

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Rabbi Teichman

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Rabbi Zvi Teichman

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Issue#210

What's Cookin'? Recipes for Success!

There are two words in this week's Torah reading that do not appear elsewhere in all of Chumash.

When Esav returns home from a "hard day at the races" he is starving for some food. He observes his brother Yaakov engaged in some cooking activity, *וייד יעקב נזיד (בראשית כה כט), Yaakov simmered a stew.* Esav in his desperation accedes to Yaakov's request to exchange his birthright for rights to eat this lentil stew.

A bit later in the tale Yitzchok summons his "firstborn", Esav, and requests of him to hunt some game, telling him *ועשה לי מטעמים כאשר אהבתי (שם כז ד) "and make me delicacies as I love, so that I may bless you"*.

The Targum Unkelos here as well as earlier translates these terms, *נזיד* and *מטעמים*, as: *תבשיל/א* respectively, "cooked dish(es)".

Why doesn't the Torah select the standard word that's used for a cooked dish, *תבשיל*, to describe this simple item?

The Baal HaTurim comments that Yitzchok in this request to Esav to prepare some food, was intimating to him that since he had lost the birthright through an act "eating" he could retrieve that loss through an act of "eating" as well.

What's really "cooking" here?

The Malbim (*משלי יא יב*) teaches that the word *נזיד*, similar to the word *נזיד*, intentful, implies the plan and preparation that goes into creating a cooked item. *תבשיל* connotes the "ripening" of the process, its final state alone.

The Torah is emphasizing the need for patience in order to achieve growth. Yaakov Avinu understands the value of the process in any endeavor which so often is more valuable than the goal in terms of how it effects the person. He is presented in the stage of cooking that emphasizes "preparation".

Esav who thirsts merely to attain his objective, without placing any regard for the qualities gained in arriving at the goal, is incapable of carrying the life mission of Yitzchok his father and thus forfeits his birthright for a "super" bowl of porridge. **(Based on a talk of the Tolna Rebbe)**

Yitzchok seeks to teach his beloved son, Esav, this vital lesson, maintaining hoping that he can rehabilitate him from his deficiency and make him deserving of his blessing.

The Pirkei de'Rebbe Eliezer (*פרק לג*) describes the events of that fateful day. It was the eve of Pesach when the "Treasures of Dew" are opened to avail those who are worthy the benefit of its blessing.

Yitzchok summons Esav to prepare *מטעמים*, cooked delicacies, so that he may be worthy of his blessing.

Rivka having become aware of what has transpired, quickly informs Yaakov and tells him to fetch two goats, one representing the Korban Pesach and the other the Korban Chagiga.

She prepares *מטעמים*, cooked delicacies, referring to the fulfillment of the law that requires one to first satiate ones hunger with the Chagiga sacrifice and only then calmly partake of the Pesach sacrifice so that one may fulfill the command to eat the Pesach *"על השבוע"*, with savor, not with ravenous hunger but rather as a king who eats with thoughtful deliberation and enjoyment.

This was a pivotal night, a night that would herald the greatness embodied in the Jewish nation. The nobility and dignity of our stature is symbolized in this quality to be able to "savor" the experience called life, to realize that it

is the journey and how we spice it that determines how enjoyable it is.

The Medrash Sechel Tov (*פרק כז ד*) defines *מטעמים* as: *types of cooked food that has spices and flavor enhancers such as oil, salt, pepper or saffron or cumin.*

The stress here too, as by *נזיד*, is not on the base item at all but rather on the outside additives and processes that give it context and enjoyment. It is impossible to enjoy gourmet food by gobbling it down, like good wine it must be savored.

Life as well can not be properly relished if we are here to just gorge ourselves with pleasurable experiences. We must take every opportunity and make something of it and discover its hidden tastes.

This is precisely what Esav was incapable of achieving despite his father's best efforts.

He lacked the ability to reign in his impulses. He was consumed by his hunger for success.

Esav was unable to partake of life *העל השבוע*, he was unequipped to savor each experience with patient purposefulness.

The Great Baal HaTanya writes in his Likutei Amarim (*פרק כז*):

For there are two kinds of gratification before Him, blessed be He: one, from the complete annihilation (Ishapcha) of the sitra achra and the conversion of bitter to sweet and of darkness to light, by the tzaddikim; the second, when the sitra achra is subdued (Iskafya) whilst it is still at its strongest and most powerful and soars like an eagle, whence the Lord brings her down through the effort of the benonim below. This is indicated in the verse, And make me delicacies such as I love. The word mataamim (delicacies) is in the plural, to indicate two kinds of gratification, and the words are those of the Shechinah to her children, the community of Israel, as explained in the Tikunim. The analogy is to material food, where there are two kinds of relishes: one of sweet and luscious foods, and the other of tart or sour articles of food which have been well spiced and garnished so that they are made into delicacies to quicken the soul.

The Baal HaTanya speaks of an approach in avodas Hashem called *Iskafya*, to subdue, restrain.

To take that what appears to be sour and bitter and to garnish it with a positive resolve.

Esav lacked the quality of *Iskafya*, to restrain himself from unbridled passion. He didn't allow himself the option to enjoy the deeper and more refined hidden tastes that were available to him.

So often we lose ourselves and our dignity with an attitude similar to that of Esav, remaining frustrated that we are missing out in life when in reality there is so much pleasure that awaits us.

We need to have the patience of a gourmet chef to painstakingly extract the magnificent delights that await us in life.

That secret ingredient is *Iskafya*, contemplative restraint in all that we encounter, a spice that transforms all that appears bitter into exquisite sweetness.

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Avos U'Banim

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FRIDAY NIGHT LEARNING



Beginning at 7:00pm
Cholent From O' Fishel!