

SCHEDULE

שבת קדש

Mincha Erev Shabbos → 4:32 PM

Friday Night Learning 7:30 PM

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- 9:22 א"ג < 8:40 מ"א

Mincha - Followed by Shalosh Seudos 4:30 PM

Maariv - 5:40 PM

Father/Son Learning 6:30 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman 7:30 AM

Shacharis 8:30 AM

Mincha / Maariv 4:35 PM

Monday - Friday

Daf Yomi- By R' Teichman 5:45 AM

Shacharis

Monday 6:40 AM

Thursday 8:30 AM

Tues., Wed. , Friday 6:45 AM

Mincha (Mon-Thur) 1:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mon-Thur) 9:45 PM

 **Thursday - Thanksgiving Day** 

Daf Yomi - By R' Teichman 7:30 AM

Shacharis 8:30 AM

Mincha 1:45 PM

Mincha / Maariv 4:35 PM

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In honor of the upcoming marriage of their son

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Shalosh Seudos

So? Who's it gonna be?

Someone needs to step up and give
Shmaya Turner a break here....

To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

מזל טוב

Debbie & Sasha Zakharin

On the birth of a Baby Boy!!

Shalom Zachar after 7:30
@6104 Rusk Ave.

מזל טוב

Shul Contacts

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Rabbi Teichman

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Gaboin:

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

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Rabbi Zvi Teichman

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Issue#259

RABBI'S MESSAGE

True Love

I love steak, sushi, my iPhone, my Camry, is a common refrain, but can one truly love an object?

I recall hearing the great Maggid, Rav Sholom Shvadron once describe with great humor the ridiculous notion of loving “things”.

Imagine, he would pose, someone declares his love for grilled tuna. They serve the delicacy adorned with delicious accoutrements and he hungrily proceeds to take fork and knife in hand and “lovingly” stabs the fish, continuing to slice it to pieces!

With a flourish the Maggid would ask, “Is this any way to treat the poor fish you “love” so dearly? Evidently it is your belly that you cherish so much and seek to placate!”

Yet, we read this week how Yitzchok Avinu desiring to create an environment to make his “beloved” son Esav worthy of blessing requests of him: *עשה לי (בראשית כד) מטעמים כאשר אהבתי... בעבור תברכך נפשי (בראשית כד) Then make me delicacies such as I love... so that my soul may bless you.*

It would seem, contrary to the Maggid’s suggestion, that Yitzchok Avinu was quite the connoisseur and indeed had a “love” for haute cuisine!

Could we possibly maintain that Yitzchok “loved” steak?

The first object of one’s love in the Torah was Yitzchok who is described to Avraham Avinu as the, *בןך... אשר אהבתי (שם כב ב), your son... whom you love.*

The first demonstrative expression of love in the Torah appears when Yitzchok discovers his new bride, Rivka, brings her into the tent of his mother Sarah, and the Torah goes on to testify that, *ויאהבה (שם כד ד), he loved her.*

The “lovefest” continues after the birth of their children where the Torah reports: *ויאהב יצחק את עשו... ורבה אהבת את יעקב (שם כה ח), Yitzchok loved Esav... but Rivka loved Yaakov.*

Love is not an emotion, it is rather a testament of absolute commitment to another. When one is selflessly dedicated to an entity one can then said to be in “love” with it. The word *אהבה* is rooted in *הב*, to give. (RSRH *כב ב* *בראשית כב ב*)

Every item in the magnificent creation of the world that the Almighty has offered for us can serve as a tool for dedicating ourselves to the larger goal of closeness to G-d, the ultimate love. It must never be about ingratiating ourselves however, but rather how these pleasures can be utilized to bring us closer to Him.

Yitzchok needed not the exquisite taste inherent in the game Esav was to capture for him to simply savor the flavor.

Yitzchok realized however, that in the world of Esav, partaking of these pleasures and special gifts from G-d were important. That being the case, Yitzchok would acquire that “taste” as well, so that he may connect with the son he loved so dearly by validating Esav’s right to partake of these joys that G-d offers so lovingly to us.

It was now within the realm of Yitzchok’s *avodas Hashem* to dedicate himself to truly appreciate the qualities in these delicious foods so that he would find a common ground with Esav. He surely “loved” the food in the sense that he devoted his energies to developing an understanding that would now enable him to bond with Esav in a greater fashion, with the ultimate hope of his

inspiring Esav to utilize his talents in the service of G-d.

This chain of love first began when Avraham Avinu sensed the absolute love of the Creator. Avraham indeed acquires the ultimate appellation of *אברהם (ח) אהבי (ישעיהו מא ח), Avraham My friend.*

Observing an exquisite world that reflects the sheer benevolence of the Almighty, Avraham

sought to emulate that attribute too. Avraham understood that his own self confidence he had achieved in the knowledge that G-d loved him and was devoted to him unconditionally is what enabled him to confront the world without fear.

Avraham realized that this attitude could be duplicated in our relationships. It would have a profound impact on our children, spouses and friends, infusing them with a sense of worthiness and ability that would equip them with an inner confidence necessary to fulfilling their unique roles in life as well.

No doubt this notion of “love” gave Rivka the self-assurance to stand up for her viewpoint even in the face of her Holy husband Yitzchok.

It was the love Yaakov received as well that empowered him to take on with sureness an adversary as mighty as Esav.

Yishmael as Yitzchok, was also a beneficiary of the love of his father Avraham, as we are taught that when G-d told Avraham at the Akeidah to take “*the son whom you love*”, Avraham responded that he loved them both. G-d then clarified by stating Yitzchok explicitly.

Avraham sought to instill this sense of self-reliance in Yishmael just as Yitzchok would attempt with Esav. But it went awry. Yishmael took that confidence and distorted it into a notion of selfish entitlement that nailed his destiny outside of the House of Avraham. Esav too lost his chance to share in the glory of his father’s legacy.

At the end of last weeks portion we read a detailed description of Yishmael’s genealogy. It concludes with the phrase: *על פני כל אחיו נפל (בראשית כה יח), over all his brothers he dwelt*, ostensibly a fulfillment of the promise to his mother Hagar, *ועל פני כל אחיו ישכן (שם טו יב), and over all his brothers he shall dwell.*

The Baal HaTurim notes that here it uses the word *נפל* rather than *ישכן* which can alternately mean to “fall”. This he says is a prophetic allusion to the downfall of Yishmael that will take place when the very next words are fulfilled, *אלה תולדות יצחק בן אברהם, And these are the offspring of Yitzchok*, a reference to the Mashiach the definitive offspring of Yitzchok.

Perhaps the message therein is that when we live our lives emulating the selfless love of Avraham and Yitzchok, seeing the opportunities in life as vehicles towards dedicating ourselves fully to coming closer to G-d, only then we will quash the power of Yishmael and he will meet his final fall.

May we continue to display the form of love our Avos exemplified, so that we may see the offspring of Yitzchok, the Mashiach, in our days very soon.

באהבה,
צבי טייכמאן

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Avos U'Banim

6:30 PM Motzei Shabbos

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mrmberry@gmail.com

FRIDAY NIGHT LEARNING

AFTER 7:30 PM

