

SCHEDULE

שבת קדש

Mincha Erev Shabbos → 7:02 PM

Daf Yomi 7:30 AM

Shacharis- 8:30 AM

-Sof Zman K"Z- 10:09 גר"א < 9:29 ז"א

~NO KIDDUSH THIS WEEK @ SHUL~

Wanna sponsor it anyway?

Mincha - 2:15 PM

SHABBOS HA'GADOL DRASHA @ 6:00 PM

By Rabbi Teichman

~Men & Women Encouraged to Attend~

Mincha - Followed by Shalosh Seudos 7:00 PM

Maariv - 8:12 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I 6:50 AM

Daf Yomi- By R' Teichman 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 7:10 PM

Bedikas Chametz after 8:12 PM

Monday ערב יום טוב

Daf Yomi- By R' Teichman 5:45 AM

Shacharis 6:40 AM

Candle lighting 7:05 PM

Mincha/Maariv 7:10 PM

See Pesach Schedule
for full details

SPONSORSHIPS

Kiddush

NO KIDDUSH THIS WEEK

Shalosh Seudos

Sponsored by

The Simon Family
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Binyamin Ben Siman Tov

To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

Still?

Got Chametz?

Let Rabbi Teichman sell your Chometz!

**100% SOLD, TOTALLY AND
COMPLETELY NOT YOURS**



Sunday after Shacharis & Mincha/Maariv . To arrange a special time
please call R' Teichman at 410-570-3333.

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש

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י"ג ניסן

אהל משה



Rabbi Zvi Teichman

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Issue#277

RABBI'S MESSAGE

The Point of No Return

We have always been taught that the reason we were hurried out of Egypt on the night of the Exodus was because after having descended to the lowest gates of טומאה, impurity, would we have lingered even slightly longer we would have reached the "point of no return".

A beloved and most insightful student, Mr. Pinny Schachter, posed to me one of the most compelling questions I have encountered in a while.

Weren't we already well on our way to recovery from yet the beginning of the month of Nissan?

After having heard the numerous details regarding the laws of Pesach, didn't we eagerly undertake to circumcise ourselves in preparation of partaking from the Pesach?

On the tenth of Nissan, didn't we boldly tie the sheep to the bedposts in confident defiance of the Egyptians who watched helplessly as we prepared their gods for slaughter?

Does this seem like a nation at the threshold of extinction?

We were for the first time, after so many years of slavery and deprivation, finally thriving and living like *Yidden!* And we couldn't dally just a trifle longer to bake our dough into bread before sinking into the abyss?!

One of the most intriguing dilemmas regarding the Hagaddah is understanding the significance as to why we mention at the onset of the tale of the Exodus, ארמי אבד, that Lavan sought to do Yaakov in.

The venerable Vilna Gaon makes a fascinating parallel between the episode of Lavan and Yaakov and the events in Egypt centuries later.

He points out that in both places a "rod" is used miraculously to "smite" the enemy. Yaakov using the מקל, the rod, to deplete Lavan's flock and rightfully increase his own, while Moshe wrought the ten plagues through the agency of his staff, מטה, the staff.

Additionally, just as Yaakov fled stealthily with his entire family and great wealth, so too did the Children of Israel "escape" from the clutches of Egypt accompanied by vast possessions they "borrowed" from the Egyptians.

Similarly, Lavan as Pharaoh discover their flight on the third day, catching up with them on the seventh!

This, the Gaon says, is why we begin the story of our Exodus with the episode of Lavan. This adheres to the principle of מעשה אבות סימן לבנים, the actions of our Forefathers are a portent for their children. (תיקוני זוהר חדש ד' כה טור א.)

But what vital attributes did Yaakov inculcate within his seed that would find its full expression so many years later when they would leave Egypt?

In both tales the Torah uses the verb ברח, to flee. It wasn't simply the fact that they left deceptively, but more so in a hurry. Might this be where the notion of חפזון echoes from?

Yaakov was weary of Lavan. He feared that were he and his family to linger for even a moment they might succumb to the comfort of their newfound wealth and the sweet talk of the master politician, Lavan.

The gravest danger that confronts us is not necessarily difficulty and pain, but rather success. We quickly lose our resolve once we find time to breath.

The constant assault of slave labor might be quite defeating, but it nevertheless maintains our attention. Reprieve from pain and suffering however, often lulls us deceptively towards complacency and apathy. Therein lies the "Chief" of all

impurities.

Our despair and despondency in the long years of suffering in Egypt took a great toll on our morals and resolve. But that poisonous "fiftieth gate of impurity" that sought to ensnare us, began its nefarious quest in earnest only during those last weeks in Egypt.

We had finally tasted victory. The Egyptians cowered from the sight of a Jew. Perhaps, the Jews considered, now they could remain in control of their own destiny while dwelling where they were already so familiar.

It was therefore imperative that they leave in haste, lest they begin a descent down the most dangerous slope of self-righteous complacency.

We continue in the Hagaddah with the assertion that Lavan sought לעקור את הכל, to uproot us completely.

One of the greatest Chasidic Masters who perished in the Holocaust, Rav Shem Klinberg, revealed that the first letters of this sentiment **לעקור את הכל**, spell out the name of our Matriarch, Leah, ל-א-ה, (אהלי שם כי תבוא).

Perhaps we allude here to the Divine hand that decreed that Leah would lead the way in this mission to embed, within the family of Yaakov, the resolve never to lower our guard to the forces of complacency.

The Talmud describes how Leah's eyes were tender, from weeping. She would stand daily at the crossroads so she would hear people report how evil of a person Esav, the highway robber, was. She would inquire what the younger brother does and was told of how worthy he was. Leah would cry until her eyelashes dropped. Accordingly, she prayed that she not fall into the hands of the wicked Esav, and indeed her prayer was efficacious in saving her from this fate. (בבא בתרא קכג.)

Why did she need to reiterate "each day" what was so commonly known?

Leah was keen to the pitfalls of complacency. She feared that she might accept her inevitable fate. She therefore restated each day her resolve by repeatedly hearing of the horrors of this man, lest she waiver in her steadfastness. She never allowed herself to lapse into apathy.

Rashi in the beginning of this week's portion cites the Toras Kohanim that interprets the word צו, *command*, which is used here for the first time in Vayikra, as implying *זריזות*, quickness, *מיד ולדורות*, for now and all generations.

To insure that Aharon would instill for all his progeny the enthusiasm and commitment he possessed, he was instructed that he would need to be זריז, nimble, quick. If he remained "on top of his game", focused and ready to serve, never relying on instinct alone, only then can he be assured he would bequeath his beautiful qualities for all his posterity.

The dangers we face today stem primarily from our successful, and too comfortable integration into society on so many levels. In that accommodation lies our greatest challenge.

In each generation we are required on Pesach to relive the Exodus, once again.

To arrive in the "Promised Land" we must refocus on our goals. Only if we retain on a daily basis an awareness of the greatness within us and where we are headed to, will we achieve our mission and assure that the power of the message stays with us, *מיד ולדורות*, for now and all generations!

ברכת חג כשר ושמן
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!!!HAPPY BIRTHDAY!!!

Celebrating hebrew birthdays this week & Pesach!

Frayda Breitowitz, Miriam Zaltz,

Rachel Ermine, Chaim Tzvi Michael,

Yael Englard, Rocky Caine,

Jonathan Brand, Riki Rosenblum,

Chaim Amster, Rivky Leichter

!Happy Anniversary!

**Azi & Riki Rosenblum
Avi & Eli Goldsmith**

Upcoming Yartzheits

**The Simon Family - for their Son and
Brother, Benny** בנימן בן סימן טוב

Riki Rosenblum - for her father, Michael

Zwebner יחיאל-מל מילכן מאיר צבי



STAR-K KOSHER CERTIFICATION

BALTIMORE CHOMETZ BURNING 2013

PIMLICO RACE COURSE

Clubhouse Parking Lot
ENTRANCE ONLY FROM HAYWARD AVENUE
(Directions Found Below)

Monday, March 25, 2013
between 6:30 a.m. and 11:30 a.m.

IN ORDER TO COVER THE SUBSTANTIAL COST OF THIS EVENT INCLUDING THE RENTAL OF THE DUMPSTERS, THE HIRING OF SAFETY TRAFFIC ENFORCEMENT OFFICERS, AND NUMEROUS OTHER EXPENSES, WE RESPECTFULLY ASK EACH FAMILY TO CONTRIBUTE A MINIMUM OF \$3.00.