

## SCHEDULE

שבת קדש

Mincha & Candlelighting	4:27 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"Z-	9:40 גר"א < 8:57 מ"א
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	4:25 PM
Maariv -	5:37 PM
Avos U'Banim	6:30 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	4:35 PM

#### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tuesday & Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

### Avos U'Banim

Motzei Shabbos 6:30PM



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### BUILDING CAMPAIGN UPDATE

We are thrilled to announce that B'H the purchase of 2810 Smith has completed! We expect to relocate the Shul to in the next 4-6 weeks and to set a groundbreaking date for around that same time! Fundraising efforts remain in full swing, so please don't hold back!

*Special thanks to the following people who played particularly critical roles in this phase!*

David Wealcatch - Realtor  
Jeff Silverberg - Esquire Title  
Yitzy Shnidman—Movement Mortgage  
Shuie Steinharter & Elazar Engel - AEG Remodeling  
Rocky & Bracha Caine & Family - Yes We Caine, Inc.

**NEXT STOP.... GROUNDBREAKING!**

### Shul Contacts

[@OhelMosheBaltimore.com](mailto:@OhelMosheBaltimore.com)

### **Rabbi Teichman**

410-570-3333 or [ravzt@hotmail.com](mailto:ravzt@hotmail.com)

### Gaboim:

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

### Laining Schedule:

Pinchas Friedman- Lain@

### **Kiddush & Shalosh Seudos Sponsorship:**

Daniel Goldman- Kiddush@

### **Building Fundraising Committee:**

Ethan Berner & Yaakov Berkowitz- Building@

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פרשת שמות

י"ח טבת

# אהל משה



*Rabbi Zvi Teichman*

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Issue# 315

# RABBI'S MESSAGE

## Lamppost or Lamplighter?

The portion we read this week encapsulates within it two hundred and ten years of difficult slavery in Egypt.

Although we have a vast oral tradition detailing the particulars of the many cruel decrees we were subjected to, the Torah chose to describe them only in the most general of terms; בפרך, *crushing harshness*, יממרו, *embittered them*, בעבודה קשה, *hard work*, omitting for the most part the gory details.

The only specifics regarding their painful experience we can extract from the verses relate to three areas only.

Firstly, the Torah at the very onset states clearly that Pharaoh sought to "outsmart" the Jews by plotting to preoccupy their time with work leaving them no time to devote to family life, "lest they become numerous".

Secondly, subsequently in the first chapter, the decrees demanding the execution of all male Jewish children are enumerated. In the beginning of the next chapter, it implies a further disruption of family life as they hesitated to bring children into the world so as to avoid facing this harsh reality. (see Rashi)

Finally, at the conclusion of our portion in chapter five, it details the oppressive, overwhelming and impossible work load Pharaoh placed upon them in their required production of bricks.

Although these are certainly significant facets of the difficulties we faced there, it nevertheless seems insufficient in painting an accurate account of the beatings, degradation and cruelty we endured there.

Intriguingly in the text of the Haggadah that we recite on Pesach eve, we quote a verse that highlights these three areas, to the exclusion of all others as well.

ורא את ענינו ואת בעולנו ואת לחצנו (דברים כו)  
And He saw our **affliction**, our **burden**, and our **oppression**

ענינו זו פרישת דרך ארץ... עמלנו אלו הבנים... לחצנו זה הדיקוק  
Our **affliction** refers to the disruption of family life... Our **burden** refers to the children... Our **oppression** refers to the **pressure**...

The very next verse describes that G-d took us out of Egypt mightily.

Was the torture we endured not enough to warrant our release? Was the lack of intimacy a more significant factor?

The decree calling for the death of all Jewish children was seemingly a short lived one in contrast to the total time they were enslaved. The Talmud (סוטה א) seems to imply that these decrees were implemented merely to suppress the birth of the "savior" Moshe. When the stargazers no longer suspected his birth the decrees in fact ended. Pirkei D' Rebbe Eliezer alleges that the decree lasted for three and one third years. (פלי"ה)

What of the desperate entombing of live infants into the walls to fill their quotas, that we are taught about? Why is there no mention of this harrowing aspect?

Even more perplexing and ironic is the fact that the verse quoted in the Haggadah referring to the "burden" in context of the execution of the children, (שמות א כב), כל הבן הילוד הארצה תשליכוהו וכל בת תדון (שמות א כב), *Every son that will be born - into the River shall you throw him, And every daughter shall live*, included the tossing of every child even the Egyptian infants! They feared that perhaps the savior might be born to an Egyptian mother as well. (רש"י)

The describing this loss of children as a "burden" seems inadequate. The root word עמל more specifically translates as "toil". The pain in the death of children is much more than a frustrated waste of energy. It diminishes the import of this profound loss. Are we merely bemoaning our toil in futility?

The great Maharal teaches that each of these words used to describe these events are instructive.

ענינו, *Our affliction*, is rooted in the word ענ, literally impoverished, implying a sense of loss, in this case the loss of the companionship of a spouse.

עמלנו, *Our burden*, stems from the sentiment of בעל, implying purposeless difficulty and trouble, referring to their exercise in futility investing in a child for naught.

לחצנו, *Our oppression*, refers to an inner emotional stress and sense of despair that compels one to disdain one's very existence, as they could not remain beholden to this endless duty.

Based on this foundation may I suggest the following:

The suffering in Egypt was meant to forge their attitudes in service of G-d.

The craving for harmony with a spouse is a desire for connection. That connection doesn't end there but continues with a bonding with that "Partner" in every marriage; G-d. The unity we create in a family unit starting with selfless devotion to one another in emulating the benevolent nature of the Creator, brings forth a child, the ultimate reflection of our "godly" ability.

G-d had heard our cries but He wanted to "see" our connection to him which brings in its wake a reaction

in kind, of craving for "His" spouse, the Jewish nation.

Our instinct to bring children into this world stems from our desire to accomplish and build on the values that are dear to us. The quest for children is the instinctive desire to make our mark and leave our contribution upon the world. The Talmud (שבת כג) says the expression *craft of one's hands*, refers to one's children. Not all of us merit children, but each one of us leaves an imprint for eternity.

When G-d "saw", not the pain of their loss alone, but rather their remarkable and unquenchable instinct to accomplish and create meaning in a world gone awry, that is precisely when G-d knew they were deserving of redemption.

Perhaps the verse discussing the death of the children is not emphasizing their demise but rather the attempt of Pharaoh to destroy all their hope of ever being saved. As long as they could maintain the promise of a brighter future they would continue to survive investing their energies towards that greater goal. When G-d "observed" their quashed aspiration, the sense of *נצל*, lost hope, He knew that this was a people who deserved and was destined for hope and summarily initiated the cog of redemption, bringing about the survival of the savior, Moshe.

We can desire connection and pine for meaningful accomplishment but it must be anchored in a sense of duty.

The frustrations the Jewish nation experienced in an endless devotion to impossible quotas prodded them to realize that man indeed requires a sense of duty to be successful in life. They yearned for a mission and responsibility that would reflect this instinct healthily. When G-d "perceived" this quality in them He was eager to dispatch them to freedom and towards an acceptance of the yoke of Torah.

The wording here again is instructive; לחצנו זה הדיקוק, *Our oppression refers to the pressure*.

The illustrious Tanna Rebbe Tarfon exhorts us: *The day is short, the task is abundant, the laborers lazy, the wage is great and the, בעל הבית דייקק, Master of the house pressures.* (אבות כ ב)

A life without pressure and demand is valueless. When the "Master of the house" places the task upon us, we are truly fortunate and blessed.

All the suffering we must endure has to bring us to growth and deeper understanding.

The Torah seeks not to emphasize the pain they experienced but rather the lessons they derived. In the course of the challenges they faced, they "got it". Man needs connection, purpose and a sense of duty in order to thrive in reflecting the greatness inherent within man that reflects on a glorious relationship with a benevolent Creator.

The root words: עמל, עני, and לחץ all add up to 398. (70+50+10, 70+40+30, 30+8+90 = 398)

The first letters of the words in the sentiment, ב-ר-ך ש-ם כ-ב-ד מ-לכוהו ל-יעולם ו-עד, *Blessed is the Name of His glorious kingdom for all eternity*, also equal 398! (2+300+20+40+30+6=398)

(למודים בנסים שער ה הגדה של פסח)

We each have to ask ourselves these three questions:

Do we seek that connection with the Eternal, or do we merely relate to one another in an arrangement of convenience?

Do we seek to accomplish in life by utilizing our unique talent in bringing about the honor of Heaven in all that we do, and making this world a better place, or are we biding our time merely surviving day to day without any goals?

How much of a sense of duty and an awareness of the "Master" do we live our lives by, how unwavering is our commitment to Him and how great is our sense of responsibility?

If we are to sense every day of our lives a redemption from the forces of "Egypt" that assault us on a daily basis seeking to quash our sensibilities, we must begin to ponder the very raison d'être we were brought out of Egypt for!

The Midrash describes the לחצנו, *oppression* the Jewish slaves experienced in Egypt.

The Egyptian masters would place a candle upon their slave directing him to stay in one spot while the master tended to his needs until such time as they were told to relocate to the next destination. (ילקוט מדרש תיקן)

One can live one's whole life tending and responding to one's own, family's or even community's need, serving merely as a lamppost. Or one can choose to be a lamplighter, choosing to illuminate the corners of the world with one's unique light and initiative.

May we respond to the call of duty in making our mark and achieving a glorious relationship with the true Master of the house!

בהדגה, צבי טייכמן



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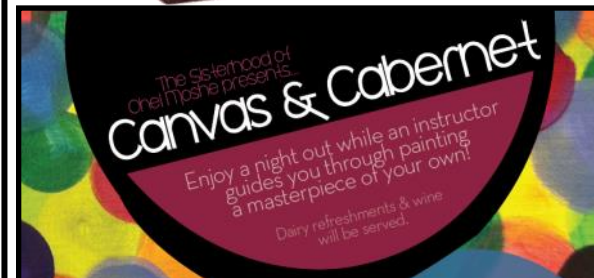
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!!!HAPPY ANNIVERSARY!!!

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**FRIDAY NIGHT LEARNING**



**12/28, 9PM, For the women of Ohel Moshe**  
**RSVP Required - sisterhood@**