

SCHEDULE

שבת קדש

Mincha Erev Shabbos And Candlelighting	4:37 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:49 < > גר"א 9:06	
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	4:35 PM
Maariv -	5:47 PM
Avos U'Banim	6:45 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	4:45 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-Fri)	1:45 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

FRIDAY NIGHT LEARNING



6:30 PM with Cholent

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Issue# 317

RABBI'S MESSAGE

It's a Piece of Cake!

We seem never to have enough time to accomplish everything we'd like. We also seem, no matter how hard we try, to not have enough. It often feels as if we are constantly going in circles and getting nowhere. Sound familiar?

Well if it is any solace this struggle goes all the way back to the moment we became a nation.

It was the night before the exodus that was to take place the very next morning. We had dutifully performed all the requirements of Passover night. We brought the paschal lamb consuming it together with the matza and maror. Poised to leave shortly and preparing for our imminent departure we were busily kneading dough, hopefully baking it before we would leave.

Suddenly the moment arrives.

As the Plague of the Firstborn begins to decimate the Egyptian populace, Pharaoh panics and desperately cries out to Moshe and Aharon exclaiming that the Jews should just leave as fast as they can taking whatever they please.

(לד) וישא העם את בצקו טרם יחמין משארטם צרתם בשמלתם על שכמם (שמות יב טז) *The people picked up the dough before it could become leavened, their leftovers bound up in their garments upon their shoulders.*

It seems as if there were two items they physically carried: the dough and the "leftovers".

Where did they put the dough? What leftovers is it referring to?

The Targum Yehonason advances a notion that we were all raised on. He states that the unleavened dough they placed עלו רישיהון *upon their heads*, and the leftovers of the פטריי *matza and maror*, they wrapped on their shoulders.

Why didn't they place everything on their shoulders? Was it a prevalent custom to transport items on one's head?

A few verses later he clarifies on the verse:

ולאפו את הבצק אשר הוציאו ממצרים ענת מצות כי לא חמץ כי גרשו ממצרים ולא יכלו להתממה וגם צדה לא (שם טז) *They baked the dough that they took out of Egypt into unleavened cakes, for they could not be leavened, for they were driven from Egypt for they could not delay, nor had they made provisions for themselves.*

The Targum Yehonason elucidates that they formed cakes from the dough by carefully placing it on their heads and allowing it to bake *from the heat of the sun*. He goes on to add that since, as the Torah reports, they hadn't secured any other provisions, the cakes they baked lasted and sustained them for thirty extra days until the manna began to fall.

The Talmud (קידושין לז) in fact states that these cakes possessed a taste of manna as well.

So here you have it, with not enough time to fulfill their goal of baking the matza in time and without sufficient food supply to last them for an additional month, they somehow managed to pull it off and survive mightily.

What was the secret to their success?

The Talmud (שבת צב) records a discussion whether transporting an item on one's head is considered normative behavior and would be liable for carrying on Shabbos in violation of the law not to transport items from one domain to another. The Talmud concludes that it is not, adding that although the townfolk of the city of *Hutzal* were accustomed to this form of transporting, nevertheless it is not the standard we judge by.

Who were the people of *Hutzal* and why did they engage in this mode of transport if indeed it was not normative?

Hutzal was a large village in Babylon that had an ancient Jewish community, to the extent that its inhabitants identified themselves with the tribe of Binyamin. A large number of scholars and righteous men came from this village, and it was known as a place that had its own unique traditions and ways. The Talmud describes that the synagogue in *Hutzal* is one of the places from which G-d's presence never took leave. (מגילה כט. כתובות קיא.)

One of its illustrious and devoted leaders was Rabbi Yoshiyah who taught a famous teaching.

(ר"י) ושמרתם את המצות (שם טז) *You shall safeguard the matzos*. He taught that one should not read the word as referring to the מצות, the matzos, but rather as to the מצות, the mitzvos, the commandments. *"Just as one should not let the matzos 'ferment' (leaven) so too one should not let the mitzvos ferment, rather when a mitzva comes your way do it immediately!"*

(ר"י) בשם המכילתא

The citizens of *Hutzal* were a hardy bunch, they never let challenges get in their way. The Holy Kotzker taught that lesson of Rebbe Yoshiyah wasn't merely about the virtue of not delaying the performance of a mitzva, it was more about the attitude.

אל תחמיצנה, Don't let it "sour", don't be a sourpuss, keep at your goal, find solutions, diversify, try another angle and even when all appears bleak never give up!

The Talmud tells of another denizen of *Hutzal*, Yosef Ish Hutzal, aka Issi ben Yehuda and five other names, who fled persecution and assuming new identities each time in order to evade the authorities. He is quoted under the different names in regard to different teachings evidently never losing his verve and involvement in Torah study. (הלכות קטנת ח"ב ט"ו ש"ח)

Perhaps these hardy folk drew inspiration from their great ancestors.

In the *Yotzer* that is recited by some on Shabbos Hagadol we read:

מקום צפועונים נחש שרף ועקרב נסעו קדושים לשמש ושרב שב ועולל ומקנה רב *A place of vipers, snakes, fiery serpents and scorpions; the holy ones journeyed through sun and burning heat*

The Jewish flocks used knowledge intelligently to become wise, when they stood up they carried some of their dough...

The prepared dough, in the form of small cakes, laid out on their heads remaining unleavened, the sun baked it and they ate it as matza

From the baking they ate sixty one straight meals, they tasted and dined on these safeguarded leftovers until food rained down from heaven

(פיטס אמנה גדולה)

The placing of the burden on the head taking advantage of an extreme situation and conditions utilizing it to their favor in order to bake their unleavened cakes, became their symbol of survival and courage.

Have you ever wondered why traditionally we eat round matzos? It is only since the advent of the relatively new innovation of machine matza that it became square shaped.

The word used in our verse describing matza as עֲגָה, "cake", alludes to its round shape as the root עג, refers to a circle.

It was also the natural shape a piece of dough, strategically placed on a rounded head, would take.

The brilliant student of the famed Chasam Sofer, the Mahari Asad, addresses this phenomenon in a responsum and alleges another aspect in explaining this custom of round matzos.

(שו"ת יהודה ועלה ח"א או"ח ט"ו קנז)

The Talmud says that death and poverty are a גלגל החורר בעולם, they are cyclical.

One man achieves wealth while another loses it. One generation cannot assure the next will be wealthy or impoverished. Death is the reality that we are all here to ascend on a mission, but inevitably our time will come to descend to the earth from whence we came, ascending anew in the form of our souls.

Matza represents that consciousness that even while we remain physically empty handed



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we must still yearn and strive and never be deterred. How the wheel turns is not determined by us.

This is the ultimate expression of matza עוני, *bread of a poor man*. It is not our deficiency but our greatness as exhibited in our determination to go on despite the odds.

Look at the results. By facing their challenge with resolve, they miraculously were able to procure their physical needs that was laced with the exquisite taste of manna.

We may never have enough time or assets, but we will never be short on our ability to carry our burden with a raised head, confident in the notion that G-d can transform the impossible into an inspired life filled with endless possibilities to experience true and eternal joy.

באהבה,
צבי טייכמאן