

SCHEDULE

שבת קדש

Candle Lighting & Mincha 4:58 PM

Daf Yomi - By Pinchas Friedman 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman k  א"ג 9:08 א"ד 9:49

Mincha 2:15 PM

Mincha - 4:50 PM

Followed by Shalosh Seudos - Guest Speaker R' Dovid Barer

Maariv - 6:08 PM

Father/Son Learning 7:00 PM

Avos U'Banim

7:00 PM

Sponsored by

Uri & Devorah Meth

For more information and sponsorship opportunities contact Yoni Herman at yonahherman@yahoo.com

Weekday Minyanim

Sunday

Shacharis I 6:50 AM

Daf Yomi 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 5:05 PM

****CHANGE: 7:45 Maariv now Mo-Th Only****

Weekdays

Daf Yomi 5:45 AM

Shacharis:

-Monday & Thursday 6:40 AM

-Tue, We, Fri 6:45 AM

****7:47 AM Shachris is discontinued****

Mincha (Mo-Th) 1:45 PM

MINCHA/MAARIV 5:05 PM

MAARIV (Mon-Thurs) 7:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Monday-Thursday) 9:45 PM

SPONSORSHIPS

Kiddush

Sponsored by Isaac & Amalia Kotlicky
In honor of the Yahrtzeit of Sammy Speedone
Avraham Shmuel Ben Avraham

Shalosh Seudos

Sponsored by Avi Agrich
In memory of his father Masud Asher ben Abraham

To Sponsor please contact Donny Adler
Kiddush@OhelMosheBaltimore.com



Eli Schuchman

On your Bar Mitzvah this Shabbos!

Mazal Tov as well to your parents, Eitan & Ariella
The Bar Mitzva will be this Shabbos at Ner Tamid's
Lower Chapel. Mazal Tov!!

Chumash & Siddur Sponsorships available



Siddur \$36, Chumash \$54

Available in a variety of shapes and colors

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

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

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Donny Adler - Kiddush@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

Sforim & Siddurim:

Dovi Becker- Library@

Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch- FixIt@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת בא

ד' שבט

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE
BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #366

RABBI'S MESSAGE:

Knock Out!

This week the Torah directs us how to educate and respond to the “children” who in future generations will ponder the historical events of the exodus from Egypt and question the significance of the myriad of mitzvos associated with it.

The “Four Sons” of the Haggadah, three alluded to in our portion and the third outlined in Va’ eschanan in Chumash Devarim, represent the challenge in successfully conveying the depth of our relationship with our Creator and Redeemer, to each generation.

If we talk about raising specifically four categories of children there must be a parallel in the lives of our Patriarchs, the Avos, that serve as the paradigm guide in how to effectively navigate this difficult journey.

It is remarkable to observe that there are only four sons in all of Chumash, who directly receive and are conferred the title “my son, by one of the Patriarchs.

1) As they head for the Akeidah, Yitzchok begins to suspect what his role might be, looking for support he calls out (בראשית כב), אבי “my father”, and Avraham lovingly reassures him בני “Here I am, my son.”

2) Yitzchok, although old and blind is still holding out hope that his cherished son Esav will yet reach his potential. He warmly beckons him (שם כו א), בני “my son”, requesting of him to prepare delicacies so that Yitzchok might attain a blissful state of prophecy and bless him appropriately.

3) Although Yaakov is not consciously called בני “my son”, by his father Yitzchok, nevertheless when Yitzchok picks up the scent of Gan Eden emanating from the son in front of him, he declares (שם כז ב), ראה ריח בני כריח השדה (שמ כז ב), “See, the fragrance of my son is like the fragrance of a field”, affirming this son’s status as deserving of blessing, and directly proceeds to bless him.

4) Finally, the beloved זקנים son of his old age, Yosef, innocently tries to readjust his father Yaakov’s hands while he is blessing his children Efrayim and Menashe, thinking that Yaakov has erred. He is confidently “put in his place”, when Yaakov fondly corrects him בני ידעתי (שם ט), “I know, my son, I know.”

Upon further contemplation the analogy between these sons and those in the Haggadah is even more striking. The ordering in the Haggadah of these sons seem to parallel the chronological order of these biblical personalities. יצחק Yitzchok the חכם the Wise Son, Esav the הרשע the Wicked Son, יעקב Yaakov the “איש חם” the Simple Son and יוסף Yosef the ultimate לשאול the Son Who Does Not Know To Ask, who personifies the silence of his mother Rachel, acquiescing to the responsibilities placed upon him with quiet and total submission.

Let us zero in on the Torah’s narrative between the ‘father’ and perhaps our greatest challenge, the errant child and examine more carefully the formula to capture his heart.

רשע מה הוא אומר ? מה העבודה הזאת לכם ?

The wicked son- what does he say ? “ What is this service to you ?”

If we are to understand how we are to deal with the wicked son we must look to the Torah and observe how Yitzchok sought to deal with the ultimate Rasha, his nefarious son Esav.

Yitzchok the personification of the attribute of גבורה, strength, refuses to give up hope in directing his troubled son Esav towards greatness.

Esav is unwilling to exchange earthly pleasures for noble pursuits. A life of Torah seems so rigid, confining and lackluster as compared to the sensual excitement of indulgence. When he finds himself hungry and exhausted, an enticing pot of porridge seems more worthy than the responsibilities that accompany the “privilege” of being the בכור, the firstborn, to his illustrious father Yitzchok.

As representing the second in the lineup of the four sons, he too asks a pointed “question”:

“Look, I am going to die, so of what use to me is the birthright?”

Rashi elucidates; אמר עשו מה טיבה של עבודה זו, Esav asked about the nature of “this service”, he was told there are many consequences associated with it, upon which he responded, אם כן מה הפיץ, “if so why would I desire it?”

מה, the derisive attitude of the wicked son, “what is this service to you?” is the flip side of the coin of the coin of בורה, “what use to me is this birthright?!”

Yitzchok knew the only way to reel in this wayward child would require, not only an affirmation

of his unconditional love towards Esav, as indeed the Torah attests, ויאמר אליו בני (שם כו א), and he said to him (affectionately) “my son”, but also a display of utter joy in the serving of G-d. Yitzchok seeks to engage Esav in his capturing and preparing the “delicacies” for him, and then in enjoying them together with him.

Yitzchok throughout the Torah is portrayed, as his name indicates, as “joyous”.

והנה יצחק מצחק את רבקה (שם כו ב), and Yitzchok was jesting with his wife Rivka.

None of the Avos are ever depicted as “partying” or so much as “eating”, except Yitzchok.

After resolving a conflict with Avimelech the King of Plishtim, Yitzchok throws a feast, וישעו להם משתה ואכלו וישתו (שם כו ג), He made them a feast and they ate and they drank.

And Yitzchok sowed... ויריע יצחק... והגדל האיש (שם כו ד-ה) and the man became great. Yitzchok the ‘entrepreneur’ pursues success with evident enthusiasm.

The key to positively impact children who are tempted by the allure of earthly ‘pleasure’, is to make sure they observe how within the construct of Torah we enjoy our lives with an even greater joy!

The Midrash (מדרש רבה ש”ש אג ושמות רבה טה) describes how many of the Jews in Egypt were understandably wary of performing circumcision upon themselves. This reluctance disqualified their participating in the eating of the Korban Pesach. Hashem infused a scent from Gan Eden into the meat thus enticing them to partake. The Midrash reports how their teeth יקה, ‘ached’ to devour it, but they were shunned because they were uncircumcised. They immediately conceded to undergo Milah, thus interlinking the “blood of Milah with the blood of Pesach”, and dined happily with their brethren.

With gusto we display before the wicked son, לי, בעבור זה עשה ה' לי, it is because of this that Hashem did to me!

It is the joy that we experience in living a life of commitment that must be persuasive. Only a fulfillment of service through joy becomes identified with “me”! One who wears his Judaism with a feeling of duty rather than happiness does not become integrally attached to what he does.

ואף אתה הקהה את שני, and also you shall “blunt” his teeth.

In light of this Midrash we may translate this more accurately, you shall cause his teeth to ‘ache’. We seek to create an irresistible excitement that will cause the wicked son to weaken his stubborn resolve to shun this “service”, and compel him to join us in this thrilling devotion!

ואמרתם זבה פסה הוא לה... (שמות יב ב), The Torah’s rejoinder to this son is to inform him;

You shall say; “It is a Pesach feast-offering to Hashem who passed over the houses of the Children of Yisroel.”

We emphasize the ‘party’, the fun. We must celebrate the beauty of our home life and the excitement of a feast, in capturing the heart of the distracted!

אילו היה שם לא היה נגאל, Had he been there he would not have been redeemed.

We are not, G-d forbid, asked to reject him, but rather we are expected to create such a state of ecstasy in our Torah observance that “he” will feel as if he is “missing the boat” and will pine to join us!

Indeed it is only with love for Hashem as displayed in our service to Him, coupled with a deep unreserved love for our children that will affect in them a sincere desire to return and embrace of our tradition.

May we succeed in living with a boundless joy that reflects our sensing the privilege of being Hashem’s beloved children. If we do, that fire of passion will warm all whom we encounter with contagious inspiration!

באהבה,
צבי טייטלבוים

Rabbi Teichman is away this week for a family function and wishes you a wonderful Shabbos



Free Wi-Fi

JCC membership is not required

to visit the café

Park Heights JCC

5700 Park Heights

Tel 410-542-5185

Order by email

Eden.cafe@hotmail.com

Hours of operation.

Sun. 9.00 am to 7.00pm

Mon. to Thur. 9am to 8pm

Fri. 9am to 3pm

!!!HAPPY BIRTHDAY!!!

Adam Rubin, Aryeh Leib Michael, Avi Mandel,
Daniella Drabkin, Gobbie Cohn, Ora Kermaier, Rus
Amster, SHalva Kermaier, Shira Schorr

!!!HAPPY ANNIVERSARY!!!

Avi & Meira Mandel

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

MINYAN UPDATE:

The 7:47AM Shacharis has been discontinued.

If there is interest, and a core group of 10 people willing to commit to attending on time, and daily for the first few months, we would be thrilled to re-visit the idea of a 2nd daily Minyan so we can provide more to the community. Please see the Rabbi or Gabboim to discuss.

Nomi & Zolly Cadle
On the Birth of a
BABY GIRL!

Aviva & Moshe
Heinemann
On the Birth of a
BABY GIRL!

SOCIAL HALL

You will notice some changes this week. More coming soon! Keep this room in mind for an upcoming Simcha! Special rate for members!

USE CAUTION THIS WEEK, ITS NEW AND DUSTY