

SCHEDULE

ערב פסח

Candle Lighting & Mincha 7:14 PM
 Maariv - 7:45 PM
 Chatzos - 1:09 AM

1st Day - פסח:

Daf Yomi - *By Rabbi Teichman* 7:30 AM
 Shacharis- 8:30 AM
 Mincha - *Followed by a Shuir* 7:15 PM
 Maariv - *Candles after 8:22 (50min)* 8:14 PM
 Chatzos - 1:09 AM

2nd Day - פסח:

Daf Yomi - *By Rabbi Teichman* 7:30 AM
 Shacharis- 8:30 AM
 Mincha - *Followed by a Shuir* 7:20 PM
 Maariv - 8:23 PM

חול המועד:

Shacharis- 6:30 AM
 Daf Yomi - *By Rabbi Teichman* 7:30 AM
 Shacharis- 8:30 AM
 Mincha/Maariv 7:25 PM

{NO LATE MAARIV}

ערב פסח - 2nd Days:

עירוב תבשילין

Mincha 7:19 PM

שביעי של פסח:

Daf Yomi - *By Rabbi Teichman* 7:30 AM
 Shacharis- 8:30 AM
Candle Lighting & Mincha 7:20 PM

אחרון של פסח:

Daf Yomi - *By Rabbi Teichman* 7:30 AM
 Shacharis - (*Yizkor - Approx 10:00*) 8:30 AM
 Mincha - 7:10 PM

Followed by Seudas Ha'Mashiach / Seudah Shlishis

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Maariv - 8:29 PM

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2808 SMITH AVE

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DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #376



RABBI'S MESSAGE:

All you need is...ו

Immediately prior to our recitation of the *Hagaddah* we take the middle matzah and split it in two. The smaller piece is returned and placed between the remaining two whole ones, while the larger portion, called the *Afikoman*, is put aside to be consumed at the end of the meal just prior to *Birkat haMazon*.

We raise and display the broken *matzah* of the Seder plate as we begin *Magid* with *Ha Lachma Anya*, portraying its symbolism as the meager ration of the pauper, identifying with our ancestors who partook of *this poor bread in the land of Egypt*.

The beloved and devoted disciple of the Holy *Arizal*, *Rav Chaim Vital*, records a mystical tradition to break this *matzah* in a manner that will leave the smaller piece in the shape of the Hebrew letter *ו*, referred to as *ל'ת*, and the larger in the shape of the letter *ו*.

What secret lies behind this intriguing custom?

The *Vilna Gaon* teaches that the letter *ו*, stands for *בצד*, as it is the sole letter that distinguishes it from the word for leaven, *חמץ*, with the letters *ז* and *צ* common to both words and only the slight difference between the *ו* and *ו*, which transforms it into *בצד*.

The letter *ו*, is comprised of a *ו* and its other leg, a small *ו*.

The *Vilna Gaon* instructs that the opening words in the first paragraph of *Magid*, *היא לקיטא עניא*, *this is the poor bread*, should be more accurately phoneticized as *היא לקיטא עניא*.

The *ל'ת*, the fourth letter of the *alef bet*, is associated with its root word *להל*, which means weakened and impoverished. We are asserting that the *ל'ת*, the letter *ו*, which represents *matzah* in its full expression, has been diminished with its *ו* missing, deeming it just a *ו*, and its connotation of *ל'ת*, and therefore appropriately termed, *להמא עניא*, *bread of poverty*.

In what way are we 'deficient' and impoverished and how does one repair the *ו* and make it back into a perfect *ו* once again?

The *Vilna Gaon* reveals that it is no accident that this 'fourth' letter stands for deficiency and affliction, as the word *עניא* that we utilize in the *Hagaddah* to project this idea, is found in four disparate contexts throughout the Torah:

ויעניך וירעבך (דברים ה ג), *He afflicted you and let you hunger*, reflecting on the 'pain' of hunger.

כי עני ואביון אני (תהלים קט כב), *For poor and needy am I*, alluding to a lack of personal fulfillment of the 'my' needs and the 'anguish' of personal failure.

ענה בדרך בני (תהלים כד כ), *He has afflicted through the wandering my strength*, a metaphor for the travails of exile and the 'painful' and defeating fear of the unknown dangers and obstacles that lie ahead on the uncharted paths of exile.

והענה שרי ותברה מפניה (בראשית טו ז), *And Sarai dealt harshly with her, so she fled from her*, addressing the trauma of subjection to the absolute control of others and the 'harshness' of paralyzing helplessness.

He goes further in paralleling these four categories of 'pain' to the four individuals who must bring a Thanksgiving-offering after having endured and then survived life threatening ordeals.

I- One who was **stricken with illness** and has recovered corresponds to the overwhelming challenge in dealing with physical pain. Whether it is pangs of hunger or the suffering that sickness entails in the course of the illness or in its cures, the common denominator remains maintaining one's focus on one's goals and not allowing physical pain to deter from accomplishing one's responsibility.

II- The quest to be satisfied in meeting one's needs is not merely one of the pursuit of comfort. Our innate need to find and define ourselves by the objectives in life we set for ourselves is about the need for personal development and satisfaction with our self. The inability to meet our 'needs' i.e. our personal goals, often lead us to question our very own value and worthiness. This struggle is identified as the *ירודי* *those who descend to the sea on ships*, who give thanks upon successfully traversing the turbulent seas. These proverbial 'merchants' represent all those who seek success and accomplishment who must face stormy challenges that so often lead us to self-doubt questioning whether we are indeed 'seaworthy'. The inner turmoil that erupts within the depths of our soul that cause us to question our mettle and ability as well as our deservedness of success, is an emotional pain that can equal the most torturous of physical pain.

III- The fear of the journey and its lurking dangers feeds an anxiety that can crush its victim's resolve to even attempt the trip. This crippling fear of the unknown is depicted in the metaphor of the **traveler through desert regions** who must courageously face the possibility of confronting dangerous wild animals and extreme elements who upon overcoming this defeating panic brings an expression of gratitude as well.

IV- The despondency that stems from one's figurative hands and feet being helplessly bound in constraint is our last portrayal of pain. This is reflected in the image of a **prisoner who has been restrained** from

freedom of movement or action who when released with his sanity still intact celebrates it with an enthused offering of thanks.

These four convey the full gamut of human experience and challenge. Life can only be enjoyed if we can defeat these all encompassing enemies; devastating physical pain, the painful isolation of self-doubt, the agony of anxiety and the ache of helplessness.

כל דכפין ייתי ויכל, *Let anyone who is hungry come in and eat*.

In the simple sense we inviting all who are painfully hungry to come and eat happily, but we are really expressing something much more profound.

Pain stifles ambition as it challenges our ability to focus properly on the tasks we need to implement in order to advance our goals in life. We retreat because we view pain as an enemy that seeks to defeat us. We question G-d's expectations from us under the crushing weight of pain. Were we to view it as the stepping stone necessary for the honing of our resolve to serve Him and to strengthen our character in the process, we would see it more as a challenge to greatness rather than as G-d's desire to beat us.

Whoever is in pain must believe that only when we rise to the challenge in jumping over this arduous barrier will we be worthy of the exquisite satisfaction of a special connection to G-d, that is its reward.

כל דצריך ייתי ויפסח, *Let anyone who is needy come in and make Pesach*

'Needs' are subjective. Who can ever know what one 'needs'? In the realm of the master plan it is not man's prerogative to determine his needs but merely to deal with the lot he inherited. The agonizing disappointment in ourselves when we fail to meet our own personal expectations is purely man-made. A great Sage once said, "Challenges are G-d's invention, however anxiety is man's creation!"

To conquer the anguish of self doubt and deprecation one must accept that G-d wants us to take the tools that are at our disposal and utilize them to the best of our ability. We can't define ourselves by our fantasies but by the reality we were dealt. One must be brutally honest and not fall into the pitfall of complacency. By accepting our relative strengths and appreciating our efforts to get closer to G-d, we will extinguish the fires of painful isolation and personal failure.

The great *Reb Moshe Leib of Sosssov* suggests that the term '*Pesach*' meaning to skip, which alludes to G-d having skipped over our homes on that fateful night in Egypt, more accurately portrays G-d as having 'danced' with joy atop the roofs of our homes that evening. He sees this intimated in the verse that depicts G-d as having *על בתי בני ישראל*, *skipped 'on' the houses of the Children of Israel*, rather than the more specific *על מקל*, *skipped 'over'...*

We appeal to all those in 'need' to join in the *פסח*, the *dancing*, expressing joy over our lot and beloved role in the eye's of our loving Father who judges by His standards and no others.

השנה הזאת אנחנו בארץ ישראל, *This year we are here; next year we will be in the Land of Israel*

So often we prefer to stay put rather than tread forward in life simply because it is easier, safer and involves no risks. Why set out on a journey so laden with danger when I may never make it there? But it is never about reaching the destination but rather about the journey and the strengths we accrue on that course.

We confront the individual who is paralyzed by fear and encourage him not to worry about the

designation as we are assured that although we are here now we will certainly get to the 'promised land' when the time is ripe. It may not seem as we are 'moving' ahead at times but one day we will take a giant leap in reward for all our efforts that were never wasted and plant ourselves firmly onto safe ground.

השנה עבדי לשנה הבאה בני חורין, *Now we are slaves; next year we will be freemen*

There are many among us who are imprisoned, held hostage by circumstances beyond their control. One may be locked out of life's opportunities while being held hostage by the shackles of poverty, addiction, family strife and biased exclusion that leaves one feeling helpless and hopeless. But how it affects us is dependent on one's frame of mind. Even in the dank dungeons, dark gulags, and horrific concentration camps, our ancestors, going all the way back to that paradigm 'prisoner' Yosef, isolated and detached from any notion of physical freedom, have exhibited a sense of freedom in that pristine place that no one can ever encroach, our minds and our hearts.

We may seem to be slaves at the moment, but the day will come when it will become apparent for all to see that we have been free all along because the ultimate freedom is expressed in the freedom of spirit that can never be quashed.

The *Gaon* adds one last morsel. The phrase, *היא לקיטא עניא*, he suggests, can be broken down into the sentiment: *היא לקיטא עניא*, *This bread is deficient in אגף*, a word that means study and knowledge. The *ל'ת*, the fifth letter in the *alef bet*, alludes to the fifth and last most critical deficiency, that of one who is *עני* *עני*, lacking knowledge, as the Talmud states (נדרים מא) *אין עני אלא בדעה* (נדרים מא) *There is no one as poor as one who lacks awareness*.



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Yoni & Tova Herman, Yehuda & Tzipora Frager

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!

Yahrzeit:

Beverly Berger, for her father, Sander Gusinow.

סנדר בן מרדכי

What can transform the battle against the forces of pain, self-doubt, anxiety and despair into a journey towards greatness, is the attitude of faith and cognizance of G-d's constant love and concern that one carries in every step on that path.

The great Reb Menachem Mendel of Rimano taught that our breaking the *matzah* expresses a covenant of love. Just as two friends split one ring each one retaining a half as an eternal momento of their deep and unbreakable bond, we too create two halves.

We offer to G-d in our service this night the 'our best efforts, no matter how humble and impoverished they may appear to others, we nevertheless know how He treasures the challenges and struggles of our daily life that only we and He are aware of.

We carefully wrap and cherish the *Afikoman*, the *ו*, which is the sixth letter of the *alef-bet*, representing G-d's omnipresence and omniscience in all six directions; above and below, east, west, north and south. It is the *ו* 'הקושר' the letter that 'connects', as in fact it makes its first appearance in the Torah in the verse that describes the beginning of creation of *רוחמים* *ואת* *השמים* *ואת* *הארץ*, *the heavens and the earth*.

These are the two critical pieces in the puzzle called life. G-d devotedly embracing our *ו*, while we lovingly bear the *ו*, His very presence in everything we do.

As we sit at the Seder table we place ourselves among the long line of those who have risen to the challenges of life breathing His spirit into every action, inspiring our lives with the consciousness of this covenant of love.

May G-d look favorably upon us and bring forth that day when the *ו* will find its permanent residence in the *ו*, displaying before the world the beauty of our relationship that we have earned, proudly revealed for all to see!

ברכת חג כשר ושמן,
באהבה,
צבי טייכמאן