

# SCHEDULE

ליל שבת קדש

**Shabbos Candle Lighting Time 5:10 PM**

~Friday Night Learning - With Shul Made Chulent!~  
Come back any time after your Seudah for Kemach & Torah!

יום שבת קדש

Daf Yomi -	7:30 AM
Shacharis - Followed by Kiddush	8:30 AM
Sof Zman K'S- 9:05 א"א 9:45 מ"א	
Mincha -	2:15 PM
<i>No Bnos or Sunday Parsha Club This Week</i>	
Mincha - Followed by Shalosh Seudos	5:05 PM
Maariv	6:21 PM
Avos U'Banim	7:15 PM

 <b>36/22</b> מזון האוויר בשבת	<b>CANDLES NEXT SHABBOS - 5:19PM</b>
 <b>37/28</b> Ohel Moshe Weather <small>*Only Hashem can guarantee</small>	

Please Daven for a Refua Shleima for Mrs. Tami Moskowitz  
תמר עדינה בת קינה שולמית

## Weekday Minyanim & Shiurim

Sunday

Shacharis I-	6:50 AM
Daf Yomi - By Rabbi Teichman	7:30 AM
Shacharis II -	8:30 AM
No Parsha Club 4 Girls this week	
Mincha/Maariv -	5:20 PM
Seder Limud -	8:45 PM
Daf Hayomi Behalacha	8:20 PM or 9:15 PM
Maariv -	9:45 PM

Weekdays (Monday-Friday)

Daf Yomi - By Rabbi Teichman (Mo-Fr)	5:45 AM
Shacharis- Mo, Th	6:35 AM
Shacharis- Tu, Wed, Fr	6:45 AM
Daf Hayomi Behalacha	7:25 AM
Mincha (M- Fr)	1:45 PM
Mincha/Maariv (M-Th)	5:20 PM
Maariv I (M-Th)	7:45 PM
Daf Yomi- Take II (Mo-Th)	8:00 PM
Night Seder Chabura Learning	8:45 PM

**NEW Tuesday Shiur-Taamei HaMitzvos-R' Moshe Holtzer 9:00 PM**

Daf Hayomi Behalacha	8:20 PM or 9:15 PM
Maariv II	9:45 PM

# SPONSORSHIPS

## Kiddush

Sponsored By  
**Isaac & Amalia Kotlicky**  
In memory of Amalia's father,  
Shmuel Avraham ben Avraham

## Shalosh Seudos

Sponsored By  
?????

To Sponsor an event or book the social hall please contact  
Miri Adler at Kiddush@OhelMosheBaltimore.com

*Avos U'Banim - 7:15 PM Motzei Shabbos!*  
Featuring a story from the Rabbi plus learning, pizza and prizes!  
**Sponsored this week by Jennifer Englard**  
congratulating Yudi on passing his boards &  
becoming a psychiatric nurse practitioner!!

**MAZAL TOV YUDI!!!**

For questions or sponsorship contact Yoni Herman at  
yonahherman@yahoo.com. Weekly Sponsorship \$150

**SAVETHE DATE : Motzei Shabbos 2/25**  
The sisterhood is finalizing details for an exciting  
event for grown ups! Stay tuned!

## Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

#### Gaboim:

Naftali Miller & Chaim Mordechai  
Meister - Gabbai@

#### Repair & Maintenance:

Shuie Steinharter & Dovid  
Wealcatch- FixIt@

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali  
Wealcatch- Bulletin@

#### Kiddush, Shalosh Seudos

Sponsorship & Hall rental:  
Miri Adler - Kiddush@

#### Sisterhood@

Bracha Caine, Shira Friedman,  
Elise Steinharter, Gali Wealcatch

#### Sforim & Siddurim:

Dovi Becker- Library@

#### Agudah Scrip

Sasha Zakharin - scrip@

#### Pledge Balances:

Miri Adler- Pledges@

#### Building Committee - Building@

# CONGREGATION OHEL MOSHE

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ה' שבת תשע"ז

אהל משה



Rabbi Zvi Teichman

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Issue # 468

## RABBI'S MESSAGE:

# דא וואוינט אַ אַיד! - "Here Lives a Jew!"

'Passover' is the most common translation for the holiday of *Pesach* that we celebrate each year. It simply accents the manner in which G-d passed over the homes of the Jews, sparing them from the fate of the firstborn Egyptians who perished on the night of redemption.

But does פסח, *Pesach*, actually mean to just pass over? Rashi goes to great lengths, in several places where this notion of G-d having bypassed the Jewish homes appears in our portion, to first suggest it means to 'skip' or 'jump'. Rashi quotes from the Mechilta that actually depicts G-d '*jumping from one Egyptian to another Egyptian, and the Israelite in between being saved!*'

G-d wasn't just 'passing' them over; He actually, if one could possibly state that, had to 'jump'!

Additionally, Rashi, again sourced in the Mechilta, relates how the word פסח, *Pesach*, can also mean to have compassion, reflecting on G-d having exhibited pity on his beloved children in saving them.

Strangely, the verse Rashi cites where the word פסח, *Pesach*, intimates empathy is the only time in all of *Tanach* it is used in that context.

The Prophet Yeshayahou foretells how in the days of King Chikiyahu, an angel will strike the besieging army of Sancheriv, numbering 185,000, and they will all die. But '*like flying birds, so shall the Lord of Hosts protect Jerusalem, and they will be saved, being compassionate and rescuing.*'

Tradition tells us that this episode took place on the night of *Pesach*! What might be the deeper correlation here?

Finally one must wonder as to why the emphasis on the: 'passing over'; 'skipping'; 'jumping'; compassion? It is merely a detail in their exodus; in what way does this embody the entire essence of this glorious event and holiday so named for it?

In another fascinating observation, the verbs דלג, skip, and קפץ, jump, appear sparingly throughout *Tanach*, and appear only one other time in the context of G-d 'skipping' and 'jumping'.

קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות (השיש ב ח) *The sound of my beloved! Behold, he is coming, skipping over the mountains, jumping over the hills.*

This verse refers to G-d hastening the redemption of his children from Egypt. The mountains allude to the Patriarchs, and the hills to the Matriarchs, in whose merit the redemption was brought about.

Regarding the night of *Pesach* G-d informs, אני יוצא (שמות יא ח) *I will go out alone, not an angel, and not a seraph, and not a messenger, I and no other.* The *Targum Unkelos* translates this phrase as: '*I will reveal myself.*' The Holy Reb Tzadok explains that G-d merely presented His essence, and that awesome presence of holiness alone naturally overpowered and consumed the lowly Egyptian firstborn, who couldn't possibly withstand the holiness. רסיס לילה נח

Similarly we are taught that on that fateful night the army of Sancheriv was vanquished, כי מוקול די ירות אשור יישעי ל לאן *from G-d's voice Assyria shall be broken; with a rod he would smite.* The Talmud (סנהדרין זה:) teaches that the angel smote them by simply *uncovering their ears, enabling them to hear Shirah, the exquisite singing of G-d's praise of the Chayos (a class of angels).* The exposure of this lowly enemy to the sanctity of His presence caused their souls to depart.

It isn't G-d's athletic ability to skip and jump that we are in awe of on this night. It was G-d's ability to see through His uniquely compassionate eyes the towering stature of His children, in the image of their exalted Patriarchs and Matriarchs, that enabled them to be revived by His presence in stark contrast to the Egyptians who didn't have the capacity to survive that revelation. His being depicted as 'skipping' and 'jumping' over the soaring greatness of His children who 'stood tall' between the Egyptians, was demonstrative of His love, compassion for His children and the greatness inherent within them.

The saintly Reb Moshe Leib of Sassov once spent the Shabbos of Parshas Bo at the Holy Tish of the great Reb Elimelech of Litzensk. Reb Elimelech honored Reb Moshe Leib with delivering words of Torah. He began with the quote from Rashi who teaches us that '*Pesach*' means to skip and jump over. He then asked if so then why does the verse depict G-d as having, פסח על בתי בני ישראל, *skipped 'on' the houses of the Children of Israel,* rather than the more accurate, פסח מעל, *skipped 'over' the houses?* He suggested that what really happened that night was that when G-d observed a '*Yiddishe*' home amidst all the impurity He jumped up and danced with ecstatic joy exclaiming, דא וואוינט אַ אַיד "*Here lives a Jew!*" "*Here lives a Jew!*"

Reb Moshe Leib was so taken by his own inspiration he sprang upon the table began to dance while pointing to his beloved Reb Elimelech, shouting with enthusiasm, דא וואוינט אַ אַיד "*Here lives a Jew!*"

The Mechilta D'Rashbi points out there are three distinct expressions of G-d 'skipping' over:

Who passed over the houses of the Children of Israel (שמות יב כז)

and G-d will pass over the entrance (שם שם כג)

and I shall pass over you (שם שם יג)

The Holy Rashbi interprets this to mean that whether G-d had to distinguish between the two houses, or if they lived in the same courtyard and He would have to discern between doors, or even if they might have shared the 'same bed', G-d still 'jumped', (and perhaps danced.) when discovering and observing the beauty within His beloved child.

We call it *Pesach* to remind ourselves of how lovingly and encouragingly G-d views us, reminding ourselves how in His remarkable compassion, G-d sees us as the spiritual giants we are capable of being.

We must gaze deeply within ourselves and delight in the knowledge of from where we stem, who we are and what we will become, and begin to skip, jump and dance pointing with excitement a finger at ourselves, singing aloud, דא וואוינט אַ אַיד "*Here lives a Jew!*"

באהבה,  
צבי טייכמאן



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**!!!HAPPY BIRTHDAY!!!**

**Daniella Drabkin, Gobbie Cohn, Adir King,  
Yael Friedman, Shira Schorr, Deena Meister,  
Shalom Friedman, Yaakov Berkowitz,  
Adira Rosinsky**

**Yahrzeit:**

**Irvin Naiman, for his father,  
Gerald Eli Naiman, Yaakov Eliyahu ben David**

**Amalia Kotlicky, for her father,  
Shmuel Avraham ben Avraham**

*This info is provided by YOU through the member database!*

**PSA (Personal Seforim Announcement)**

*The rear windowsills are loaded with Seforim, many are personal and appear to have been forgotten at Shul. If you are using them, great! If not, please take them home. Thanks!*

**Batya & Chaim Preiser  
On the birth of a Baby Girl  
Shoshana Tova!**

**2016 TAX STATEMENTS:**

**FYI - Year end tax statements have been emailed and mailed. If you do not receive one by middle of this week please contact: [pledges@ohelmoshebaltimore.com](mailto:pledges@ohelmoshebaltimore.com)**

**If you're unsatisfied with the total number in your receipt, visit [www.ohelmoshebaltimore.com/payment.php](http://www.ohelmoshebaltimore.com/payment.php) so we can get started on a super awesome 2017!**

**MAZAL TOV! Everyone is invited to a Kiddush after Davening & the Shul Kiddush at the home of Yosef & Lisa Isenberg, 2724 Smith Avenue in honor of the birth of their daughter Meira**