

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:27 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:54 גר"א 9:30	
Mincha- Followed by Shalosh Seudos	4:20 PM
Maariv	5:33 PM

Sunday

Shacharis	8:30 AM
-Followed by Shiur New Topics from יורה דעה, חולין	
Mincha / Maariv	4:30 PM
TYA Shiur for high school boys	7:30 PM
-Followed by Maariv at 8pm	

Weekday Minyanim & Shiurim

Monday—Friday

Shacharis	
Mon, Thurs	6:40 AM
Tues, Wed, Fri	6:45 AM
Dirshu Halacha Program	7:30AM
Additional daily minyan (Mon - Fri)	8:10AM
Mincha	12:45 PM
Mincha / Maariv- NO WINTER MINYAN	
Open Beis Hamedrash	7:00 PM
Rabbeinu Yonah Shaar Rishon	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM

MAARIV THURSDAY NIGHT

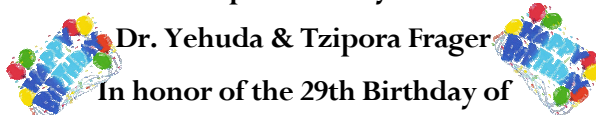
של ומטר

Thursday Night Shiur by Rabbi Teichman
After Maariv

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Kiddush

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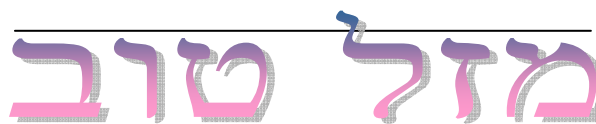


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ב' כסלו
אהל משה



Rabbi Zvi Teichman

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Volume #68

RABBI'S MESSAGE

The Pursuit of Happiness

Many of us are extremely “thankful” as we celebrate Thanksgiving weekend not only for the benefits we reap as citizens of this wonderful country, but simply for a welcome respite from our hectic daily schedules. A secular holiday offers us a unique opportunity to evaluate how we indeed use this extra “leisure” time. Is “leisure” a Jewish value? Are we ever free to relax and find ways to “kill” time?

The Torah succinctly encapsulates the essence of עֵשָׂו with the description of his being a אִישׁ שָׂדֶה, אִישׁ יוֹדֵעַ צֹד; *a man who knows hunting, a man of the field*. The תרגום אונקלוס, departs from translating the words literally, and describes עֵשָׂו as a "נַחֲשִׁירֶכֶן", a contraction of the two words נַח, relaxing, and שִׁירֶכֶן; idle. The murderous, ravenous and cunning scoundrel is innocently portrayed as a lounging beach bum with a martini in hand! What is being conveyed here?

It is evident that the Torah is teaching us that the nefarious nature of עשׂו was a direct result of his having pursued a lifestyle of leisure unrestricted of obligation. עשׂו seeks external stimulation to satisfy the inner need for identity, but it is an identity that possesses no inherent value. Seeking activities wherein one “captures” only the imagination but nothing tangible and purposeful, leads one on a endless pursuit of conquering new and forbidden pleasures, eventually resorting to utilizing the worst of tools in bringing home the “prize”.

יעקב is the *איש תם יושב אהלים*; *a wholesome man, abiding in tents*. *יעקב* is a man of true action, idle in motion perhaps but actively and aggressively conquering his inner self. Winning the “battle” in the fields of the soul is the true measure of *גבורה*; strength, and the development of genuine character.

The activities we engage in our “free time” have to be measured against this yardstick. Do they bring us positive traits? Do they entail and express Torah values or are they merely ways to bide our time pleasantly? Can sitting and watching hours of football Thanksgiving day ever fill these criteria?

We are living in unusual times. We can no longer live with the assumptions of previous generations. If we are to merit seeing that day when the seed and values of **עקב אבינו** will prevail over the descendants of **עשו הרשע** and his “ideals”, then we had better stop “idling” and get “moving” in changing many of the attitudes and corrupt morals that we have unconsciously adapted from the culture of **עשו (אדום)** we live in.

One might be lead to mistakenly believe that a life of self control and constant self re-evaluation and improvement is bereft of joy. However it is the life and times of יצחק אבינו, the master of self discipline, that is portrayed as one of constant joy and pleasure. There is no shred of dissent or conflict in his relationship with רבקה. In fact he is the only one of the אבות where the Torah describes his joyous and exclusive marriage to רבקה, והנה יצחק מצחק את רבקה, רבקה; *והנה יצחק, was jesting with his wife רבקה!* He speaks of the food he loves, ויעשה לי מטעמים כאשר אהבתי, *then make me delicacies such as I love.* יצחק as opposed to the other אבות engages in industrious agriculture, ויזרע יצחק, *and יצחק sowed the land,* with great success, וימצא בשנה ההיא מאה שערים, *and in that year he reaped a hundredfold!* When אבימלך and his cohorts make a pact with יצחק אבינו he parties with them, ויעש להם משתה ויאכלו וישתו, *he made them a feast and they ate and drank!* He never has to journey into exile nor does he ever express frustration with his children.

When one selflessly with גבורה, strength, seeks only the will of ה' as the compass in every endeavor, one is assured a life filled with happiness!

May we strive to reach the levels of our illustrious אבות, מעשי למעשי אבותי, אבות!

באהבה, צבי טייכמן

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FRIDAY NIGHT LEARNING



Interested in Motzei Shabbos Learning
at Ohel Moshe? contact Yussi Silberfarb
yoyam3@yahoo.com