

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:50 PM
Friday Night Learning (w/Chulent)	7:30 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K"Z</i> גר"א 9:50 גמ"א 9:14	
Mincha- Followed by Shalosh Seudos	4:50 PM
Maariv	6:00 PM

Sunday

Shacharis	8:30 AM
<i>-No Shiur this week.</i>	
Mincha / Maariv	5:00 PM

Weekday Minyanim & Shiurim

Monday—Friday

Shacharis

Mon, Thurs	6:40 AM, 8:10 AM
Tues., Wed., Fri.	6:45 AM, 8:10 AM



Dirshu Halacha Program	7:30 AM
Mincha	12:45 PM
Open Beis Hamedrash	7:00 PM
Rabbeinu Yonah Shaar Rishon	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman
After Maariv

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Kiddush

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Shalosh Seudos

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For more information:

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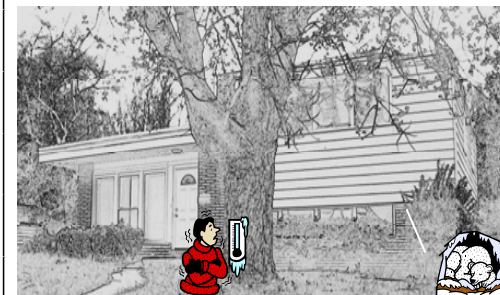
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Volume #75

RABBI'S MESSAGE

I Think, Therefore I Am!

We begin once again the tale of the "Mother" of all exiles, גלות מצרים. Were we to have achieved perfection we would have never been exiled again. As a result of our failures we are destined to repeat once again the script of "גלות" until we get it straight. All the subsequent גלויות are an embodiment of this original exile. The Holy בני יששכר reveals that this idea is alluded to in the verse that describes their station in Egypt (וייה בימים הרבים ההם (ב, כג); *During those many days, רבים*, is an acronym for the four exiles, רומי; Rome, בבבל; Babylon, יוון; Greece, מדי; Media (Persia).

It is for this reason that when these weeks roll around each year, it is an especial time and opportunity to rectify those sins that were the reason for our having to descend into the "Iron Furnace" of מצרים in the first place, continuing the process of refining ourselves from those impurities that we are still obviously afflicted with, in preparation for the ultimate redemption.

These weeks are termed "שובבים", each letter representing the portions that retell the episode of מצרים; שמות, וארא, בא, מצרים; שובבים from the root שוב; to return, thus "returnees" through repentance.

The אריז"ל informs that it is particularly in matters regarding קדושה; sanctification, that need to be addressed during these weeks. שמירת הברית, preserving our unique credo regarding "pleasures of the flesh" is the object of our efforts during שובבים. This not only applies to matters pertaining to בין איש ואשה; between man and woman, but to indulgence in food as well, as it is customary for those who observe שובבים to fast on the Monday's and Thursday's through those weeks.

These two appetites are instincts we share with the animal kingdom. When we lapse in the consciousness of our responsibility to act human in exercising the power of our intellect to act "thoughtfully", not instinctively, we are in a state of גלות. The גמרא interprets the words of נביא ישעיהו (היג); נביא ישעיהו to express this notion that we are in exile because we have acted without דעת; knowledge and consciousness.

Egypt is depicted throughout the תורה as a morally depraved society. The word מצרים, contains within it's three middle letters the word, יצר; inclination, separating the letter מ, representing מעשה; action, the "מ" open and revealed as an obvious action, and the letter "ס", signifying מחשבה; thought, the "ס", sealed like our thoughts which are hidden. By disconnecting our intellect from our actions we revert to being animals void of conscience and bound to instinct.

The crown of creation, Man, is "grounded" when he exercises his mind's mastery over his inclination's. The בעל התניא refers to this concept as מח; mind, שליט; ruling, על לב; over one's heart. When one doesn't "think" however, one is nowhere, thus in a state of גלות.

The learning of תורה prods the mind to contemplative thought enabling one to leash in one's instinctive desire. The preoccupying of our thoughts with "mindless" and "purposeless" goals, (e.g. sports) allows for our instincts to reign supreme.

This most challenging of temptations was not merely presented to us as an obstacle to overcome. It was given to us so that we would be forced into becoming strong minded in our resolve and possess true דעת. This all "consuming" desire can only be "tackled" by training ourselves to be clear and constantly thinking individuals. This self control has been the hallmark of a Jew, a strength that stems from an absolute awareness and understanding of the values of תורה.

May we succeed in the days of שובבים to restore the radiance that emanated from אדם הראשון. May our brilliance enlighten and inspire our עבודת השם!

באהבה,
צבי טייכמן

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מצל טוב

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On their Engagement

~

Rabbi Simcha & Mrs. Leah Kossman

*On the birth of a Grandson to
Shalom & Rachael Kossman*

Shalom Zachar, 2710 Woodcourt, After Spm

Melaveh Malukah For Women

Next motzei shabbos, January 24th, 8:00pm

Hosted by:

Rachele & Chaim Amster & Family
2505 Apache Circle

Volunteers needed to prepare a dish or desert for the event. Please contact Elisheva Rabinowits for details.

For more information or to help out contact
Elisheva at (410) 484-3909.