

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:19 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Z- מ"א 9:16 < גר"א 9:52	
Pirkei Avos Shiur	6:30 PM
Mincha- Followed by Shalosh Seudos	7:15 PM
Maariv	8:28 PM

Sunday

Shacharis	8:30 AM
~ No Shiur This Week	
Mincha / Maariv	7:25 PM

Weekday Minyanim & Shiurim

Shacharis

Monday	6:40 AM
Wednesday, Thursday ראש חודש	6:30 AM
Tues, Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha / Maariv	7:25 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

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*Our Deepest Condolences go out to our
friends and fellow members*

*Brian & Naorin Simon and Family
on the passing of Beni.*

Shiva will be in their home

2903 Oakton Court

Sunday (9 AM Shacharis 7:20 PM Mincha)

Monday (7:35 AM Shacharis)

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

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אהל משה



Rabbi Zvi Teichman

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Issue#134

RABBI'S MESSAGE

Living With התפעלות!

"I'm not נהפעל *nispael* (amazed, impressed, influenced)!", is a refrain we often hear in response to a wide array of experiences, people, circumstances and accomplishments.

This quality can be a valuable tool in maintaining a healthy objectivity in not allowing ourselves to succumb to all that "glitters", but at the same time it can develop into a callous attitude that inures us from true growth.

בושה, *shyness*, is one of three traits that are inherently "Jewish". In addition to our being רחמנים, merciful and גומלי חסדים, kindly, when Hashem appeared in His full awesome and fiery glory at Har Sinai He sought to infuse us with an innate sense of "בושה" (יבמות עט) .

The great Maharal explains that בושה is not merely "shyness" but rather a ability to be "נתפעל", to react, to be open to influence, to stand with readiness to accept! Shyness, a feeling of intimidation is a byproduct of בושה but not it's objective. The goal is to be healthily responsive to that which deserves awe and respect and in not creating a veneer of hardness that numbs us from being sensitive and responsive.

קרב אל המזבח (ויקרא ט,ז), "Come near to the Altar", Moshe beckons Aharon, who is seemingly hesitant in assuming his role on the day the Priestly Service is to begin!

Rashi quotes from the Sifra: בוש לכך נבחרת: בוש וירא לגשת אמר לו משה למה אתה בוש, *for Aharon was shy and overawed to approach, Moshe said to him, "for this were you chosen!"*

Where did his bashfulness stem from? Hashem had commanded him to take up his role as the Kohen Gadol, was he questioning His directive!?

Many commentaries suggest that Aharon was traumatized by the sin of the golden calf and the corners of the Altar appeared to him as the horns of the golden calf, causing him a momentary paralysis.

But the Sifra does not bear this out. The version quoted by Rashi is a דבר אחר, an alternate interpretation offered there, comparing Aharon to a young girl who has been designated as a wife for a King. As she uncomfortably shies away from this overwhelming role she is encouraged by her maidens, הגיסי "דעתך", "rise to your greatness" and serve the King proudly!

Aharon never doubted his commitment to serve, he merely proceeded cautiously with a sense of tremendous awe and healthy hesitance in undertaking such a noble task. Moshe prodded him to put aside his timidity because "לכך נבחרת", for this were you handpicked, there are moments when one must rise with confidence to lead without wavering.

Later on after dispatching his duties with unleashed resolve, the שכינה, the Divine Presence still hasn't descended upon the Mishkan. Aharon in anguish turns to Moshe and exclaims: ונתביישתי! *I know that G-d is angry with me and it is because of me that the Divine Presence has not rested upon Yisroel". He turns to Moshe and says, "Moshe, my brother, so you have done to me that I entered and was intimidated!"*

Can it be that these two brothers were having a family spat with Aharon accusing Moshe of embarrassing him!?! Of course not! They were arguing whether or not even when assuming as dignified a role as Kohen Gadol one should go with cautious optimism or not. Aharon is asserting his Halachic opinion stating, "I entered with a healthy fear, it was your insistence on my authoritatively asserting my position that deterred the Shechinah from appearing!"

Finally, when Aharon and his children Elazar and Isamar were mistakenly taken to task by Moshe for not consuming the Rosh Chodesh goat, in their state of mourning, and Moshe realizes he was wrong after Aharon explains his reasoning for his actions, the verse states (שם יב), *Moshe heard and it was pleasing in his eyes.* Rashi quoting once again the Sifra: בוש לומר לא שמעתי, *he readily conceded and was not reluctant to state "I didn't hear!"*

Would we expect Moshe to lie to save his reputation!?! What was the big concession here?

The Targum Yonasan describes how upon realizing his error Moshe send out with great joy proclamations throughout the camp informing them of his brother Aharon's novel interpretation.

Rashi is teaching us the fundamentals of this characteristic "בושה". It's not a sense of shame nor shyness but rather a ready submission to others and truth. It may be a sense of awe before Hashem that keeps us on our toes in not being casual and callous in the performance of our duties. Or it may be our joyous deference to our fellow Jew and a absolute "התפעלות", *amazement*, of another person's greatness!

"ישייטב בעיניו", *It was pleasing in his eyes*, was a attitude of displaying התפעלות "amazement" and delight with his brother.

These subtleties are juxtaposed to the episode of Nadav and Avihu who, with too much confidence, offered a אש זרה, *an alien fire*, that ultimately "consumed" them! The Sifra here tells us they lived too smugly, not approaching their father Aharon, their teacher Moshe or each other for advice! They lived without "בושה", bereft of התפעלות for Hashem nor their fellow man, which led them to a "flippant" attitude that fed into a overly confident zealotness that resulted in their untimely deaths.

May we live lives of "התפעלות", being enthused with awe for Hashem and our friends and family. It is with that sensitivity that we will succeed in living up to our greatest potential in creating a environment of respect and genuine selfless joy!

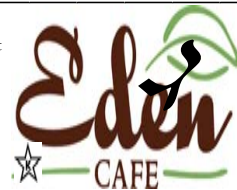
באהבה ובהתפעלות,

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On the birth

Of Chaim Zvi!!

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Community Corner

SUNDAY, APRIL 18th -

Spring Post Pesach CARNIVAL : noon- 3:30 P.M.

Girls and Women of all ages (boys 9 and under). Bais Yaakov High School (sponsored by BYHS class of 2010) 6302 Smith Avenue. Fabulous Games and booths galore; Amazing prizes; Fantastic Moon bounce; Yummy popcorn; cotton candy; snow cones; hot dogs; and much, much, more. 25 cents per ticket. Free Admission. Don't miss the fun.

Lag B' Omer: "Music and The Message of Brotherhood."
May 1st-Motzi Shabbos/Lag B'Omer.

A first-ever "achdus" event to benefit JobKatif. Featuring a stellar lineup of musicians and esteemed community Rabbis in an unforgettable evening of song and story-telling! Directed by "Diaspora's" Avraham Rosenblum. At Shomrei Emunah, 9:45 PM. Adults-\$18, Children-\$10. For info contact: 410-358-0671, option 2