

SCHEDULE

שבת קודש

| | |
|--|---------|
| Mincha Erev Shabbos | 7:00 PM |
| Shacharis-Followed by Kiddush | 8:30 AM |
| Sof Zman K"ס- גר"א 9:23 \diamond 8:47 | |
| Pikei Avos - By R' Teichman | 7:25 PM |
| Mincha - Followed by Shalosh Seudos | 8:10 PM |
| Maariv - | 9:20 PM |

Weekday Minyanim & Shiurim

Sunday

Shacharis 8:30 AM
~ No Shiur this week or next.

Mincha / Maariv 8:20 PM

Monday - Friday

Shacharis
Monday 6:40 AM
Tues., Fri. 6:45 AM
Mincha (Monday only) 1:45 PM
Mincha/Maariv (Monday only) 8:15 PM
Maariv (Monday only) 9:45 PM

Shavuos Schedule
To be released soon

Sponsorship opportunities available for
Shavuos Night Refreshments, Flowers,
and anything else you want to sponsor!

SPONSORSHIPS

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To Sponsor please contact Jeremy Schnittman
Kiddush@OhelMosheBaltimore.com

מצל טוב
Gen & Avrami Naiman

On the birth of a Baby Boy!

Shalom Zachar after 9:00 @
6531 Gardenwick

מצל טוב

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת נשא

ב' סיון

אהל משה



Rabbi Zvi Teichman

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Issue#188

RABBI'S MESSAGE

Defying the Laws of Gravity

We are once again rapidly approaching that “daunting challenge”, *Leil Shavuos*, the first evening of the upcoming *Yom Tov*. We will infuse ourselves with ample doses of caffeine and sugar in our quest to get through the night with our eyes still open.

We are told by our Sages that one who succeeds in “making it” will merit *כתרת תורה*, the *Crown of Torah*.

Is that all it takes to acquire this magnificent gift? What exactly is this glorious *Crown of Torah* that we are privileged to wear?

The *nazirite* who has undertaken the obligations of abstaining from: grape products, shaving or coming in contact with the dead is also bestowed a crown.

... *כי נזר אלקיו על ראשו (במדבר ה ז)*, *for the crown of his G-d is upon his head.*

Is the refraining from these three areas of life alone deserving of a such laurels?

There are two other noteworthy “crowns” of achievement; *כתרת כהונה*, the *Crown of Priesthood* and *כתרת מלכות*, the *Crown of Royalty*.

Is it merely tangential that these specific qualities all deserve crowns, or is there something that unifies these accomplishments?

Reuvain, the firstborn son of *Yaakov Avimu*, we are taught, was destined to receive these two crowns of Priesthood and Royalty. He forfeited them when he impetuously acts to maneuver his father's bed to his mother's tent after *Rachel Imeinu's* death, rather than leave it where his father intended, in the tent of *Rachel's* Maidservant, *Bilhah*.

His interference with his father's right to choose is deemed by the Torah as if *he lay with Bilhah* (בראשית לה כב).

He is admonished by his father prior to his demise, *Water-like impetuosity; you can not be foremost* (מט ד), *פנחו כמים אל תותר (מט ד)*.

What is so poisonous in the impulsivity *Reuvain* displayed that warranted such a stringent punishment?

A crown sits upon the head of its deserving owner. It is not simply a garment that stands out signifying the one who dons it significance. It rather rises above the head declaring that the one who it adorns is removed, distinct and elevated from those around him. As the crown itself is separate from the head and body, so too it symbolizes the equally lofty status of the one beneath it.

The term *נזיר* used to describe the “crowning” achievement of the *Nazir*, more accurately translates: removed and apart. It is precisely the *Nazir's* ability to detach himself completely from the norms of society around him, that makes him so special and worthy of a “crown”.

The indefatigable HaRav Shimshon Pincus zt”l described it as the ability to break away from the forces of gravity. We are all grounded by the impulses that govern our every choice. If we can only conquer one impulse completely, then we can rise above the pull of gravity and ascend effortlessly. Small “jumps”, no matter how numerous, can not accumulate to a project one beyond the confines of nature. But the *Nazir*, who has exhibited in one giant leap, his ability to break out of these natural forces, can propel himself to unfettered greatness. (תפארת תורה נשא)

Sometimes it is the impulse for maintaining power and control that doesn't allow us to submit to others in situations when we may be at fault. In the ability to defy that instinct, lies the seeds of true responsibility towards others and the requisite character one needs to attain true royalty.

Wasn't that what *Yehuda* displayed in detaching himself from his own rationalizations and admitting his role in his interaction with *Tamar*. It repeated itself in his willingness to take responsibility for *Binyamin*, in risking his future with his encounter with the Egyptian viceroy, *Yosef*. He defied the pull of impulsivity and rose to *Malchus*.

In pursuit of our own identity, so often we are unwilling to sacrifice our goals and ambitions to make room for others. Although *Aharon* had lead the *Bnai Yisroel* during the many decades during *Moshe's* absence, upon hearing of *Moshe* being selected to lead them he rejoiced unequivocally. In that merit he and his descendants were bestowed a crown of *Kehunah*. Only someone who was willing to overcome the impulse for personal opportunity could become the enthusiastic *Shaliach*, agent for the Jewish nation, in dedicating ones entire being to devoted service on behalf of *Klal Yisroel* in the *Mikdash*.

Reuvain who had succumbed to impulsivity couldn't rise above the forces of his personal “gravity” and attain the detachment necessary to soar to greatness.

That same impulsivity that didn't allow him to give up his notion of “right” for someone else's, is the same poisonous seed that prevents one from overcoming blinding physical passion with the rationale that “it is beyond my control”. The Torah therefore portrays this weakness in its full blown potential, *and he lay with Bilhah*.

The son who replaced *Reuvain* as *Bchor*, receiving a double portion in the form of transforming into two tribes, was none other than *Yosef HaTzadik*.

His was crowned by his father as *one set apart from his brothers* (מט כז), *בייר צט*. The *Midrash* stating he was indeed a *Nazir*.

The *Shelah HaKadosh* states that whereas *Yehuda* merited the Crown of Royalty, *Levi* the Crown of Priesthood, it was *Yosef* who received the Crown of Torah. (תורה שבכתב צאן יוסף).

There are those who courageously assume responsibility towards others with great nobility. There are those who devote their energies and efforts at devoted self sacrifice.

But how many are capable of sloughing off the impulses that affect only ourselves?

The instinct to gaze at what seems so tempting, the impulse to slack off in our personal devotions, succumbing to lethargy and disinterest?

The maintaining of inner faith and trust in Hashem even when we are discouraged?

Yosef through the power of, and the commitment to, the teachings of Torah he received from his illustrious father, defied the forces of personal gravity and headed into a trajectory that catapulted him to unparalleled greatness. He alone was deserving of a *Crown of Torah*.

On *Shavuos* night we take a giant leap, pulling ourselves out of the shackles of gravity with a fervent hope that it will propel us to new and exciting journeys in Torah and *Avodas Hashem!*

באהבה,
צבי טייכמן

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IN HONOR OF SHAVUOS, THE WOMEN OF OHEL
MOSHE ARE INVITED TO:



BELIEVE



A SHIUR BY REBBETZIN TEICHMAN

WHEN: 4 PM ON THE 2ND DAY OF SHAVUOS

WHERE: AT THE SHUL

IN CASE OF RAIN, THE SHIUR WILL BE CANCELLED.

PLEASE RSVP TO YDFRIEDMAN@GMAIL.COM.

HOPE TO SEE YOU THERE!

-THE SHIUR 'N SHMOOZE COMMITTEE