

## SCHEDULE

שבת קודש

Mincha Erev Shabbos → 7:00 PM

Note: Plag is at 7:02pm, Candles should be lit after 7:02.

ON TIME SHABBOS: 8:14 PM

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K'S- גר"א 9:32 < 8:56א"ג

Pirkei Avos 7:25 PM

Mincha - Followed by Shalosh Seudos 8:15 PM

Special Guest Speaker:

Harav Nachman Levovitz, shlita.

Yeshivas Mir Yerushalayim

Maariv - 9:23 PM

### Weekday Minyanim & Shiurim

#### Sunday

Daf Yomi- By R' Teichman 7:30 AM

Shacharis 8:30 AM

Mincha / Maariv 8:20 PM

#### Monday - Friday

Daf Yomi- By R' Teichman 5:45 AM

Shacharis

Monday, Thursday 6:40 AM

Tues., Wed. 6:45 AM

Friday ראש חודש 6:30 AM

Mincha (Mon-Thur) 1:45 PM

Mincha/Maariv 8:20 PM

Maariv (Mon-Thur) 9:45 PM

Rabbi Teichman's Thursday Night  
Shiur After Maariv

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*Celebrating five amazing years of Ohel Moshe.  
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This year, the official celebration of the anniversary will  
be at a special BBQ Sunday 8/5. Save the date!  
More info coming soon!

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### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gaboin:

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

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כ"ד תמוז

# אהל משה



Rabbi Zvi Teichman

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Issue#242

# RABBI'S MESSAGE

## The Time is Now

Much ink has been expended to elucidate a most enigmatic Midrash from an unknown source. The medieval sage, Rabbi Yaakov ibn Chaviv in the preface to his masterful classic commentary on the Aggadata, *Ein Yaakov*, quotes this fascinating Midrash he discovered:

*Ben Azzai says the most encompassing verse in all of Torah is that of: (דברים ו' ד) אהיה לך אלהים ואתה תהיה לי אלהים. O Israel: Hashem is our G-d, Hashem is the One and Only. Ben Nanas claims that; תהיה לנו אלהים ואתה תהיה לנו אלהים. Hear O Israel, Love your fellow as yourself, is even more embracing.*

*Ben Pazi declares that the most comprehensive verse is: (ויקרא יב' כג) ואת הכבש השני תעשה בין הערבים. The one lamb you shall make in the morning and the second lamb shall you make in the afternoon. This is the command to bring the Korban Tamid, the daily continual offerings. The first two assertions are self evident in their inclusiveness. In what way, however, could this last verse approximate anything nearly as significant as the earlier ones expressions of G-d's Oneness and the fraternity of our nation respectively?*

We recite each morning:

שְׂמַחְנוּ מִשְׁפִּיעֵימוֹתֵינוּ בְּבֹקֶר, וְעָרִב וּבֹקֶר, וְאֶמְרָנוּ פְּנֵינוּ בְּכָל יוֹם: שְׂמַחְנוּ וְיִשְׂרָאֵל...  
*We are fortunate for we come early and stay late, evening and morning, and proclaim twice each day: Hear O Israel...*

Although the Torah's reference to the requirement of reciting *Shma* each day is first *בשבת*, when you retire, and then *בבוקר*, and when you arise, we affirm here our privilege in being able to first come early and then stay late and say the day and night *Shma* respectively. Why do we divert from the Torah's order?

The medieval scholar and kabbalist, Rabbi Elazar Rokeach, writes in his commentary on *tefillah*, that we are emphasizing the correlation between the two daily lambs, one in the morning and the other in the afternoon, that comprised the *Tamid* offerings and the twice daily recitation of *Shma*.

This is indicated in the Torah's describing the morning *Tamid* as "אחד", rather than the more appropriate grammatical form of "אחדה", the first translating as the "one" lamb as opposed to the "first" lamb. The stress on "one" is alluding to the reading of *Shma* two times a day and its expression of G-d's Oneness, and its equivalence in the bringing of the *Korban Tamid* twice a day.

The Midrash (ליקוט שמעוני תהלה) indeed states that after the destruction of the Temple, G-d replaced our lost offerings of the *Tamid* with our recitation of *Shma*, and promised to deem it as worthy as if we had brought all of the sacrifices. (ליקוט שמעוני תהלה)

In what way are these two seemingly unrelated precepts related?

אֲנִי מֵאֵינִי בְּאֵינִי שְׂמַחְנוּ מִשְׁפִּיעֵימוֹתֵינוּ בְּבֹקֶר, וְעָרִב וּבֹקֶר, וְאֶמְרָנוּ פְּנֵינוּ בְּכָל יוֹם: שְׂמַחְנוּ וְיִשְׂרָאֵל...  
*I believe in complete faith that the Creator, Blessed is His Name, is unique, and there is no uniqueness like His in any way, and that He alone is our G-d, Who was, Who is, and Who always will be.*

In our assertion of G-d's Oneness, there seems to be three areas of the world, as we know it, where this belief finds expression.

and there is no uniqueness like His in any way

Firstly, in the creation of a magnificent universe so physically diverse, from its creatures, plants, planets to its geography and beyond, we believe that every component, how minute it may seem, beholds G-d's Oneness. There is a unified purpose and connection that is an expression of G-d's utter completeness. The proverbial "butterfly effect" is true in the sense that all of physical creation is integrated and coordinated by the Creator in an manifestation of His Oneness.

and that He alone is our G-d

Secondly, despite the multitude of individuals and nations, and their varied interests and goals, nevertheless our destinies are entwined in a way that articulates His Oneness. It is certainly beyond comprehension how a decision and course of action of one person in a far region of the world can impact us, yet as part of our belief in G-d, as the Master of the universe, we accept as fact that no action operates independent of that unity. How much more so is that evident within the weaving of our individual fates and choices upon each other as a nation.

Who was, Who is, and Who always will be

Thirdly, although we live in a realm of time where the currency of accomplishment lies in past achievement and hoped for future goals, with no value attributed to the present, our belief in His Oneness asserts that despite one's failures and doomed plans, one is defined by the "now".

Each morsel of existence must express a Oneness of the Creator, for in a world of absolute unity, G-d's Completeness can be found in any moment. No second can be bereft of connection to Him.

When the Temple stood we brought an offering each morning and afternoon. The Priests stood with their offering in the morning at the northwest corner of the Altar and at the northeast corner during the afternoon service. This was in stark counterpoint to the Kings of the east and the west, who faced towards east each morning, facing the sun, and turned to the west as the sun set towards evening, worshipping the force they believed the world was dependent on. (מלכים)

They not only paid allegiance to its might and power, but submitted themselves to the shackles of time, that is marked by the sun's journey each and every day. One who lives in "time" can only measure his success in the dominion of the finite. In a world empty of a Creator one can only supply accomplishment that is measured in the past or future, not by the eternal.

The *Korban Tamid* represented the constant and Completeness of G-d in our life and its purpose. One who had sinned need not wallow in the self pity of failure, because G-d judges us in, and offers us, the present. Our quashed plans and lost achievements never hold us back from sensing His embrace.

Perhaps this is the meaning of the Midrash (תנחומא פתח ד') that states: *המלך לא נשחט ביום אחד, because the Korban Tamid atoned for his sins.*

There is no clear reference in the Torah to it serving *לכפר*, as an atonement, nor is there any clear evidence in the Talmud to its exact atonement ability. Additionally the word *sin*, used here often refers to intentional sin. Can it be that the *Korban Tamid* expiates intentional sin as well?

May I suggest that what is implied here is the fact that often what prevents man from repenting is a sense of guilt and failure for the past and disbelief in his ability to repair himself. When a person however realizes that all that G-d wants right now, is to hear is that yearning to change, the frustration in his quest for closeness, the pining to return, then man will be more receptive to undertake the process of *teshuvah*, knowing that G-d values the present and seeks his best efforts.

The totality of our existence, our purpose, is to declare *יהוה השם אחד*, connecting it to the Oneness of G-d.

Ben Azzai sees it in the unity of physical creation, by observing the magnificence of the universe and the interplay of all its facets, one can come to gain a glimpse of that Uniqueness.

Ben Nanas aspires to discovering that Oneness in the fraternity of man, uncovering the mosaic of G-d's Oneness in the consciousness that we all impact one another. In the observation of history and man's interactions one can see the fulfillment of a unity that exists reflective of a Creator.

Ben Pazi however exclaims, it is in the Oneness in time that allows us the privilege to exact that closeness to our Creator, at any given moment or circumstance; that is the most breathtaking opportunity for the discovery of His Oneness of them all. For in this awareness one realizes that one can access G-d in the closest way, absent of any material or spiritual accomplishment.

The Midrash concludes that Rav Ploni decided that the law is with Ben Pazi. He brings proof from the verse that states:

*Like everything that I show you, the form of the Tabernacle and the form of all its vessels; and so shall you do.*

This seems to be even more of a riddle than Ben Pazi's theory. What connection is there between this verse and the discussion in hand? What proof could possibly lie in this verse? The immediate verse prior to this is the one that charges us with building a Mishkan, and they shall make a Sanctuary for me - so that I may dwell among them.

The great disciple of the Vilna Gaon, Harav Chaim Volozhiner in his masterful work, *Nefesh HaChaim* teaches us that the notion of building a Sanctuary within ourselves, is not a cliché. It is the simple self evident meaning of the verse.

It appears at the very end of the verse that Rav Ploni quotes as being decisive in favor of Ben Pazi; וכן תעשו, and so shall you do.

Rav Chaim interprets the verse to mean: and so shall you make "yourselves". The vessels are merely an external and finite representation of the ultimate goal; בלבוש משכן אהבה, building a veritable Mishkan within our own heart!

This is indeed the ultimate affirmation of Ben Pazi's claim. We need not a Sanctuary, a Capitol, or even a land, in order to build a Mishkan, to connect to G-d and sense His Oneness.

Throughout our long history we have seen that the heights of spirituality can be reached even in the darkest of hells. We commemorated on Shiva Asar B'Tamuz the loss of the *Korban Tamid*, the continual daily offering. It wasn't just the inability to bring this sacrifice. It represented a loss of a symbol of a relationship that is always possible with G-d. Our job is to discover Him in whatever we face and wherever it may be. It is possible. The time is now.

If we prove our mettle, then G-d will once again restore us to the glory we so dearly yearn for!

בהאבה, צבי טייכמן



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!!Happy Birthday!!

To the following celebrating birthdays this week

Melissa Mako, Tziporah "poe" Marizan

Yehuda & Tziporah Frager (yes, BOTH)

Koby Wealcatch, Rena Cohn, Chaim Klein

Leah Berkowitz, Yoni Katz

Info provided by YOU through our new member database

זכור

Darrel & Sherrie Zaslow  
On the birth of a Grandson  
To Baatsheva & Josh!

זכור



Yoni Herman has volunteered to lead organizing a Shabbos for the Shul at the Pearlstone Retreat Center. The estimated costs would be \$110 per adult, \$25 per child age 1-5, and \$85 for ages 6-12. A date has not yet been selected, however we are interested in knowing who would consider attending. Please let Yoni know in person or by email at [yonaherman@yahoo.com](mailto:yonaherman@yahoo.com) so we can gauge the interest and potential attendance.

Before you jump to conclusions, please take a moment to review your most recent Thursday night grocery bill! Now a full service Shabbos away isn't that much more is it?

It would certainly be fun, so we hope we can make it happen.