

SCHEDULE

שבת קדש

Mincha Erev Shabbos  7:00 PM
PLEASE NOTE - MINCHA 7PM FOR ZIMMER SEASON

Daf Yomi 7:30 AM

Shacharis- Followed by Kiddush 8:30 AM
-Sof Zman K"ס- 9:55 א"ג"ר" < 9:14 א"ג"ר

Mincha 2:15 PM

Pirkei Avos 6:30 PM

Mincha - 7:15 PM
Followed by Shalosh Seudos

Maariv - 8:25 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I 6:50 AM

Daf Yomi- By R' Teichman 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 7:25 PM

Monday - Friday

Daf Yomi- By R' Teichman 5:45 AM

Shacharis

Monday 6:40 AM

Tuesday, Friday 6:45 AM

Wed, Thursday ראש חודש 6:30 AM

Mincha (Mon -Thur) 1:45 PM

MINCHA/MAARIV 7:25 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mon-Thur) 9:45 PM

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Dovid & Yehudis Barer  
Invite everyone to a  
Kiddush following davening at  
R' Seidemans Shul where the Bar  
Mitzva will be taking place.

~~~~~

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אהל משה



Rabbi Zvi Teichman

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Issue#278

RABBI'S MESSAGE

Don't Let Life De"Feet" You!

Traditionally at the end of each of the *Shalosh Regalim*, we conclude the marvelous Yom Tov experience with a gathering of family and friends and celebrate one "last hurrah" in what is commonly referred to as the *נעילה הגה*, *Ne'ilas HaChag*, literally translated as the "closing of the Holiday". Alternately *Ne'ila* may more specifically mean to "lock", as if to imply our sincere desire to preserve the inspiration we gained in the course of the Yom Tov, not allowing it to escape.

Yet the *Tikunei Zohar* (תיקון ב"ה ד' צב) relates this phrase: *נעילה הגה*, to a verse that extols the beauty of our nation as we donned our "נעלים", "shoes" and made the thrice yearly pilgrimage, trekking to the *Bais HaMikdash* to celebrate the festivals there.

מה יפו פעמך בנעלים בת גדיב (שה"ש ז ב) *How beautiful are your footsteps in sandals, O daughter of nobles*. It almost seems to intimate the commemoration of our "booting" up our shoes as we prepare to make the long and arduous trip back home.

Why is the end of the Yom Tov symbolized in the "sandals" we put back on? Why is the beauty of our people expressed specifically in the "footsteps" of the journey more so than in the actual celebration in Yerushalayim and the sacrificing of the many *korbanos* there?

The very term the Torah chooses to refer to the holidays: שלש רגלים (שמות כג ד) *shalos regalim*, seems connected to the word *רגל*, "foot". Truthfully, Rashi translates *רגלים* "times", accenting the cycles in time these days reflect, but the Talmud (תניגה ג) clearly understands *רגלים* as referring to feet. It derives from the use of the root word "רגל" in describing the holiday, that a person who is lame in one leg, thus deficient in the use of his *רגל*, is exempt from making the pilgrimage to Yerushalayim.

A few verses later the Torah describes the obligation to ascend to Yerushalayim three times a year using a different noun: שלש פעמים בשנה (שם ש טז) *Three times during the year...*

Here too, the Talmud sees the relationship between the root word *פעם*, as a reference to the beautiful *פעמך בנעלים*, beautiful "footsteps" in sandals as they went up to Yerushalayim, extolled earlier in the verse in Shir HaShirim. It excludes from this verse one who is stumped-legged, who can't "step" into shoes and "pound" the pavement with his foot. (תניגה שם)

What is truly "afoot" here?

We celebrate the festivals to achieve three goals.

Each Yom Tov we step back from the involvement in the physical world and dedicate ourselves to G-d anew. We reorient our perspective and objectives. In the midst of the agricultural seasons; Pesach in the spring, when the fruits begin to ripen; Shavuos in the period of harvesting; Sukkos at the time of the ingathering of the bountiful crops, we assert our allegiance to a benevolent Creator, not allowing ourselves to lapse into the delusion of personal physical success that so often deters us from adhering to His will.

The festival cycles also serve as a reference point in time by which to measure our spiritual growth. Each Yom Tov reaffirms the basic tenets of our faith; Pesach, *אמנה*, faith in G-d as the Creator of the universe; Shavuos, *תורה מן השמים*, acceptance of the Divine guidelines for life; Sukkos, *בטחון*, trust in the system of Divine accountability, *שכר וערש*, and the joy that stems from awareness of G-d's intimate involvement in both the good and bad that comes our way, that all is ultimately for the best.

Finally the three festivals with its unique injunction to "rejoice", *ושמחת בהגך*, offer us the opportunity to infuse our souls with joy and excitement. That emotional high we experience each Yom Tov will fortify us to successfully face and overcome the challenges we face daily in our lives. It is a time to recharge our "emotional batteries".

Each of the Avos reflect one of these goals. Avraham Avinu directed the world's attention away from their animalistic instincts, revealing before them a most benevolent Creator who inspires every facet of our lives. Drawing the masses unto his tent, Avraham emulated G-d's kindness in the warmth he extended even to the furthest most wayfarer, introducing humanity to the Divine message of morality and nobility of spirit.

יקח נא מנע מים ורחצו רגליכם (בראשית יח ד) *Let some water be brought and wash your feet...*

In the Torah's very first reference to feet in a human context, Avraham indicates that the feet which is man's natural and closest point of contact to temporal "earth", must be

cleansed from the dust that buries man in physical needs. If we can wash away that which sullies our clear view of the Divine, will we be inspired to a life of dignity and purpose.

This is the first "leg" in our journey of the festivals. The Talmud (ר"ה טז) teaches, *חייב אדם לטהר עצמו ברגל* *One must purify himself before the festival*. The first goal in celebrating the "רגל" is to do remove the physical influences which weighs us down so we may stride purposefully towards a life filled with meaning.

Perhaps the word *רגיל* which means usual, habit and regular, is rooted in this idea. We must break away from that which is comfortably familiar and rise to new heights of devotion and dedication in our commitment to G-d and his Torah.

When Esav rushes towards Yaakov Avinu and his family, he is overwhelmed by Yaakov's graciousness and in turn offers to escort his brother. Yaakov responds by telling him the children are too tender and the flocks too delicate to travel at Esav's normal hurried pace.

יעבר נא אדני לפני עבדו ואני אתנהלה לאטי לרגל המלאכה... ולרגל הימים (שם לג ד) *Let my lord go ahead of his servant; I will make my way at my slow pace according to the gait of the drove... and the gait of the children...*

Spiritual success needs paced progress. Impetuosity can not achieve meaningful and lasting growth.

Esav epitomizes the here and now, hungrily getting to one's objective as quickly as possible. No wonder in all his haste he exhausted his chance to share in the legacy of his father.

Yaakov understands that only by a conscientious and contemplative paced growth, can one attain true greatness. In this context the careful, directed and measured "steps" emphasize the value of "timing" that is necessary to mature healthily.

This then represents the *רגלים* as milestones of time in the journey of life. By measuring our slow but steady development that builds up each year layered upon the previous cycles of growth, as experienced in the festivals we celebrate, we are able to consistently add new levels of inspiration, not allowing ourselves to stagnate in our service. This instills within us the patience necessary for success and the resolve to avoid the dangers of a hasty and impatient quest for achievement.

Indeed, שלש רגלים, three markers in "time", that assure our healthy progress in *avodas Hashem*.

Footsteps are called *פְּעֻמָּוֹת*. A bell is called a *פְּעֻמָּוֹן*. Just as a clapper that makes contact with its outer shell resonates with sound, so too does the clap of our foot against the ground resound with a message. One can hear the purposefulness, the joy, the zeal in the "voice" of one's footsteps. Lethargy, disinterest or depression can be quickly sensed in the slow and dragged steps that cry out its despondence.

מה יפו פעמך בנעלים *How beautiful are your footsteps in sandals*

G-d discerns the sounds of joy, the pining for closeness, the sense of purpose in the ring of our footsteps. The patter of our feet in our quest to bond with the Almighty in His home, the *Bais HaMikdash*, reverberate with a tale all its own.

At the *Akeidah* Yitzchok strode with a confident joy alongside his father Avraham. The Torah states twice: *ורלכו שניהם יחדו*, *And the two of them went together*, once prior to Yitzchok becoming aware of his fate and once again after he discovered he was to be slaughtered. The joy he experienced before and after were nevertheless identical. They went with a common joy in the knowledge they were fulfilling G-d's will wholly.

Not wanting instinct to deter him from his mission, Yitzchok requests of his father to bind him lest his reflex interfere with the ritual slaughter. *ויעקד את צהק (בראשית כב ט)*, *He bound Yitzchok*.

Yitzchok in his desire to maintain the joy he sensed sought to be bound so nothing would interrupt his focus so that his joy would not wane. Rashi points out that the root word alludes to the *עקדיים*, the ankles, the area of the leg where an animal is bound.



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!!!HAPPY BIRTHDAY!!!
To the following celebrating birthdays this week
Rivky Leichter, Yehudis Hutman, Eliezer Herman, Benyamin Dinovitz, Ari Braun
!Happy Anniversary!
Yoni & Tova Herman

Upcoming Yartzheits
Beverly Berger on the Yartziet of Sander Gusinow

Once again a reference to the "foot" appears at what can perhaps be categorized as the first *עלייה לרגל*, pilgrimage to *Har HaMoriah*, the location of the future Temple!

The goal here was to perpetuate Yitzchok's joy in the face of his being slaughtered.

The sounds of his happiness with his fate resonated from the deliberate strides he and his father took as they celebrated this magnificent opportunity.

He sought to assure it would remain by asking to be bound and unable to resist.

פעם is numerically equivalent to step, 190!

This concludes the final goal of the festivals we celebrate בשנה *פעמים*, for in each one we seek to emote with enthusiasm the sounds of our "feet" dancing and "clapping" loudly, expressing our joy and satisfaction in our service to G-d!

The *חכמי הסוד*, the wise men who reveal the mystical teachings, explain the deeper meaning behind the prohibition to eat the "מרובה רגלים" (*ויקרא י*) *numerous legs, i.e., a centipede*, one of the creeping creatures that is listed among others one may not consume:

"...this alludes to those people who won't let their legs rest, who would rather run to and fro seeking the emptiness of this world... the "numerous legs" is a sign of impurity in stark contrast to the "abider of tents" which indicates purity..." (אדני המהר"ל בספר החיים ח"ב פ"ה)

We place our shoes, that give us mobility in connecting to the world around us, onto our feet with a renewed sense of direction. We define the "רגל", by the strides we have taken in the course of the festival, hopefully infusing them with a spirit, strength, and joy that will give deeper and more purposeful direction in accomplishing our mission as we step forward in life!

באהבה,
צבי טייטלבוים