

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	7:00 PM
Daf Yomi		7:30 AM
Shacharis- Followed by Kiddush		8:30 AM
-Sof Zman K'S-	9:33 א"ג	8:48 א"מ
Early Mincha		2:15 PM
Pirkei Avos		6:50 PM
Mincha -		7:40 PM
Followed by Shalosh Seudos		
Maariv -		8:53 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	7:50 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
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Shacharis

Monday, Thursday	6:40 AM
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Tuesday, Wed.	6:45 AM
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Friday ראש חודש	6:30 AM
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Mincha (Mon-Thur)	1:45 PM
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MINCHA/MAARIV	7:50 PM
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Daf Yomi (Take II)	9:00 PM
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Maariv (Mon-Thur)	9:45 PM
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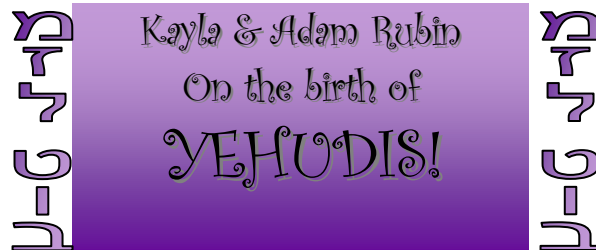
Kiddush

SPONSOR NEEDED: This weeks special sponsor Kiddush and you get to update the sefira board at Maariv on Motzei Shabbos!

Shalosh Seudos

STILL AVAILABLE: This week only, sponsor 3rd meal and Rabbi Teichman will work *gemstria* about you in to his speech!

To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com



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Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

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Rabbi Zvi Teichman

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Issue#282

RABBI'S MESSAGE

Pieces of the Puzzle

We read this week of the fatal consequences that befell our nation, stemming from our having neglected our responsibility to G-d. This is known as the *Tochachah/Admonition*.

Life as we know it begins to crumble before our eyes. Our crops, families and health, as well as our sense of personal and national security slip away piece by piece, with G-d's intention that we take note and correct our ways.

The very first command to follow this harrowing description is the *mitzvah of Arachin*.

This refers to an individual who vows to give his "ערך", literally translated as *value*, to the Sanctuary. In this instance it is not one's actual "market value" that is assessed, but one must contribute an amount that follows an objective "value" outlined by the Torah, for that vower's specific age bracket, regardless of strength, skill or health.

For a male the "ערך" is set at 5, 20, 50 and 15 *shekalim*, each matching to the different stages of aging, from a child of the age of a month through 5 years, 5 to 20, 20 to 60, and 60 years old and on, respectively. A female is valued at the rate of 3, 10, 30 and 10 for the previous corresponding age brackets.

The *Baal HaTurim* derives from the position of this law immediately following the *Tochachah*, that in this *mitzvah* lies the antidote to our troubles. He claims that the sum total of curses enumerated in our portion, 45, together with the number of curses listed in the other *Tochachah* in *Ki Savo*, 98, totalling 143, are equal to the number of *shekalim* that comprise the full representative values of man and woman, $5+20+50+15+3+10+30+10=143!$

What is so significant in the donating of one's "value" to the Sanctuary that could undo all of our personal failures that led to these catastrophic curses?

The Midrash (תלמוד בבלי) records how the מלאכי השרת, Angels of Service, sought to convince G-d that man was unworthy of receiving the Torah. Among other responses, the final retort G-d gave to the angels was the rhetorical question: יש ביניכם ערך נפשות? "Is there among you one who can abide by the law of vowing a 'value of living beings'?"

The Midrash concludes with the verse (תהלים פז) כי מי בשחק ערך לך, which although literally translates as: *For who in the sky can be compared to G-d?*, is meant to be understood as an answer to the angels: *For who among the angels in the sky can take a vow of "ערך", value, to G-d?*

What secret is embedded within this concept of ערך that gives us supremacy over angels?

The Talmud (ערכין יט) ponders, why is it that in the progression of age and its respective values, man and woman both increase, yet upon achieving the ripe old age of 60, man depreciates from his value of 50 *shekalim* by more than 30 percent, to 15 *shekalim*, whereas woman decreases merely a third, from 30 to 10?

The Talmud responds: אמרי אינשי סבא בביתא סבא בביתא פתח בביתא וסימנא סבא בביתא *As people say: An old man in the house is a breach in the house, while an old woman in the house is a hidden treasure in the house and a good sign for the house.*

Yet, the question begs. The values attached are not of one's capabilities, as evidenced in the infirm, weak, disabled or deficient of character being applied the same universal values. So why then does man in his diminished state of "crabby old age" decline in value?

Rav Samson Raphael Hirsch posits a remarkable idea that I believe can enhance our understanding of this concept and resolve our dilemma.

When we compare the numbers 5, 20, 50, 15 for a male soul, and 3, 10, 30, 10 for a female; if we consider that the full ערך for the mature male from twenty to sixty is put at 50, and full ערך for the mature female at 30, and that these figures of 30 and 50 in each case are ten times the ערך of a female and male infant respectively, which start at 3 and 5; then we think we are not going wrong if we take the key to the whole scale to lie in the numbers 3, 5, 10. Three to be the formula for the life mission of a woman, five for that of a man, and ten the sign of completion, of perfection.

Now we venture to suggest that the home, the family, may well be represented by the number 3, husband, wife, child, but the community... by the number 2, so that the family and the community together would be expressed by the number 5...

He goes on to explain that the first numbers, 3 and 5 represent man and woman's respective missions in life.

10 and 20 reflect their striving for perfection during the years of training from 5 years old until 20, the woman in her singular role of family, thus 10, and the man in his dual one of family and community, thus 20.

30 and 50 in the next segment of life, express their having achieved the full impact of their goals, the

woman, 3, her essence, multiplied by 10, reflecting her striving for perfection, and man multiplying his dual role of 5 by the number for completeness, 10.

After sixty they both look back with satisfaction at the completed edifice of life. The woman is complete thus 10, and man gets 10 for his family life but only 5 for his communal contribution, thus 15.

Rav Hirsch doesn't explain quite why we attribute only half credit to the man for his involvement with society.

May I humbly suggest that after sixty a woman continues to infuse joy into her family within her role of mother and Bubby. She therefore scores a perfect ten. Man who has served the family primarily in his capacity as provider finds himself reduced in that role as he ages, with his own needs diminished and his children hopefully independent. Where he continues to shine, however, is in the realm of the influence he has had on the "outside" world he has engaged in, personifying through a life of commitment to Torah and *Mitzvos*, that found its expression in all his encounters both spiritual and mundane, the sanctification of the Name of G-d. He gets a 5 for his continuing role as Zaidy, for his former responsibility is somewhat scaled back, but receives a 10 for the inspiration he continues to provide to his family and society at large.

What the Talmud is teaching us is that whereas the woman continues to expand her role beyond the age of sixty in the home, man finds his responsibility lessened there and can continue to devote his energies towards enhancing his influence and personal growth. The number 15 accentuates his redefined role, not necessarily a depreciation.

In light of Rav Hirsch's view it is apparent that one who designates a vow of ערך is not simply looking for a creative way to donate to the Sanctuary. The vow of ערך is an expression of an awareness and desire to place one's entire being into the context of his mission in life. In a burst of enthusiastic and inspired commitment he seeks to be מקדיש, designate to G-d, his very being. Indeed the Midrash (שם ו) says that one who undertakes a vow of ערך is deemed as if having sacrificed oneself.

The very notion of the word ערך connotes a considered and contemplated setting down of a particular item, literally to "place things that belong together next to each other" (phonetically related to ארג, to weave...) (RSRH)

Values are just that, the unique ability of man to recognize the order of preference, of one thing over another, to understand the context of the details of my life and how they "fit" in to my greater mission. One who leads a life of "values" sees every aspect of it as part of the greater picture. In a life filled with value there exists nothing that is bereft of worth. It's simply a question how, when, how much and where to fit it in.

Angels can excel at their single-minded mission, but they do not possess the ability to take the varied aspects of human life and experience and mesh them properly together in expressing the will of G-d.

When we get lost in the details of life and neglect to connect the dots, failing to see in each fragment how it fits seamlessly to a life of *Avodas Hashem*, that's when G-d begins to remove the adhesive presence that holds all the pieces of our life together. That is the *Tochachah*.

The antidote for this terrible malady is to slowly piece back the puzzle of life.

By declaring, ערכי עלי, *my value on me!*, one is stating the intention to give every aspect of life context in our serving of G-d, to place every component of our life in its meaningful position.

The greatest frustration of life often stems from living a fragmented existence, feeling disconnected from meaning in so many aspects of our life. It gets that way because we live our lives piecemeal, not seeing it as one cohesive experience. If we anticipate that only certain endeavors of life are expected to have significance with the rest just pastimes we endure, then we are doomed to live life unfulfilled.

It is alleged that the great Rav, teacher and Baal Mussar, Rav Avigdor Miller was once asked hypothetically, if he had only one hour to live what would he engage in. He responded instinctively, that he would continue to do whatever it was he was scheduled to do at that moment! (*As heard from my young friend, Mr. Menachem Mendel Hendlar*)

Living a life of "ערך", knowing precisely where each piece of the puzzle of life fits in, valuing each morsel of existence we are offered to enjoy, is of the greatest pleasure that exists. It provides calm, satisfaction and a wonderful sense of accomplishment.

May we live lives of "ערך", and reap the rewards of that closeness to G-d, where we are able to sense His uplifting and joyous presence in all that we do.

באהבה, צבי טייכמאן

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To the following celebrating birthdays this week

Rachel Goldsmith

Birthday Not listed?
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Shavuos Night Chavrusa Learning: \$613.00

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BRACHA & ROCKY CAINE

INVITE EVERYONE TO A
KIDDUSH AT THEIR HOME*
AFTER 11:15AM
TO CELEBRATE THE BIRTH OF
SHOSHANA DEVORA!

~*DIRECTIONS POSTED AT SHUL~