

SCHEDULE

שבת קדש

Mincha Erev Shabbos	6:26 PM
Candlelighting	6:26 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K'S- ג'רא 10:00 < 9:20 ג'יא	
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	6:20 PM
Maariv -	7:33 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	6:30 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tues., Wed., Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM
MINCHA/MAARIV	6:30 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

Baruch Dayan Ha'Emes

We extend our condolences to our neighbor Rivka Hamer on the loss of her father, Rabbi Barry Rosen. The Levaya took place in Eretz Yisroel and Shiva is through Wednesday morning at Rivka's home, directly back to back with the Shul. Maariv at 7:30pm Daily.

SPONSORSHIPS

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In honor of the upcoming Aliyah of their children
Yanki and Libi*

Shalosh Seudos

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Jump on the boat! Sponsorships should be flooding in now!

To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

Yarchei Kallah

A Trip You Simply
Can't Afford, to miss!

~With Rabbi Teichman~

Currently planned for 1/26 - 2/4

Join us on a spiritual Journey to replenish our Neshamos with the Kedusha of Eretz Yisroel. The itinerary will include seeing gedolim, visiting holy sights, and learning a special limud together about Kedushas Eretz Yisroel.

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Please contact Yaakov Berkowitz for details at  
yberkowitz@talmudicalacademy.org

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

#### Gaboim:

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

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- 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@

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Rabbi Zvi Teichman

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Issue# 302

## RABBI'S MESSAGE

### Where is Pinky? Here I Am!

Noach was so named because he was destined to bring, "נוח", "rest" from our work and from the toil of our hands.

We are taught that this refers to his having invented farming implements that would relieve society from the difficulties associated with agriculture. (רש"י בראשית ה כט.)

The Midrash adds a fascinating detail to Noach's birth by revealing that until his arrival on the scene, humans possessed webbed fingers. Noach was the first to be born with defined digits. Noach was thus the one who, literally, heralded for all of humanity a rest from... the toil of their "hands". (פנענא רחא בשם מדרש אבכיר.)

Why did G-d wait first until now to free man from his limited dexterity?

Rabbeinu Bechaye teaches that each one of our fingers is uniquely designed to assist one of our senses. (Taste) We instinctively clear food from our mouths with the thumb. (Smell) We utilize the index finger (pointer) to clear our nostrils. (Touch) The middle finger, the longest one, is used to reach out and touch that which is not immediately within our reach. (Sight) The ring finger is often the natural choice to clean obstructions from our eyes. (Hearing) We remove any foreign matter that may have entered our ears, using our narrow convenient pinkies. (ייקרא ה כג.)

In a perfect world there was no interference with our senses. When man sullied his environment he had to resort to cleaning himself up. When mankind arrived at the inevitable point of no return, G-d had to equip man with the means to clean up his act.

It wasn't merely physical extraneous matter that now had to be removed from impeding our senses. It was much more critical than that.

After being exposed to an assault on the sensibilities of man, after so many generations of decadence, we became vulnerable to misusing our *mouths* both in its capacity as the measure of our indulgence in hungry passion as well as abusing it, with harsh and dishonest words.

The life force of man, the air that we breath through our *nostrils* that supply us with much needed oxygen, became polluted in a tainted environment of contempt, jealousy and selfishness.

We lost the instinct to distinguish between those areas in life we are permitted to be in contact and those danger zones we must steer clear of. Our nerve endings were calloused by the onslaught of prohibited pleasures that deceived our better instincts. We lost *touch*.

Our ability to *see* the ever present and guiding hand of a loving G-d, was not as perceptible due to humanity's deluded sense of independence from the constraints of commitment to a benevolent Creator.

We no longer *heard* that silent, yet soothing message of encouragement, that resonates in that special bond with G-d, because we refused to believe in our worthiness after having sunk to the levels of depravity we sought gratification in.

Pirkei D'Rebbe Eliezer (פרקי דר'אליעזר) speaks about the five fingers of G-d's right hand.

The opposable thumb that gives means to the entire hand, enabling the fingers to grip and become tools in the accomplishment of its goals, represents the figurative, mighty forearm of G-d that symbolizes, throughout Torah, His bringing the world to its healthy and perfect balance and ultimate purity.

When G-d instructed Moshe to take the Half-Shekel coin he was told (שמות ל יג) *This shall they give*. G-d pointed with His index finger. This coin, that was given equally by all, represented the idyllic state of unity among the nation that disallowed for resentment or division from within. This notion implemented successfully, would affect an atonement for their souls, granting them life.

The middle finger of G-d was the finger that was employed to fashion the האבן, the stone tablets. (לוחות האבן כתובים באצבע אלקים (שמות לא יז). *stone tablets inscribed by the finger of G-d.*

This is known as the אמה, a Cubit, the standard of all measures. It is the Torah itself which is the yardstick by which we determine where we may encroach and where to restrain, adhering to the warnings of "Do Not Touch!".

After feeling the effects from the plague of Lice, the sorcerers of Pharaoh exclaim אצבע (שמות ח טו) אלקים הוא (שמות ח טו) "It is the finger of G-d". This was G-d's ring finger that gave even the Egyptians the power to perceive and see ה' השגתה, the providential hand of G-d!

Finally the smallest of digits, the pinky, is the first to make its appearance in the history of man when G-d directs Noach to build the Ark: וזה אשר תעשה אותה (בראשית ו טו) *This is how you should make it...* With His זרת, small finger, G-d points and instructs precisely how it should be fashioned.

The pinky which clears our ears, enabling us to hear G-d beckoning us to respond to His call and to feel worthy despite our lapses, is the foundation for success in overcoming all obstacles and in rising to our greatness. We must begin our journey with a sense of worthiness before G-d.

Perhaps it was in this arena where Noach failed. He didn't believe in his ability, nor that it was possibly his mission, to effectively reach out towards his fellow man.

In the pinky's puniness lies the message for eternity. No matter how insignificant we may seem we are being summoned to achieve our greater purpose.

Sometimes the vastness of Torah and its message overpowers our sense of accomplishment by stifling our ambition. We fear we are incapable of such great achievement and of no possible value.

Zecharya the Prophet describes a vision of מגילה עפה, a folded scroll, that when unfolded and measured for its contents, measures out to a parchment 40 by 20 (אמות Cubits), for a total of 800 squared Cubits. This is understood to be a description of the enormity of Torah, for it is measured in the Cubits of G-d.

The Talmud quotes a verse from Yeshayahu that defines the size of our world as a squared זרת, a measurement that is a hand breadth; the distance between outstretched fingers from tip of thumb to tip of pinky, which is one half of an Amah.

The world is thus a hand breadth of G-d, squared. Half a cubit by half a cubit, is then one quarter of a squared Cubit. This would make the Torah which is 800 squared Cubits, 3,200 times greater than this physical world. (עירובין כא.)

The puny "זרת" measurement represents the disproportion between our size and the measure of Torah. Nevertheless, we are summoned and encouraged that we can fulfill our purpose in this world.

The "little" תיבה, Ark, was a miniature world that would repopulate the world as we know it.

G-d points with His זרת, to once again reiterate as He did in Creation, the power of man to rise to the greatest of heights despite his diminished stature.

There is a custom that upon the raising of the Torah (הגבהה) at the conclusion of its reading we point with our זרת, pinky, as we recite: זאת התורה אשר שם משה לפני בני ישראל על פי ד' ביד משה *This is the Torah that Moshe placed before the Children of Israel, upon the command of G-d, through Moshe's hand.*

Perhaps we seek to reassert our sense of mission and value before G-d. This "little finger" can accomplish great things. It is the awesome Torah of G-d, that was nevertheless conveyed through the "hand" of Moshe, to emphasize it is indeed within our reach.

The word רשמים בורת חכן (שיעורו מ יב) *and meted out heaven with the span*. This is the verse describing the measurement of our world.

The word עבורת equals 609. If we add its number of letters, 4, we arrive at 613!

May we believe in ourselves. May we sense G-d's encouragement. May we rise to greatness!

באהבה,  
צבי טייכמאן

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!!!HAPPY ANNIVERSARY!!!

Motty & Shoshana Rabinowitz, Joshua & Laliev Silverman, Elyahu & Yocheved Eskenazi, Aiton & Deborah Marizan

## Thank You!

We would like to extend a sincere thank you to everyone who organized, participated in, and enhanced in so many ways the Yomim Tovim. Particularly all those who enabled the various programs and events to go on through sponsorships. It would not be possible to mention everyone so please know that every contribution of time, energy, or funds is greatly appreciated. Many have gone the extra mile to make the match a success and we appreciate it very much. Below is a limited list of specific events or programs whos sponsors were not acknowledged in writing.

### Kiddushim First Days Sukkos:

Turner Family, Rubin Family & Zvi Friedman

Father Son Learning: Cadle Family

### Simchas Torah Night Kiddush:

Silberberg & Kotlicky Families

Simchas Torah Day Kiddush: Cline Family

Shabbos Be'raishis Kiddush: Kotlicky Family

Shalosh Seudos Bereishis: Preiser Family