

## SCHEDULE

### שבת קודש

Early Mincha Erev Shabbos **7:00 PM**

On Time Mincha & Candle Lighting **7:35 PM**

Please use rear entry door for 2nd Minyan which will start in the playroom, and move when the 1st Minyan ends.

Daf Yomi **7:30 AM**

Shacharis- Followed by Kiddush (kidding) **8:30 AM**

-Sof Zman K"ס- 8:55 א"ג 9:39 א"ג

Mincha **2:15 PM**

Pirkei Avos ← **6:45 PM**

Mincha - **7:35 PM**

Followed by Shalosh Seudos

Maariv - **8:45 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 **7:45 PM**

#### Monday - Friday

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

Shacharis

Monday **6:40 AM**

ראש חודש

Tuesday, Friday **6:45 AM**

Wed., Thurs. **6:30 AM**

Mincha (Mon-Thur) **1:45 PM**

**MINCHA/MAARIV 7:45 PM**

Daf Yomi (Take II) **9:00 PM**

Maariv (Mon-Thur) **9:45 PM**

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On the birth of

Simi Leah!

מזל טוב

Counting the Omer

11... 1 2... Ahhh Ahhh Ahh

### 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:

Moshe Wealcatch- Kiddush@

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Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש  
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כ"ו ניסן

אהל משה



Rabbi Zvi Teichman

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Issue#332

## RABBI'S MESSAGE

### *Sinking Our Teeth Into Life*

This week we pick up from where we left off before Pesach, reading the portion of Kedoshim which follows Acharei Mos.

At our last episode the Torah detailed the physical relationships we are prohibited from engaging in, prefacing it with the exhortation not to follow in these practices which were prevalent in the land of Egypt we had dwelled in. (ויקרא י"ג)

In stark contrast, this week's reading begins with the noble directive encouraging us, קדושים תהיו (שם י"ב), *You shall be holy!*

We find ourselves in a very similar predicament our ancestors found themselves in during this same time.

Having just been snatched from the clutches of the decadence of Egypt, they find themselves on a fifty day trek, propelling them on a trajectory to the heights of קדושה, sanctity, in becoming worthy to encounter the Divine Presence and receive His precious Torah.

What is the secret method that can transform a nation from depravity to utter holiness in such a short time?

The Midrash (פסיקתא זוטרותא) interprets the injunction, *You shall be holy!*, as commanding us to, קדש עצמך במותר לך, *sanctify yourself in that which is permitted to you*. This is generally understood to be encouraging us to refrain from indulging in pleasures or activities which are otherwise technically permitted but nevertheless detrimental if overdone. It may relate to gluttonous eating, self-indulgent intimacy or simply vulgar and excessive talk, that although not strictly governed by halacha should be avoided.

Often this self-restraint serves as a barrier that if implemented will prevent us from crossing the lines of the law. It may also be a tool that make us less dependent on material needs allowing us to focus on our spiritual goals.

The Holy Shelah however teaches us that there is something much more fundamental going on here. (חלק עשרה מאמרות מאמר שביעי)

Each one of us finds ourselves challenged by the different circumstances of our lives, in our ability to carry out the details of halacha we are expected to follow. What type of upbringing and environment we grew up with, the external cultural influences that are prevalent in the regions we live in, and the varied inherent character traits each of us are born with, each effect us very differently. What may be a basic necessity for one person might be a luxury for someone else.

The Torah gave a baseline of observance we much each adhere to without exception.

The Torah, however, realized that each one of us is capable of much more, but it would be impossible to write an individual Torah suited to each individual. It therefore placed upon us the objective of making that determination. Beyond the standard expectation, each one of us must figure out and extend the general directives of the Torah, applying it to entail even those areas not explicitly outlined.

The guideline in how to exactly determine this is intimated in the instruction, קדש עצמך במותר לך, which translates literally into: *sanctify yourself in that which is permitted to you*, with the word, "במותר", meaning "which is permitted". The Shelah instructs us to express the word as, במוקד, "which is

*unnecessary*", *sanctify yourself in those areas that are superfluous*.

The moment one discovers one can live without "it", whatever item or need "it" may be, is the moment one realizes what the Torah is actually prohibiting one from partaking of, in accordance to one's own unique circumstance and needs.

When one indulges for example in food which is unneeded, one is eating "prohibited" food.

The underlying principle in this concept is the notion that every breath we take, every action we initiate, every word we utter, is inspired by the unique "Torah" we each received from the Giver of the Torah.

A benevolent G-d doesn't begrudge our "needs" but desires for us a life that will be infused with healthy choices that resonate with purpose and meaning.

We often feel constricted by the many details of halacha that govern even the manner with which we tie our shoes. Yet when one realizes that the myriad of acts we must inevitably engage in during the course of a day, are imbued with significance, one can begin to live inspired and happy, free from the drudgery of mindless tasks.

The manner we pull ourselves out of the pit of instinct and uncontrollable urges is by living with a sense of heightened consciousness in everything we do, sloughing off the shackles of habit and impulse.

The imperative to "be holy" starts with a step by step process of discovering the mindlessness of so many of our activities and exchanging them for actions suffused with value and purpose.

The Wicked Son asks, מה העבודה הזאת לכם, *What is this service to you?*

The word לכם, *to you*, is often interpreted to emphasize *צרכיכם*, *for all your personal needs*.

Perhaps this confused son is expressing his frustration over the notion that every detail of our daily life is governed by halacha. He feels constrained and imprisoned by the oppressive Code of Law that tells him even which leg to place in his pants first.

He is deemed a כופר בעיקר, a denier of a core belief, rejecting the acceptance of the principle of a Torah that speaks to each man directly and personally, with understanding and acceptance that prods man to develop into the only being free to choose and release himself from the constraint of reflex and habit. He denies the principle of faith where we assert our belief in תורה, משמים, in the Divine directive that speaks to man directly at any given moment.

This son is thus properly described as, הוציא עצמו מן הכלל, *he removes himself from the general mission*, because he denies the personal and significant relationship we each have with a G-d who lovingly guides each one according to one's ability.

The father must educate him in the idea of בעבור זה עשה ד' לי, *because of this G-d acted for me!*, displaying to his child the joy of living each moment with import and inspiration.

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!!!HAPPY BIRTHDAY!!!

**Chana Basya Shafranovich, Yehudis Hutman, Eliezer Herman, Benyamin Dinovitz, Esther Gittel Shafranovitch**

*This space is provided by YOU through the member database. Please be sure to update!*

## Upcoming Yartzheits

**Beverly Berger on the Yartzheit of her father Sander Gusinow**

The blunting of his teeth that we mention here reflects on the teeth which can serve one of two purposes.

The word שינוי alludes to the concept of שינוי, *change*.

One can take the metaphorical teeth and grind the material of this world making it digestible and satisfying to one's own tastes. Or one can flash outwardly a bright and radiant smile of purposeful happiness, illuminated by the proverbial white teeth G-d endowed us with that enables us to enlighten a world that is darkened by selfish indulgence.

We can affect change by infusing each detail of our life with consciousness and purpose, distilling necessity from wasteful indulgence and giving meaning to everything we do.

In these days when we transition from the chains of bondage to the freedom and joy of a life of Torah and mitzvos, we must initiate a process of evaluating what we truly need and ridding ourselves from being enslaved to purposelessness and distraction.

We must take a healthy bite out of life by sinking our teeth into each morsel infusing it with the spirit of Torah.

באהבה,  
צבי טייכמן