

# SCHEDULE

שבת קדש

Mincha Erev Shabbos	<b>7:00 &amp; 7:49 PM</b>
Candle lighting	7:49 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	8:44 מ"א 9:30 ג"א
Mincha	2:15 PM
Pirkei Avos	6:55 PM
Mincha -	7:45 PM
Followed by Shalosh Seudos	
Maariv -	8:59 PM

## Weekday Minyanim & Shiurim

**Sunday - יום האם**

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:00 PM

**Monday - Friday**

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Monday ב ה ט	6:35 AM
Tuesday	6:45 AM
Wednesday	6:45 AM
Thursday	6:40 AM
Friday	6:45 AM
Mincha (Mon-Thur)	1:45 PM
<b>MINCHA/MAARIV</b>	<b>8:00 PM</b>
Daf Yomi (Take II)	9:00 PM
Maariv (Mon-Thur)	9:45 PM

# SPONSORSHIPS

## Kiddush

Sponsored by

**Mordy & Dassi Lazar**  
In honor of his  
Bar Mitzvah Anniversary

## Shalosh Seudos

Sponsored by

**Donny & Miri Adler**  
**Just because!**

(Re-scheduled from a few weeks ago when the sponsor was Frank & Beverly Berger in memory of her mother)

To Sponsor please contact Moshe Wealcatch  
Kiddush@OhelMosheBaltimore.com

## MISSED THE WALK THOUGH?

The Building committee is happy to take additional groups most evenings 20 min before Mincha/Maariv.

Please email  
building@ohelmoshebaltimore.com to arrange a time or approach any campaign volunteer.

**TRY AGAIN !! YOU GOTTA SEE IT!**

## 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@

### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש  
פרשת בהר

י" אייר  
כ"ה לעומר

# אהל משה



*Rabbi Zvi Teichman*

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Issue#334

**Family Reunion**

Parents often speak about the need for their child to become independent, to endeavor beyond the confines of family and familiarity, in a quest for identity and success.

Yet, the Torah describes how every fifty years during the *Yovel*, the Jubilee Year, all lands that were sold subsequent to the previous *Yovel* would return to their original owners. One might have spent decades investing in and developing real estate he purchased, but must now relinquish his valuable possession to its former landlords.

Everyone would return to their ancestral lands together with all the other members of their previously scattered family in a marvelous family reunion!

Did the Torah expect man to happily part from all his accomplishments?

*You shall sanctify the fiftieth year and proclaim freedom throughout the land for all its inhabitants; it shall be the Jubilee Year for you, ושבתם איש אל אחוזתו ואיש אל אדמתו, you shall return each man to his ancestral heritage and you shall return each man to his family.* (ויקרא כה ז)

Is this a proclamation of “freedom”? Didn’t he leave home to achieve independence and stature? Is returning to the original homestead the Torah’s idea of glorious freedom?

Why does the Torah emphasize first, the retrieval of the physical land, אחוזתו, and then the joyous reuniting of family, משפחתו? Isn’t the return of the sons to the warm embrace of the wider family the more noble objective being accomplished here?

*“The simple reading of this verse teaches us the benefits of returning to ancestral lands. The fragmentation of family stems from the needs of the times that compel brothers to stray apart, this one traveling north and the other south in a quest for sustenance and success. However, when each man will return to his ancestral land, coming “home” to the land bequeathed to him by his ancestors, he will in turn be embraced once again by the “family” that sold their heritage that caused them to be so estranged.”* (משך הכבוד)

The great Rav of Dvinsk, Reb Meir Simcha HaCohen, sees in this verse the secret to true freedom.

When one understands that one does not achieve happiness by the pursuit of success in the greener pastures of the greater world beyond, but rather in the support and encouragement from within one’s greater family, that is when one discovers true freedom.

The return to the ancestral land, and more importantly the perceiving of the ability to succeed on the very turf one stands on, is the precondition to preventing the fragmentation of the greater family. If one accepts that notion then one will benefit from the natural order that G-d intended to implement in this world and be nourished by the joining in the family’s united mission.

When did the seams of the family unit begin to come apart and create an instinct to “break free” from the constraints of family?

The world’s very first brothers, Kayin and Hevel, already struggled with this challenge.

Kayin falsely senses his brother Hevel’s condescension, when his own offering was repelled by G-d in contrast to his brother’s offering being happily accepted. Rather than looking introspectively in discovering his own deficiency and making the appropriate correction so he may continue to live in blissful harmony with his brother, he chooses to find success externally by simply removing the competition.

Man’s need for survival puts him at odds with those who appear to stand in his ability to provide, out of fear the others needs will interfere with his. Either one

can crush the opposition or seek his needs elsewhere far away from any rival.

At times it is not the fear of diminishing resources that compel one to part ways but rather the need for self-expression and the drive to achieve a higher sense of fulfillment. Simply providing for one’s needs leaves a sense of emptiness, for the soul yearns for something more meaningful.

There is a third compelling factor that prods us to seek greener pastures and that is the instinct to be creative and productive. Our souls pine for the ability to create, to contribute through our energies towards progress, be it personal, familial, communal or global.

The Torah highlights three of Kayin’s descendants and their contribution to humanity.

(כא) *Yaval; he was the first to dwell in tents and breed cattle.*

(כב) *Yuval; he was the first of all who handle the harp and flute.*

(כג) *Tuval-Kayin; who sharpened all cutting implements of copper and iron...*

Rav Samson Raphael Hirsch masterfully dissects the depth within these verses:

יבל... *names, all three of them, are formed from the root יבל, and יבל means to bring, to bring home, to bring in, hence יבל: produce. יבל produces. יבל passive, things are brought to him. תובל, the abstract conception of an activity, hence: producing itself.*

יבל, *the productive wealth bringing status of producers and merchants, the earning class.*

*But as soon as culture rises above the creating for the absolute necessities of life, יבל introduced the harp and flute, music, it endeavors to bring back internal harmony it expresses neither forms nor ideas, but only moods and feelings, works ennoblingly on the mind as it brings and awakes finer feelings, educating mankind back to goodness and truth.*

תובל, *creates nothing that one can directly enjoy or use, he creates creating, he creates the tools and instruments for industry and art.*

Within the nature of these three souls lie the basic drives that we struggle to refine.

How will our quest for the material necessities of life impact on how we deal with others?

How will our search for a deeper, more ethereal satisfaction in life, be consistent with that of coming closer to the Divine?

How will our need to be creative be used in a positive manner not a destructive one?

These impulses can be used to fashion a Family of Man or erode society in a most unhealthy manner.

We must herald the Jubilee Year with the sound of a Shofar. We must free all Jewish slaves from their owners, and return home. All ancestral lands must revert to their original owners. (ר"ה ט)

We call this year יובל, because we must **bring** it all home.

The land that we reaped much profit in during the many years prior to Yovel is relinquished, in powerful testimony that our “needs” are not contingent on our efforts or investments but are granted to us at the behest of the Almighty alone. If we absorb that message we can find all that we need at our doorstep without the need to fragment the family by orbiting in an independent universe.



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!!!HAPPY BIRTHDAY!!!

**Yonah Ermine, Sam Braun, Mordechai Lazar, Moshe Herman, Aviva Schwartz, Beverly Berger, Shoshi Caine, Ariel Rosenblum, Eli Drabkin**

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The sound of the Shofar represents the fine-tuning of our pitch to the song of life that was breathed into our nostrils at Creation by G-d Himself, that continues to resonate in the music of our lives that is inspired by the melody of His message, the Torah.

The freeing of slaves, who lost their creative thirst to progress and grow, who were content to be merely a loyal possession rather than a creative producer, symbolizes each Jew’s ability to contribute uniquely and mightily towards the progress of our magnificent family.

The key to freedom can only be found if we set our beliefs firmly and place our priorities straight.

The word for freedom, חרות, appears nowhere in the Torah.

The Baalei Tosafos direct us to the verse where G-d admonishes Kayin for his being upset by his offering having been rejected. (יובל בספר בעקבי יעקב עה"פ)

G-d tells Kayin that his annoyance is unfounded, he merely has to improve. But, G-d continues, if he will not choose to change then: לפתח: *sin rests at the door, its desire is toward you, yet you can conquer it.*

The first letter in the sentiment “that sin is crouching, ready to pounce”, spells out ח-ה-ה-ה, *freedom*.

The door is open, the choice is ours. We can choose to leave seeking our fortune elsewhere or we can enter the homestead and find the support and warmth that will equip us for greatness and happiness.

May we listen intently to the Shofar of Yovel and hear its message, to return home to the embrace of our “family” and no longer be lured by that which tempts us to stray from our heritage, our legacy, our family, our home.

We must come back to where we belong!

באהבה, צבי טייכמאן