

SCHEDULE

שבת קדש

Candle Lighting & Mincha 5:30 PM

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis- Followed by Kiddush 8:30 AM

-Sof Zman K"ס- א"א 8:56 א"א 9:35

Special Guest Speaker:

Rabbi Teichman is elated to welcome and introduce Rabbi Yitzchak Breitowitz from Ohr Sameach and formally of Silver Spring (& Moe's father!) who will speak in Shul Shabbos morning on the topic of:

"A World in conflict - without and within"

Making sense of out of the madness &
how do we deal with so much division.

Mincha 2:15 PM

Mincha - *Followed by Shalosh Seudos* 5:25 PM

Maariv - 6:40 PM

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Weekday Minyanim

Sunday

Shacharis I 6:50 AM

Daf Yomi 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 5:35 PM

Weekdays

Daf Yomi 5:45 AM

Shacharis:

-Monday & Thursday 6:40 AM

-Tue, We, Fri 6:45 AM

Mincha (Mo -Th) 1:45 PM

MINCHA/MAARIV 5:35 PM

MAARIV (Mon-Thurs) 7:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Monday-Thursdays) 9:45 PM

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START TIME 5PM, END TIME.....

Some Beer & Wine will be provided, if you require a-lot, BYOB
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NO UNDERAGE DRINKING WILL BE PERMITTED
Visit www.ohelmoshebaltimore.com/purimseudah for details.
Or call Riki Rosenblum @ 443-854-2173

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

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

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush & Shalosh Seudos Sponsorship:

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Rabbi Zvi Teichman

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Issue #370

RABBI'S MESSAGE:

Great Neighbors

They shall make a Sanctuary for me so that I may dwell among them...

This oft quoted verse is perhaps most famous for its expressing the sentiment of G-d's desire to dwell among 'them', written in the plural, intimating His residing more significantly within 'each and every one of us', de-emphasizing the Tabernacle itself.

The word we use to describe G-d's presence in our lives is 'שכינה', rooted in the verb used in this verse, 'ושבתי בהם', so that I may dwell among them. Of all words one could have used to accentuate G-d 'dwelling' among us; 'והייתי', 'והישיבתי', 'והישיבתי', all verbs that imply permanence and close proximity, the Torah selected the one that connotes some level of separation. The term we use for a 'neighbor' is 'שכן', a notion that implies at the same time a closeness yet with a safe and respectful distance.

Do we only want G-d as our neighbor but not as a member of our household?

Of all the materials employed to build this Sanctuary there was but one type that was preserved yet from the ancient days of the Patriarchs to be used for this purpose. The 'עצי שטים', the acacia wood, is the material that the planks, that were used to construct the walls of the Tabernacle, were made from, as well as several other vessels that were to be fashioned from wood.

We have a tradition that reports how prior to Yaakov's descent to Egypt with his children, he first traveled to Be'er Sheva, the place where Avraham his grandfather had formerly resided and had in his days planted with foresight acacia trees there. Yaakov removed those trees bringing them now with him, replanting them in Egypt so that when hundreds of years later the nation would be freed they would be able to cut them down and use them in the construction of the Tabernacle.

The Midrash says it was from the region of the famous Eshel Tree, where Avraham had inspired the multitudes in Be'er Sheva by his 'proclaiming the name of G-d' and His teachings, that these great cedars were derived. (ב"ר ז' ד')

Was there something about this place that infused these mighty trees with spiritual essence?

Rabbeinu Bechayei quoting from early sources teaches us that the word 'שטים', is an acronym for, 'שלום, טובה, ישועה, מחילה', Peace, Good, Salvation and Forgiveness.

Is there something deeper being conveyed here in mentioning these four objectives specifically?

Be'er Sheva was a place the Patriarchs returned to time and again.

Its original name 'באר שבע', means literally the 'Well of the Seven' or alternately the 'Well of 'Oath', as the word 'שבע' the number 7, and also is the root of the word 'שבע', oath. It was here that Avraham made a treaty of friendship with Avimelech resolving a dispute over a 'באר', a well, by offering 'seven' female sheep and undertaking an 'oath'.

The number seven signifies the cycle of days of creation culminating with our tribute to G-d Who rested on the seventh day and thereby placed His 'signature' on all of creation. The oath, a commitment we make in G-d's name, is an expression of man's submitting himself and all the visible material world to the Invisible One. The form used to take an oath, 'שבע', is always used in its reflexive form and would mean to 'literally give oneself up to the seven'. (RSRH)

Avraham had begun the mission to display before the world an ability to reflect in each free-willed action within this visible world an equal submission to the word of an Invisible but very present Creator and Master, Whom dwells within 'us'. This was indeed both a Well of Seven and a Well of Oath, 'באר שבע', Be'er Sheva!

How does one remain steadfast in infusing G-d's presence into the material world, by living with a 'שיטה', a principled system of belief that is at the core of all our choices. Man as opposed to animal has an instinct to justify what one does. As thinking free-willed individuals we can't act out of reflex alone, we must advise each action by determining where it fits in to our system for life.

There is a word very similar to 'שיטה', but seemingly implies just the opposite, 'שוטה', meaning a fool or foolishness.

Perhaps it shares the common notion of following a 'שיטה', a policy, but one that is misguided. So much of nonsensical or immoral behavior is often passed off as a 'philosophy' of one sort or another. It may be labeled polytheism, socialism, self-determination, free-love, or the gamut of ideas that have plagued mankind, duping its followers by convincing them that they were following a 'principle'.

Even when we follow the precepts of Torah there is still much room to dangerously maneuver through the delicate boundaries of inflexible self-righteousness on one end and the many easy rationalizations that 'permit' us to lapse in absolute adherence to the word of G-d, on the other edge. There are so many who have developed principles stemming from foolish beliefs as well as those who have acted foolishly all in the name of holy principles.

The Patriarchs mastered this discipline of 'שטים', knowing exactly where to find that perfect balance, knowing when to impose and when to recede. This was the message of these towering 'עצי שטים', acacia trees that symbolized their accurate, healthy and honest system of principles they lived their lives by, that inspired a world.

I- Avraham exemplified 'שלום', peace as evidenced in this first treaty capturing the hearts of a former enemy, in this very land of Be'er Sheva. It was here that this Abrahamic enthused life elevated an entire populace, implanting a healthy invisible presence of G-d in a very coarse and material world. (בראשית כא לא)

We were taught that it is not by compromising our beliefs that we can create peace, but rather by remaining steadfast to the principles we live by that will gain us respect and thus peace.

II- After succeeding remarkably in warding off the Plishtim's jealous intentions to foil Yitzchak's prosperity in the land, he travels to Be'er Sheva to offer tribute to G-d's Providence. Yitzchock reiterates for all of posterity that in the face of success and fortune we must remember that it is solely by His Providence that we can achieve anything. It is in reward for staying loyal to our beliefs without compromise and for not fooling ourselves in believing that it is due to our own acumen and skill. The 'טוב', the good we receive must be always placed in its proper context.

(בראשית כו ב)

Yaakov journeys to Be'er Sheva twice, once before his encounter with Lavan the Deciever, and the second time in preparation for the dark days ahead of the exile of Egypt. (בראשית כד י, מ א)

III- To overcome the forces of worry and fear in dealing with the negative influences of Lavan, Yaakov travels to Be'er Sheva to recharge his batteries of faith and allegiance, recommitting to the principles he received from his father Yitzchak. He knows that if we are to attain a 'ישועה', salvation from the hands of the one who would seek to kill him, it can only come about by standing tall like the 'שטים', the acacia tree, without compromising one's beliefs.

The long exile in Egypt was to atone for the sins of the brothers and their misplaced beliefs during the episode of Yosef. Once again Yaakov directs our attention to Be'er Sheva, in retrieving the 'שטים', the acacia trees, from there specifically. It is this wellspring of strength that will nourish us with its message to seek the perfection of character that can only come about by remaining principled in what we believe, treading carefully between folly and principle, and growing with that resolve, ultimately achieving full 'מחילה', atonement.

The profound thinker, scholar and student of human emotion, Rav Hirsch, writes:

...peculiarly enough 'שכן', means to dwell and also to be a neighbor. This teaches the intimate approach of the Divine to the human without the least encroachment on the sphere of human life... bearing in mind, the complete free-will with which man must achieve his development. It is this conception... that we can see... the warding off, of all fanaticism in Israel. The true Jewish mind forms no visionary fanatics, who... go beyond all bonds of reality, and entranced in their intuitive visions of the Truth - go mad.

Only in using the mind and the freedom of will which G-d has given us, in the earthly sphere to which He has appointed us, in the most complete faithfulness to G-d with deliberation and the clearest human insight, do we ourselves attain the height of human perfection, and our earthly management of life gains the holiness that makes it worthy of the proximity of G-d. (בראשית ט כז)

Rav Hirsch concludes his essay by asserting that the same Jewish wisdom which teaches 'עקר בתחתונים', 'the main place of His dwelling is down here on earth', also teaches that 'the Shechinah has never descended within ten finger-breaths above earth'.

The great Tzaddik Harav Meshulam Feivish Heilprin of Brezhan in his masterful work Sefas Emes teaches that 'באר שבע', stands for: 'בידך אפקד רווח - עיקר שכינה בתחתונים: In Your hands I appoint my spirit - the main dwelling place of G-d is on earth! (פרשת וירא)

May we succeed in walking this tightrope in inviting this most distinguished 'Neighbor' into our lives and our homes!

באהבה, צבי טייכמאן



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OOPS!

It has come to our attention that in the last few weeks some changes to how this data was being exported have lead to some events not being acknowledged. Therefore, below is a re-cap of all events for the last month or so, some may be re-runs, others were missed during the appropriate weeks.

!!!HAPPY BIRTHDAY!!!

Miri Adler, Hillel Amster, Rus Amster, Yaakov Berkowitz, Essie Berkowitz, Joe Berkowitz, Heather Berner, Batsheva Berner, Ricki Berry, Zali Bier, Gobbie Cohn, Ephraim Dickstein, Leba Dinovitz, Eliana Esther Dinovitz, Daniella Drabkin, Yael Friedman, Shalom Friedman, Tiferet Friedman, Ora Kermaier, Dani Kermaier, Shalva Kermaier, Jake Klein, Kevin Mako, Avi Mandel, Sarah Gila Marizan, Deena Meister, Aryeh Leib Michael, Esther Rabinowitz, Adam Rubin, Shira Schorr, Hadassah Schwartz, Dovi Turner, Devorah Meira Weiskind

!!!HAPPY ANNIVERSARY!!!

Avi & Meira Mandel, Dani & Shira Brilliant, Chaim & Rachele Amster Shaya & Sora Rivka Steger

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

YAHRTZEIT

Sheldon Zeller, for his mother, Feiga Leah Bas Chaim Dov

טול רוחמה בת ר' יהושע, Moshe Meir Rubin, for his mother,

יהושע בן מרדכי צבי, Donny Adler, for his father,

אהרון זלג סיגלר, Sema Frager, for her father,

Sara Lea Wetstein, for her father, Avraham ben Gud Meir Adler

אשער צבי דוב בן שלום, Sheldon Zeller, for his father,

CHULENT BOWL XXL



THIS WEEKS CONTESTANT:

ROCKY CAINE

3 other slots already taken, you in?