

## SCHEDULE

שבת קדש

<b>Candle Lighting &amp; Mincha</b>	<b>5:38 PM</b>
Daf Yomi - <i>By Rabbi Teichman</i>	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	א"מ 8:50 א"ג 9:30

EXTRA PARSHAS ZACHOR	11:15AM & 2:00PM
Mincha	2:15 PM
Mincha - <i>Followed by Shalosh Seudos</i>	5:30 PM
Maariv -	6:48 PM

### Weekday Minyanim

#### Sunday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	5:45 PM

#### Weekdays

Daf Yomi	5:45 AM
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#### *Shacharis:*

-Monday	6:40 AM
-Tue, & Fri	6:45 AM
-Taanis Ester & Purim:	See Below!

Mincha (Mo-Th)	1:45 PM
MINCHA/MAARIV	5:45 PM
MAARIV (Mon-Thurs)	7:45 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Mo, Tu, Th)	9:45 PM

### **Taanis Ester (Wednesday)**

Fast Begins:	5:24 AM
Shacharis	6:30 AM
Mincha	1:45 PM
Mincha / Maariv	5:35 PM
Megilah	6:55 & 9:45 PM
Fast Ends:	(42min) 6:44 PM

### **Purim (Thursday)**

Shacharis	6:10 ( <i>Netz:@6:34</i> ) & 8:30 AM
Megilah (Approximate)	6:55 & 9:15 AM
Yeshivas Mordechai Hatzadik	10:15 AM
Megilah	11:15 AM
Mincha	3:30 PM
Maariv	9:45 PM

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### Shul Contacts

@OhelMosheBaltimore.com

### **Rabbi Teichman**

410-570-3333 or ravzt@ohelmoshebaltimore.com

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# אהל משה



*Rabbi Zvi Teichman*

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #371

## RABBI'S MESSAGE:

### *Flying By the Seat Of Our Pants*

Of all the traits one might have used to describe our greatest and most persistent enemy, Amalek, the Torah merely states (דברים כה יז) ולא ירא אלהים (ברבים כה יז) and he did not 'fear G-d'.

What about their rabid hatred and sinister plots that played out through our history time and again?

'Fear of G-d' is no small feat. It is the term selected by G-d to describe Avraham after his remarkable and ultimate display of allegiance with his willingness to sacrifice his most beloved Yitzchok. (בראשית כב יב) כי עתה ידעת כי ירא אלהים אתה (בראשית כב יב) "For now I know that you are a G-d-fearing man..."

How could this lowly nation of Amalek be depicted as simply lacking that which Avraham is so admired for? Is it an all or nothing proposition, either you have it or you don't? Isn't there a vast expanse of levels of devotion between the fear of G-d that Avraham achieved and the total lack of it amongst this nation of Amalek? Yet the Torah seems to indicate it is but a hair-breadth apart? Where is that point of departure that determines whether one is a fearer of G-d or not?

The very first encounter with a 'fear of G-d' takes place after Adam and Chavah partake from the Tree of Knowledge and suddenly discover their 'nakedness'. They 'hide' from the sound of G-d manifesting Himself in the garden. G-d inquires of their whereabouts, wondering why they are hiding. Adam responds that he hid because he heard G-d approaching. (בראשית ג י) ואירא כי ערום אנכי (בראשית ג י) "And I was afraid because I am naked."

Wasn't it more a sense of shame rather than fear that compelled Adam to conceal himself?

The Torah describes in great detail the garments of 'glory and splendor' that Aharon and his descendants would don while ministering in the Tabernacle and eventual Temple. These articles of clothing would restore man's dignity, as none other could, in our constant quest to overcome the shame that befell mankind subsequent to the eating from the forbidden fruit.

Of all these glorious vestments there is one singled out, the linen breeches, as being worn solely for the purpose, (שמואל א כג) to cover the flesh of nakedness. The Ramban claims these מכנסים, breeches, are also differentiated from the other articles of the priestly garments insofar that although Moshe was instructed to inaugurate Aharon and his children by physically dressing them himself, as G-d commanded him, (שם שם מא) והלבשת אותם (שם שם מא) And you shall dress them, the pants were donned by themselves in private out of modesty.

(רמב"ן כט ט)

Despite this seemingly inferior and more pragmatic role these pants played, nevertheless the Tosafists teach that the breeches are called מכנסים, rooted in the word כנס, to 'bring', because they are מכנסין שלום בין ישראל לאבינו שבשמים, They bring peace between Israel and our Father in Heaven. (תוספות השלם)

This would seem like a grandiose goal for an item of clothing that is to merely serve as a practical covering for our private parts. In what way does this vestment specifically represent our yearning for a close and everlasting bond with G-d, and how does it bring it about?

Initially upon creation Man was so identified by his relationship with G-d, whose presence was so glaringly apparent, that the consciousness of self was almost non-existent. The body was merely a tool, as all others, in serving G-d and there was nothing 'personal' that needed to be concealed and protected. However, after Adam and Chavah partook from the Tree of Knowledge, that clarity dimmed. We were now destined to have an instinctive self-consciousness that is ingrained within every human that often operates independent of an awareness of G-d. Because people view us from a selfish perspective of base desires and personal needs we must shelter ourselves behind barriers of clothing, preserving our dignity and nobility.

Rav Hirsch suggests that the term we use for nakedness, ערום, is rooted in the sentiment עיר, to be awake and alert. That reflex to cover ourselves is prodded by the consciousness of self. A child who hasn't reached that level of self-awareness will prance happily without clothes.

But if all we ever seek is to attend to that instinct in total self-absorption precluding being defined by G-d's will and presence, we will never reach the objective we were destined to reach.

Herein lies our greatest challenge. One can dangerously wallow in the preservation and promotion of self merely to advance one's own agenda, losing sight of the ultimate connection that must define our every nuance and action, that of our consciousness of G-d in every fiber of our existence.

The word for fear, יראה, also stems from the notion of ראה, to see. It is only when we 'see' G-d at every moment and within each nook and cranny, that one can develop a healthy and constant sense of awe for Him.

Adam declares to G-d, ואירא, I fear and am in awe since I see Your presence. I sense that presence, Adam continues, because I am aware and conscious of myself through the instinctive response to my 'nakedness' that is now embedded in man summoning him to place his 'self' in the greater context of His presence by connecting to Him and living with an awareness of Him.

That is what separates Amalek from us. He sees only himself and drowns his concern for others in a cesspool of self-absorption. Avraham however, taught us how to 'see' and thus fear. Certainly Avraham took that empowering notion to its fullest expression, but it does all boil down to one simple idea; do we see and thus do we fear, or are we blinded by our blinding self-interests.

Elifaz, the father of Amalek is dispatched by his father Esav to kill Yaakov. Elifaz confronts Yaakov telling him that he must fulfill the command to honor his father by carrying out his wishes. Yaakov suggests that Elifaz take all of his possessions, impoverishing him and thus deeming him like a dead man. Elifaz consents stripping Yaakov of all of his material including his very clothing, leaving him standing stark naked. Elifaz in his abiding by the 'noble' rules of his family was clearly not beholden to a higher authority; it was merely an exercise in self-serving behavior that would keep him standing within his family secure. No wonder the self-absorbed Amalek would develop into the beast he became. Yaakov is left symbolically naked as Elifaz seeks to deny the mighty instinct within Yaakov that prods him to be cognizant of self in absolute allegiance to an ever-present G-d. (ספר הישר)

Amalek can't see beyond himself and seethes at our claim to be able to rise to nobility.

One of the great disciples of the Baal Shem Tov, Reb Yisroel Charif of Satinov reveals that if one takes the first letter from each of the eight garments of the High Priest and add them up, one will discover it is the same numerical value as that of Amalek! (תפארת ישראל) (צצה השמטות)

מזנפת מכנסים אבנט חותנת מעיל ציצית חושן אפרד, 40+40+1+20+40+90+8+1=240.

70+40+30+100=240! עי-גל-ק

The Talmud states that the very first piece of clothing the priest must don are his pants. How he perceives the purpose of the need to cover his 'nakedness' will determine his success in transforming the priestly garments into instruments of 'glory and splendor'.

A person can literally and figuratively 'dress' oneself up 'gloriously' simply to advance one's standing and stature in the eyes of others. On the other hand, one can wear 'clothes' for the purpose of displaying the privilege of being G-d's emissary in every action one takes. It all depends on the mindset one has that very moment one puts on one's proverbial 'pants'. Do we see in that instinct a self-consciousness in the context of G-d or are we self-absorbed in the pursuit of personal success and importance.

How does one know whether the choices one makes are self-promoting or for the sake of a higher purpose? So often it is the culture, community or social group one is a part of that



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!!!HAPPY ANNIVERSARY!!!

Hamman & Zeresh Agagi

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## YEH'THATS'RITE

יָאֵת פִּרְשְׁנֵי־דָתָא, וְיָאֵת דְּלִפּוּךְ, וְיָאֵת אֶסְפֵּתָא, וְיָאֵת פּוּרְתָא וְיָאֵת אֲדֻלְיָא, וְיָאֵת אֲרִיזְתָא, וְיָאֵת פִּרְמִשְׁתָּא, וְיָאֵת אֲרִיסִי, וְיָאֵת אֲרִיזִי, וְיָאֵת וְיָזְתָא.

determines how one chooses to act, based on our fears of how one will be perceived. It may appear as if we are motivated by an altruistic concern for others or some other noble spiritual objective when in fact it is just the venue by which one finds one's 'place', 'role' or 'self'. The litmus test to determine whether one is dangerously self-absorbed or not is how one acts when he stands alone in isolation. Are we safe in our 'nakedness' when no one is looking or do we have the sense of His presence at all times and at all places? Do we allow ourselves to 'surf' unencumbered, on the 'islands' of isolation we create for ourselves, or do we maintain our self-control and presence of mind no matter where, no matter when?

The level by which an individual will perform based on his perception of self in context of G-d's presence in one's life might fluctuate. The struggle to serve G-d doesn't come easy and is a process. It requires focus on the goal and faith in oneself to rise to the challenge. But one thing is certain; it can only begin with the most basic premise of 'seeing G-d' as a constant presence.

We must ask ourselves how much of our behavior is rooted in this poisonous attitude of self-absorption.

We must 'fly by the seat of our pants' and take the initiative in allowing G-d back into our lives, embracing His presence constantly. If we do, we will succeed in discovering the happiness we so pine for.

פורים שמח!

באהבה,

צבי טייכמאן