

SCHEDULE

שבת קודש

Candle Lighting & Mincha 7:00 PM

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

Shacharis- Followed by Kiddush 8:30 AM

-Sof Zman K"ס- א"א 9:31 א"א 10:11

Mincha 2:15 PM

Mincha - 6:50 PM

- Followed by Shalosh Seudos

Maariv - 8:10 PM

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Daily After Shacharis & Mincha/Maariv
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FYI... The 7:45 Maariv is
CLOSED FOR THE WINTER! :)
(Enjoy the spring and summer)

Weekday Minyanim

Sunday

Shacharis I 6:50 AM

Daf Yomi 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 7:05 PM

Weekdays

Daf Yomi 5:45 AM

Shacharis:

-Monday & Thursday 6:40 AM

-Tue, Wed & Fri 6:45 AM

Mincha (Mo -Th) 1:45 PM

MINCHA/MAARIV 7:05 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mo, Tu, Th) 9:45 PM

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Mazel Tov!



Esther Rabinowitz

On your Bas Mitzvah!
& to your proud parents Adam & Elisheva!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

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

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Issue #374

RABBI'S MESSAGE:

It's Time to Wake Up!

One can argue that perhaps one of the most significant of all mitzvos is that of Vidui, the confessing of our sins before G-d that stems from a sincere desire to repent and change our ways. It is this generous opportunity that G-d has so benevolently afforded us that gives us hope, despite our failings, for survival in the here and now and beyond.

This imperative appears for the very first time in the context of three very specific transgressions whom all fall under the rubric of the קרבן עולה ויורד, The Variable Offering:

שבטת העדות, The oath of testimony. Someone who witnessed a monetary dispute and was asked to come forward to testify and swore falsely denying any knowledge of the situation and then admits his folly must confess his sin and bring a Variable Offering.

טומאת מקדש וקדשיו, Contamination of the Sanctuary and its sanctities. An individual who is a state of tumah, impurity, and was aware of his contamination entered the Sanctuary or partook of holy food, either lapsing in his consciousness of his impurity or of that of the Sanctuary or food being sanctified, must also bring this Variable Offering accompanied by vidui.

שבטת ביטוי, A spoken oath. A person who swore falsely either to do or not do something or claiming that something did or did not occur must also admit his mistake and bring this sacrifice to atone for his transgression.

What is so unique about these sins in particular that warranted the spotlighting of this special command to repent and confess our sins in general?

Although the one who violated an oath disclaiming knowledge of any dispute when indeed he did know, must bring this sacrifice even when he intentionally lied, nevertheless we must delve into the mind of this sinner in trying to fathom why he would do that. Very likely this person was conflicted, on the one hand he knows the truth on the other hand there is an instinct to not get involved. It may take up too much of his personal time or he might not want to disturb his relationship with the defendant. One begins to rationalize and question whether he observed accurately what went on between them in the first place. We make excuses that assist us in dealing with this cognitive dissonance, and begin doubting the most basic of premises so as to soothe the tension that erupts when faced with these conflicts.

Tumah, ritual impurity, is the reality of a very physical world that we live in. From the time Adam sinned the processes of death that the world was accursed with challenge us daily. Especially when the Temple stood one would have to live with a heightened consciousness in his daily routine in paying attention to his possible contamination that would effect his standing in approaching places and articles of sanctity that he must now carefully avoid.

One criteria for the bringing of this specific atonement, as opposed to other sacrifices that are brought for inadvertent sins, is that here he must have been aware at some point of his having been in contact with impurity and then subsequently forgot about it.

Evidently the Torah is holding this individual accountable for not embedding more firmly into his consciousness the encounter with tumah.

Many of us live in two worlds. The world outside of the 'Sanctuary' and the one 'within'. We conveniently compartmentalize the two to avoid this dissonance that arises when the two interact.

One who knew of his impurity but neglected to keep it at the forefront of his mind lest he enter into forbidden territory has obviously fragmented his life between the 'real' world he lives in and the 'spiritual' one he 'frequents'.

This is true about so many areas of life that we disengage from to avoid the tensions created by addressing them simultaneously.

The last sin of one who lies outright by swearing falsely, is only guilty if he didn't forget totally of his having taken an oath and is either confused about the terms of his oath or the level of his culpability. Here too it is the lack of his adhering attentively to the details and responsibilities of his personal commitments that is being addressed not as much as in the swearing falsely.

In dealing with our own personal failures we tend to diminish them by downplaying their significance or by simply not taking ourselves 'seriously' in the first place.

Not being accountable to ourselves and conscious of who we are and what we stand for is perhaps the most grievous of these sins. One who deals with his cognitive dissonance by simply stating 'its not important or I am not significant' is one who is doomed to a life of insignificance indeed.

When Adam and Chava sinned they retreated in shame and hid.

G-d posed three very pointed questions.

אָנָּה, "Where are you?"

The Baal HaTanya when once imprisoned was confronted by the Chief of Police who observed how he was wrapped up in his elevated thoughts despite the atrocious setting and inquired as to why did G-d ask of Adam where he was, didn't He know? The Holy Rebbe answered that G-d was asking Adam whether or not 'he' knew where he was! Adam in his facing the conflict of his actions and the truth of G-d chose to hide and deny his awareness in a desperate attempt to deal with the painful dissonance of these two realities.

This parallels our first sinner and his doubting even that which is so readily apparent and displaying before mankind our dangerous ability to deny even obvious truths.

הֲמֵן הֵעִן אֲשֶׁר צִוִּיתְךָ לֵבְלֹתִי אֲכַל מִמֶּנּוּ אֲבֵלָה? Have you eaten of the tree from which I commanded you not to eat?"

Adam responds by pointing an accusatory finger to his wife who coaxed him to eating from the forbidden fruit.

Isn't this Adam's attempt to claim that he lives with two loyalties that often conflict? Alleging that his being influenced by his wife who he must be loyal to brought about his contravening the will of G-d.

Doesn't this echo the feeble rationalization of the sinner who cannot juggle the two worlds effectively with a single consciousness?

מָה זֹאת עֲשִׂיתָ? "What is this that you have done"

This query made by G-d to Chava gets her desperately responding that the snake duped her into doing it.

The snake pushes her against the tree and observing how nothing happened as a consequence, tricks her into thinking that her actions aren't really that significant or meaningful.

Doesn't this smack of the delusion of the false swearer who can live with his failure by convincing himself of his lack of culpability or personal significance?

Rav Hirsch points out that this mitzva, והתודה אשר חטא עליה (ויקרא ה ה), he shall confess what he has sinned, is expressed in the reflexive form, implying that man must admit to himself the sin that he has committed. It is not as much the confession to G-d but more importantly an acknowledgment to himself of his former self-deception and renewed consciousness of the import and impact of his actions.

We must each ask ourselves very pointedly and constantly, אָנָּה, "Where are you?"

The Alter Rebbe turned the query of the gendarme and challenged him:

Where are you holding in your world? How many years have gone by and what have you accomplished? Have you acted kindly towards others?

We too must pose that question to ourselves time and again. If we do we will succeed in living with an inspired consciousness that will eradicate sin and self-deception in our lives.

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