SCHEDULE ליל שבת קדש

Early Mincha & Shabbos @Main Shul 7:00 PM

Candle Lighting &

On Time Mincha @Main Shul 8:11 PM

יום שבת קדש

Daf Yomi - *By Rabbi Teichman* 7:30 AM Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"S- גר"א 8:33 מ"א 9:33

Mincha - 2:15 PM **Pirkei Avos** - By Rabbi Teichman 7:15 PM

Mincha - 8:05 PM

- Followed by Shalosh Seudos

Maariv - 9:21 PM

CANDLES NEXT SHABBOS - 8:15PM



On the birth of a
BABY GRL!

Chana & Moshe Dejman
On the bris of
Yaakov Dov

Weekday Minyanim

<u>Sunday</u>

Shacharis I 6:50 AM
Daf Yomi 7:30 AM
Shacharis II 8:30 AM
Mincha / Maariv 8:15 PM

Weekdays

Daf Yomi 5:45 AM

Shacharis:

MINCHA/MAARIV

-Monday & Thursday 6:40 AM -Tue, Wed, Fri 6:45 AM

Mincha (Mo –Th) 1:45 PM

Daf Yomi (Take II) 9:00 PM

8:15 PM

Maariv (Mo - Th) **9:45 PM**

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Shalosh Seudos

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זָּכַרְנוּ, אֱת-הַדְּגָה, אֱשֶׁר-וֹאכַל..... חְנָם?

To Sponsor an event or book the social hall please contact

מי עלה, ומי קם?

Generations of Gaboim have toiled to create their own systems and method, using everything from clips to memory games. In our Shul, new initiatives and systems are currently being launched to make vast improvements in our ability to track activity on Shabbos and provide those records in ShulCloud. However, we wish to take this opportunity to remind everyone that ultimately the responsibility lies in the hands of the one pledging and we can't guarantee that your ShulCloud account will reflect all activity, especially aliyos on Shabbos or Yom Tov. That said, we have recognized the need to step up our tracking in part due to a recognition that a large number of Aliya's have gone unbilled and therefore unpaid.

Please take a few moments to calculate any pledges you, your guests, or visitors may have made during regular Shabbos or YT Aliya's that have not been fulfilled & donate accordingly via check or at our site.

THANK YOU!

*All systems, solutions or actions will comply fully with the laws of Shabbos

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Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

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אהל משה



Rabbi Zvi Teichman

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Issue #383

RABBI'S MESSAGE:

The Science of **Levi**tation

One of the most remarkable and intriguing feats to take place during the sojourn in the desert was related to the unusual manner by which the Levites were designated and consecrated to their 'elevated' and holy tasks.

(ה כא) וינף אהרו אתם תנופה לפני ד' (ה כא). and Aaron waved them as a wave-service before G-d.

We are taught that Aaron actually lifted and waved 24,000 Levites within a twenty four hour period.

The Midrash points out that one of the requirements of a Kohen Gadol, the High Priest, is to possess 'strength'. We derive this fact from Aaron's awesome display of might having lifted and waved 24,000 adult Levites in such a short period. The Midrash labels Aaron a true גבור ("ברור שור") בי "ברור שור" כן הי"ר כן ה"ל בין "ברור שור" כן הי"ר כן ה"ברור שור".

Aside from this being a very strange service to perform on live humans, it was also nearly impossible to accomplish from a time perspective. Given a total of only 86,400 seconds within a 24 hour period, in order to lift and wave 24,000 Levites in that span of time would require 3.6 seconds for each Levi to be lifted and waved in all directions, consecutively, without any gap or break whatsoever!

Clearly this was a miraculous feat that was clearly attributable to G-d's intervention. Why then does this indicate Aaron's herculean strength? Might alone couldn't have overcome the constraints of time.

The Holy Zohar records Rebbe Yehuda inquiring of Rebbe Abba to explain the mysterious nature of this service that calls for each Levite to be raised and waved.

Rebbe Abba responds by posing the following query to Rebbe Yehuda; "What does one do with an infant who is crying with frustration?"

Rebbe Yehuda instinctively answers, "Why of course, one lovingly lifts up the child in the air twirling him around in all directions seeking to give him some solace so he will calm down!"

Rebbe Abba then instructs, "Yehuda, don't you hear what you are saying? The Levites who represent the soul-trait of gevurah, intense strength and justice, that at times becomes angry and agitated needs the Kohen who embodies the soul-trait of chessed, kindness, to lift up that aspect of the Levites, soothing and calming them down from their angst and irritation." (מודר ת"ג"ג" ע"ד"ג"ג")

Is the waving of the Levites merely a tactic to placate an irate child?

What is the deeper message in this fascinating metaphor and imagery?

The Prophet Yirmiyah, in the name of G-d, cautions, (בירמיה ט כרורמיה)...ירמיהלל הגבור בגבורתיה... (ירמיה ט כרורמיה), neither let the mighty man glory in his might..., but let him that glories glory in this, that he understands, and knows Me, that I am the Lord who exercise mercy, justice, and righteousness, in the earth: for in these things I delight...

The Bartenura teaches that the measure of a true 'mighty man' in the image of G-d, is extolled in Shamai's teaching that calls for us to be (אבר א פו') בסבר פנים 'פח (אברת א מ') proceive every man with a cheerful countenance, 'conquering one's inclination and battling against ill will, as we have learnt, "Who is a mighty man? One who suppresses his natural tendencies".

The displaying of a positive image towards others is not merely an exercise in keeping our anxieties private and concealed from others. It is rather the product and expression of our own inner peace and serenity. One who has not yet achieved tranquility within one's own soul will only be capable of creating a facade of happiness, that others will quickly see through. It simply cannot affect others.

When one masters one's relationship with G-d, allowing oneself to accept both one's accomplishments and failures, not allowing either to destroy the inner happiness that stems from the knowledge of a strong connection to a loving and understanding G-d that is unconditional, that is when one can convey a cheerfulness that inspires and uplifts. That is true strength.

The great chasidic master, the Holy Shem MeShmuel and the erudite and renowned Lithuanian Rosh Yeshiva of Volozhin, the Netziv, both address the 'waving' of the Levites in a similar vein

Each claim that the role of Aaron in this תנופה, raising of them, was to 'uplift them spiritually' so that their striving for greatness will never detour towards self-aggrandizement, and they will remain faithfully on course of attaining greater levels of ahavas Hashem, love of G-d.

The Shem MeShmuel describes how each of the divisions among the Levites serve as a paradigm for the nation in their quest for closeness to G-d.

The family of Kehas who carried the Aron, the ark that contained the Torah, represent the quest for perfection in the study of Torah. In that pursuit lies two dangers, firstly that of arrogant supremacy towards others less accomplished and learned, and secondly the frustrated anger that often develops among those striving for perfection when they fail in reaching their high goals.

The family of Gershon, the firstborn of these illustrious brothers, represent an awareness of privilege and the concomitant responsibility associated with that stature, that although compels one to be mindful of that noble role, nevertheless often leads to impatience with those who are of lesser pedigree.

The family of Merari, the name מררים, rooted in the concept of המרמרות, aggravation, reflects on the notion of the need for humility, not allowing ourselves to feel smug or self-satisfied in the paths we have chosen. There must always be an element of exasperation that prevents us from becoming complacent. We must maintain a healthy dose of self-criticism that keeps us striving to improve. Here too walking this tightrope leaves one exposed to the danger of falling into the depths of despair and depression.

Aaron and his priestly quality of 'kindness', exuding a healthy confidence in our relationship with G-d that inspires all to sense that love and appreciation G-d has for each one of us, helps buoys each of these qualities from being tainted by arrogance, insolence or self-doubt.

Aaron was the vital key to 'uplifting' these representatives of the nation, who would in turn inspire the entire nation to maintain this healthy outlook and inner balance in the service of G-d. (שם משמואל בהעלותך תרע")

A child in distress who is hungry, frustrated or disappointed can be brought back to good cheer when a loving parent raises him high, gazes lovingly into his eyes, swings him joyfully in all directions, transmitting a reassuring sense of security, love and joy that brings him quickly back to utter happiness.

Aaron was truly a mighty man in the sense that he had conquered the most difficult enemy, personal self-doubt that is the fuel for anger, impatience and despair. One who is secure in his station in life and confident in his bond with G-d simply cannot react adversely.

He proverbially lifted this delicate 'child', the family of Levi, a child possessed of fears, doubts and inhibitions and was able to restore the critical equilibrium between these diverse components in avodas hashem, the serving of G-d, by infusing this child with an awareness of G-d's loving devotion towards them. It was that consciousness, conveyed through the radiant persona of Aaron, that levitated them beyond arm's reach from the dangerous tentacles of haughtiness, impatience and despondency.

So often we get anxiously caught up in our quest for perfection and the utilizing of our talents and abilities properly, that we forget about the importance of simply appreciating and maintaining the health of our inner essence, allowing it to shine outwardly in its natural state of joy.

In a recent issue of the weekly HaModia INYAN magazine the following story was spotlighted.

A relatively young Shliach of Chabad who serves in California was stricken with the debilitating illness of ALS, popularly known as Lou Gehrig's disease. An otherwise lively and engaging Rabbi with boundless energy was relegated to his bed, paralyzed and breathing through a ventilator. His only means of communication is through an eye operated computer that enables him to write and 'speak' through the one muscle he can still control, that of eye movement

Rabbi 'Yitzi' Hurwitz, may he have a speedy and full recovery, writes a weekly Dvar Torah. He recently wrote the following sentiment:

There were animal, bird, and flour offerings. From all the offerings brought, the flour

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offering had a special name. It was called a Mincha, a gift.

What is so special about this offering that it is called a gift? What lesson can we take from this?

The Mincha was usually brought by the poor, being that they could afford neither animals nor birds. For those who could afford animals or birds, bringing a sacrifice didn't change their lifestyle. Whereas for the poor person, it was truly giving up his basic needs. It was giving of himself in the purest sense and to Hashem that is a "gift".

There is giving of what you have and giving of who you are. Each of us should give of what we have. The question is: Are we also giving of who we are?

Hashem gave each of us talents, abilities and natural gifts. These are your's for as long as you have them. These were given to you so that you can accomplish your unique mission. Using these talents, abilities and natural gifts is giving of what you have.

Your essential self is by far greater then the gifts you possess. Allowing your neshama to come through and effect those around you, is giving of yourself.

Over the past two years I've been watching my abilities, talents and gifts slip away, wondering: What is the purpose of living if I am not able to do these things?

The answer became clear as people started to visit. With nothing to give of my talents, I was left with raw love and joy towards the visitors, and that apparently came through more powerfully than all the talents.

You don't need to wait to tap in to your essential self. You can allow it to come through in everything you do. Ah! Your essence is beautiful, let it come out.

Now, that is a 'gift' to Hashem.

May we each cherish the neshama we were blessed with and 'levitate' above those inclinations that seek to defeat us and may we bring joy to our Creator and a cheerfulness that elevates all whom we encounter.

באהבה,

צבי טייכמאן