

SCHEDULE

ליל שבת קדש

Early Mincha & Shabbos @Main Shul **7:00 PM**

**Candle Lighting &
On Time Mincha** @Social Hall **7:25 PM**

יום שבת קדש

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

Shacharis - Followed by Kiddush **8:30 AM**

-Sof Zman K'S- א"ג 9:07 א"ג 9:49

Mincha - **2:15 PM**

Pirkei Avos - **6:30 PM**

Mincha - **7:15 PM**

Followed by Shalosh Seudos

Maariv **8:33 PM**

CANDLES NEXT SHABBOS - 7:14 PM

NEW MEMBERS! SAY HI!

HELLO

my name is

Jared and Hindah
Weissbrodt

HELLO

my name is

Benjamin & Tali
Moss

Weekday Minyanim

Sunday

Shacharis I **6:50 AM**

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

Shacharis II **8:30 AM**

Mincha / Maariv **7:25 PM**

Weekdays

Daf Yomi - By Rabbi Teichman **5:45 AM**

Shacharis:

- Monday & Thursday **6:40 AM**

- Tue, Wed, Fri **6:45 AM**

Mincha (Mo-Th) **1:45 PM**

MINCHA/MAARIV **7:25 PM**

Daf Yomi (Take II) **9:00 PM**

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

SPONSORSHIPS

Kiddush

Sponsored by:

Rabbi Motty & Shoshanna Rabinowitz

Thanking Hashem for his
חסדים & נפלאות!

(PS: Thank you Chaim Meister & Adam Rabinowitz for
sponsoring last week!)

Shalosh Seudos

Sponsored by:

Naftali and Kayla Fink

In honor of their six month anniversary!

To Sponsor an event or book the social hall please contact
Donny or Miri Adler at Kiddush@OhelMosheBaltimore.com



Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@

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אהל משה



Rabbi Zvi Teichman

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Issue # 396

RABBI'S MESSAGE:

I Saw the Beautiful Cloak of the World to Come!

The son of the Holy Maggid of Kozhnitz retells how an ignorant villager once approached his saintly father with what seemed to be a foolish question.

The simpleton had evidently been reading the Torah when he came upon the verse, גדילים (דברים כ"ב) תעשה לך על ארבע כנפות כסותך (Tzitzis) on the four corners of your garment. The word for 'your garment' is כסותך. Being of *ashkenazik* descent he didn't discern between the letter נ and א, כס, both are pronounced with the 'sss' sound. Uneducated as he was he thought the word was referring to כסותך, rooted in the word כס, for horse. He thus wondered whether one was required to place Tzitzis on the four outer edges of 'your horse'! The Maggid rather than ridiculing him went on to interpret a profound mystical concept based on this misperception.

Was the Maggid simply being kind or was he actually serious?

There are two places in the Torah where the mitzvah of tzitzis is referenced.

At the end of the portion of Shelach it discusses ציצית, fringes. In our section these 'fringes' are called גדילים, literally 'twisted threads'. Tzitzis refers to the lower loose hanging strings while Gedilim pertain to the braided upper part that is bound together.

The Tzitzis are associated with a בגד, garment, while Gedilim are attached to a 'כסות', literally a 'covering'.

Additionally Tzitzis are mentioned in context of 'time', לדורות, for all generations, whereas Gedilim are attached to the four corners, ארבע כנפות, an expression that is used to intimate all directions, in all 'places'.

Rav S.R. Hirsch teaches that there are two concepts embodied in the notion of 'clothing'.

A בגד, a garment's primary purpose is to cover the shame of our nakedness and restore our dignity as humans. We cover 'the animal phase on the human body, to bring to mind the moral character of human beings'.

After being driven from Paradise 'we now must face the raw antagonism of a world presenting 'thorns and thistles', and protective clothing became necessary'. This is the purpose of shelter, a 'covering', a layer of shelter against the 'elements' that endanger us.

The בגד, represents our moral calling for all times, carrying out the Jewish mission for humanity.

The Arizal emphasizes the applicability of this mission to every place independent of climate and conditions. 'Whatever, and in whatever isolation you may have to set your wandering foot... in every direction... you are to bear the same admonishment with you, to carry out the one same task wherever you may be'.

'The two-fold meaning of clothing... veiling... and... covering... are also the two parts of Tzitzis... the freely hanging ends of the threads, symbolizing the free development of all elements of human nature, the sensual, the human and the divine, and the Gedil, these firmly bound threads constricted into a cord, symbolizing the submission of all that is sensual to all that is human and Jewish.'

The Arizal reveals that the first action we take before donning our Tzitzis is to separate each strand. The very word כסות, is an acronym for צדיק יפריד ציציותי תמיד, the righteous will always separate the strings.

Perhaps this emphasizes the very first idea of attributing to G-d the full gamut of the free development of all elements of human nature, the sensual, the human and the divine.

We then recite prior to wrapping ourselves in the Tallis the first two verses from *Borchi Nafshi*.

We declare גדלת אל-הי, G-d my Lord, You are very great.

Rabbeinu Bechayei asserts that the word גדילים, stems from this association. It is in the *these firmly bound threads constricted into a cord, symbolizing the submission of all that is sensual to all that is human and Jewish* that our reflected greatness lays as well.

We must first assert our awareness of all that is in His domain then we must bind ourselves in service to Him in all that we endeavor.

It is customary to bury one in their Tallis. Many in fact add a prayer before donning the Tallis and exclaim, וקשם שאני מתכסה בטלית בעולם הזה כך אכה לחלוקא דרבנן ולטלית נאה לעולם, *Just as I cover myself with a Tallis in This World, so may I merit the rabbinical garb and a beautiful cloak in the World to Come in the Garden of Eden.*

Is it simply the wearing a Tallis that will bring us the grandeur of heavenly garments in the World to Come?

Although the son of the Maggid of Kozhnitz doesn't reveal the mystical interpretation his father offered he does however present one on his own.

The body is merely a כסות, a covering for our נפש, our soul. It is similar to the horse that follows the direction of its rider. The Zohar in fact says that words of Torah and Tefilla are the סוסות, the horses that carry us on high. So too are all the facets of our life that when submitted loyally to His will carry and ride us up to the Heavens. The four corners represent the four animative spiritual forces of *Nefesh, Ruach, Neshama and Chaya*.

Our 'greatness' lay in the גדילים, in our constricting and binding ourselves and all of our assets to His will and mission. The manner in which we 'don' the message of the Tallis defines the level by which our נפש, our כסות, our סוס, horse, will transform into a garment of splendorous spirituality in Gan Eden.

This past Sunday I prayed Shacharis at the Kotel. I participated in a Minyan that was led by a father of a child who was donning his Tefillin for the very first time. The proud father davened inspiringly as several of his other younger children lovingly prayed at his side.

I noticed that the Tallis he wore was tattered and worn and yellowed with age. I wondered whether he was poor and simply couldn't afford a new Tallis. As I was leaving that day and wouldn't need my Tallis until I returned early the next morning to the States, I figured that I would offer to him as a gift my relatively new Tallis, as I had another two at home. I watched and waited as he went up to the Wall after the Tefilla and poured out his soul to the Almighty, no doubt in gratitude for the celebration of the day and with a fervent prayer of hope for his son's future success. When he finished I mustered the courage first to tell him how touched I was by his special relationship he had with his adorable children and that after noticing the condition of his Tallis I would consider it a privilege to present him with a much nicer one.

He smiled warmly after hearing of my offer but politely declined.

He then said something that totally blew me away. He first told me that he too had two new Talleisim at home. I then asked him why he chose on this special day to wear his old one.

He responded, "This one is very dear to me. Do you know how many times this Tallis has accompanied me? It was with me in Lebanon, in Gaza and many other missions in between!"

That dilapidated Tallis wasn't just any Tallis, it was a cloak from Gan Eden. It wasn't just the Tallis that glowed but the beautiful and inspired Neshama of this special soul that rode high to the heavens on the royal steed of his body!

והיה לכם לציצית וראיתם אתו... (פרשת ציצית)

Eden

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!!!HAPPY BIRTHDAY!!!

Yehuda Ariel Weiskind, Isaac Kotlicky, Mordechai Bodenheimer, Max Steinharter, Jordan Mako, Yehudis Schnur

!!!HAPPY ANNIVERSARY!!!

Brian & Sara Silberberg, Adam & Elisheva Rabinowitz, Frank & Beverly Berger, Michael & Aidel Cooperman

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!

It has been observed that the word אלוהים embedded in the first letters of the words in this verse.

We are approaching the Day of Judgment, a day when our very lives are hanging in balance.

We put on our Tallis often without thought or awareness of how our attitude in this Mitzva will determine the very state of our 'כסות', our bodies, and all its needs.

Are we wild stallions who gallivant unrestrained and casually go through the motions of wearing a Tallis as if it were a warming blanket on the back of a sleeping horse?

Or do we contemplate the profundity of its message and commit our souls and bodies to being bound to His will in every challenge in life?

The last letters of these words that allude to Elul, לכה לציצית וראיתם אתו, spell out **מקרה**, from death.

Our lives are dependent on infusing this reality to our consciousness and lives.

The Holy Rebbe, Reb Zvi Hersh of Riminov says that the word גדילים alludes to the process of גדולה, raising our children. In this Mitzva lay the secret of bringing up children to greatness.

How we ride our bodies, how we constrict the loose strings into a tightly coiled cord of devotion and attention to our mission in life will determine our fate and that of our families.

May we wrap ourselves fully in this idea allowing ourselves to be totally in His embrace, in the אור המקור, the Light that Surrounds us so lovingly, so that we will be prepared and worthy of a year filled with blessing and life!

באהבה, צבי טייכמן