

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis	8:30 AM
<i>Sof Zman K"SS ג"א 8:51 ג"א 9:27</i>	
Pirkei Avos Shiur	7:20 PM
Mincha- Followed by Shalosh Seudos	7:55 PM
Maariv	9:05 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur on Machalei Goyim, Bishul Akum</i>	
Mincha / Maariv	8:05 PM

Weekday Minyanim & Shiurim

Monday—Friday

Gemarah Shiur	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

Shacharis

Monday - Pesach Sheini - ב"ב 6:30 AM

Tues, Wed, Fri. 6:45AM Thurs. 6:40AM

Tur & Beis Yosef—Orach Chaim Shiur 7:30AM

Additional daily minyan (Mon - Fri) 8:10AM

Mincha 1:45 PM

Mincha / Maariv 8:05 PM

Open Beis Hamedrash 7:00 PM

Shiur (Mon-Thur) 9:30 PM

Nightly Maariv (Mon-Thur) 9:45 PM

Thursday Night Rabbi Teichman Shiur **After Maariv**

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Shalosh Seudos

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Community Calendar

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Rebbetzin Esther Jungreis presents an Inspiring Evening for Women at Bnai Jacob Sharei Zion. Monday at 8:00 PM. Tickets at the door or 410-764-6810

*

AIPAC's Community Toast to Howard Friedman
Beth Tefilah Cong at 7:00-9:00PM 410-223-4190

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Volume #42

RABBI'S MESSAGE

Where Are You "Frum"?

אני ד'... אשר הוצאתי אתכם מארץ מצרים לתת לכם את ארץ כנען להיות לכם לאלקים: (ויקרא פרק כה פסוק לח)

The Torah informs us that we were taken out of מצרים and brought unto ארץ ישראל so that השם would be an "אלקים" to us only there.

רש"י quotes the oft repeated "חז"ל; "שכל הדר בארץ ישראל אני לו לאלקים וכל היוצא ממנה כעובד עבודה זרה"; whomever dwells in the land of Israel I am to him for a G-d, and all who leave from her is deemed as having served idols.

The source for this is found in two places. The primary source in תורת כהנים states: כל בן ישראל היושב בארץ ישראל; מקבל עליו עול מלכות שמים, וכל היוצא לחוצה לארץ כאילו עובד עבודת אלילים; any Jew who sits in the land of Israel has accepted the yoke of heaven and all who leave it is deemed as having worshipped idols. The second quote is from a Gemara in גמרא שכל הדר בארץ ישראל - דומה כמי שיש לו אלוה, וכל הדר בחוצה לארץ - דומה כמי שאין; one who lives in the land of Israel is as if he has a G-d, and one who lives outside of the land is as if one has no G-d.

Both statements seem synonymous yet upon careful examination there exists several differences. The first source describes a "יושב" as opposed to a "דר". What is the essential difference between these two descriptions? Another contrast is the negative emphasis in the first citation of one who "leaves" the land as compared to the second source debasing his "dwelling" in ארץ.

What makes the observation evermore intriguing is רש"י's mixing and matching of the two. The first part of רש"י cites the "כל הדר..." from the גמרא while concluding the sentiment with the "יוצא ממנה..." from תורת כהנים!

A "יושב" describes a state of being, while "דר" depicts a state of belonging. One "sits" with one's thoughts but one "dwells" in one's environment. The רמב"ם writes that where a person's mind is, is truly where "he" is, one's מחשבה defines a person's true location. One can define the locale one truly "lives" in by determining where one's mindset is constantly focused on.

Perhaps רש"י is teaching us that one can be a "דר"; a dweller in the "land" even whilst one is yet physically located in ארץ as long as one remains a "יושב", preoccupied with the special עול that comes with the awareness of being under the direct השגחה of השם no matter where we are. As long as we are not "יוצא ממנה"; we do not leave that consciousness, as רש"י so aptly states, we are able to possess a G-d, "אני לו לאלקים", never being distracted by the forces of nature that "seem" to guide and orchestrate events outside of our holy land.

We proclaim "דרור בארץ"; freedom in the land, with the arrival of יובל. The root word of דרור is דור, to dwell, accentuating the confines of עבודת being revoked, allowing all to "live" wherever they please, as רש"י remarks on the definition of the word דרור; "כמדיר בי דיירא"; bound only to the will of the תורה no longer constrained to the limitations and whims of man.

When we live our lives with the hopes and aspirations of a life embraced by the יד of השגחה then we too can merit the ארץ in all that we do. דרור is a contraction of two words דר and אור, defining and virtually creating an abode of קדושה in proportion to the אור that we bring into that reality.

May we merit to imbue our daily affairs with the spirit of ארץ ישראל so that in that זכות we will hopefully bring about our full return to the land of our אבות.

באהבה,
צבי טייכמן

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BE ON THE LOOKOUT



Rabbi Teichman, Unplugged

Join us weekly for 30 minutes of uninhibited Hashkafa & Mussar with Rabbi Teichman.

Thursday Nights after the 9:45 Maariv.

Topics will cover a variety of subjects from Shalom Bayis, to Chinuch, to matters of Par-nassa and more!

You don't want to miss this...

- For Men -