

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos @MAIN SHUL 7:00 PM
Mincha & Shabbos Candles @MAIN SHUL 7:53 PM

יום שבת קדש

Daf Yomi - *By R' Etzion Brand* 7:30 AM
 Shacharis - *Followed by Kiddush* 8:30 AM
 -Sof Zman K'S- 8:41 א"ט 9:28 ט"ז
 Mincha - 2:15 PM
 Pirkei Avos - *By R' Binyomin Moss* 7:00 PM
 Mincha - 7:45 PM
Followed by Shalosh Seudos Guest speaker, R' Dani Kermaier
 Maariv 9:03 PM
CANDLES NEXT SHABBOS - 8:00PM

BNOS GROUPS FOR GIRLS AGES 4-6
 2:15 SHABBOS DAY @The Social Hall

Miriam & Jorj Felder
 on the birth of a
BABY BOY!
 Shalom Zachar @6610 Pimlico (&Smith)
 after 9pm... till way after 9pm

Evenings@Ohel Moshe!

8:20 PM - 9:45 PM (Su - Th) SEDER LIMUD
Daf Hayomi Behalacha: 8:20pm or 9:15pm, *Daf Yomi:* 9:00pm
 9:45 PM (Su - Th) MAARIV
 Join us! hot & cold beverages on tap!

Weekday Minyanim

Sunday

Shacharis I- 6:50 AM
 Daf Yomi - *By Rabbi Teichman* 7:30 AM
 Shacharis II - 8:30 AM
 Mincha / Maariv 8:00 PM
 Maariv (Su - Th) 9:45 PM

Weekdays

Daf Yomi - *By Rabbi Teichman (Mo-Fr)* 5:45 AM
 Shacharis - Mo & Th (B'Ha'B) 6:30 AM
 Shacharis - Tu, We, Fr 6:45 AM

Mincha (Mo-Th) 1:45 PM
 Mincha/Maariv (Mo-Th) 8:00 PM
 Daf Yomi- Take II (Mo-Th) 9:00 PM
 Daf Hayomi Behalacha 9:15 PM
 Maariv 9:45 PM

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Kiddush

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Shalosh Seudos

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

COMING SOON!

- * 2ND WEEKDAY SHACHARIS !!! *
- * LAG BA'OMER EVENT INFO !!! *

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@OhelMosheBaltimore.com

Laining Schedule:

Pinchas Friedman- Lain@OhelMosheBaltimore.com

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@OhelMosheBaltimore.com

Shmira:

R' Motty Rabinowitz & Michael Denise—Shmira@OhelMosheBaltimore.com

Sforim & Siddurim:

Dovi Becker— Library@OhelMosheBaltimore.com

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Agudah Scrip:

Sasha Zakharin - szakharin@gmail.com

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אהל משה



Rabbi Zvi Teichman

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Issue # 431

RABBI'S MESSAGE:

The Science of Body Building and the Art of Body Language

The Midrash points out that the portion of *Kedoshim* is an expansion of the Ten Commandments. One can find a parallel to each one of the utterances scattered throughout this portion, from the assertion "I am your G-d", down to the last principle, not to covet another's possessions. It is for this reason the Torah instructs Moshe to convey this portion collectively אל כל עדת בני ישראל, to the entire assembly of the Children of Israel, just as it was given at Mount Sinai to the whole nation.

Rashi quoting the Midrash tells us that the laws enumerated in this portion are classified as: רוב גופי תורה תלוין בהן, the majority of the 'body' of Torah are dependent on them.

Why is the term תורה, the 'body' of Torah, used here and what does it signify? Why not simply state the majority of Torah is contingent on these principles? What dimension is added by referring to the גוף, the 'body' of Torah.

A great scholar and kabbalist who perished in the Holocaust, Rav Shem Klingberg, may his blood be avenged, makes a remarkable observation.

The Mishna (אבות א) quotes Rabban Shimon the son of Rabban Gamliel the Elder who claims that emanated from Moshe Rabbeinu only by the Second Tablets and not by the first ones. He explains, based on earlier sources, that there was a fundamental difference between these two Tablets.

This sentiment, Rav Shem suggests, mystically alludes to the Second Tablets that housed the Ten Commandments that possess precisely eighty nine more letters than there were in the First Tablets, the numerical equivalent of the Hebrew word for body which is גוף. It also has seventeen words more than the first ones which is the numerical value of the word גוף.

Rabban Shimon is thus stating that the reason we find גוף, i.e. that there are eighty nine extra letters and fifteen words more in these Second Tablets, is due to שתיקה, silence, referring to that which we are taught that the first ones didn't survive because they were given, with great pomp and בפרדס, publicity, whereas the second ones were given בצנעה, in privacy and quietly.

How does this clever interpretation relate to the greater message that Rabban Shimon taught regarding the physical benefits of silence? Why indeed does he extol its value for the body more than for the soul?

The great Bais HaLevi, Rav Yosef Dov HaLevi Soloveitchik of Brisk, questions why the Torah reports about the radiance that emanated from Moshe Rabbeinu only by the Second Tablets and not by the first ones. He explains, based on earlier sources, that there was a fundamental difference between these two Tablets.

The Torah's light prior to the Sin of the Golden Calf illuminated the world with its brilliance. There was no forgetting, no need to toil, it was there fully accessible to all who genuinely sought its warmth. In fact, the entire body of Oral Torah was miraculously engraved upon its very stone and literally shone.

Upon the sin of the Golden Calf, its letters detached and flew off leaving only the Written Torah.

This is the deeper meaning behind the rephrasing in the Torah that the stones 'becoming heavy in his hands', because the written law bereft of an oral tradition is 'heavily' difficult.

After achieving forgiveness for the nation a new game plan went into place. No longer would the Torah be easily attainable. We would now have to each labor according to our ability in generating the Torah from our efforts and toil. Although it would be a more arduous journey than before, the rewards would that much greater.

Our relationship to Torah before the sin was similar to that of an Ark that contains a Torah Scroll, serving merely as a 'utility' to its holiness. Now, however, because the Torah would be the product of our labor and developed through the dedication of our minds and bodies in overcoming the challenges of a physical world, we would literally become the 'parchment on which the letters are penned', invested with inherent sanctity as a Torah Scroll itself.

Moshe, who through his super human efforts in dedicating himself to the study of Torah, embodied this principle fully, in a sense becoming the Tablets, so to speak, themselves, and therefore now radiated the Torah's brightness from within himself just as the former stone ones did previously.

It was precisely for this reason that these second tablets were hewn by Moshe's human hands alone unlike the first ones that were forged solely by G-d.

It is now the integration of Torah on to the 'parchment'; our bodies, that defines our greatness and lights up our lives and the world we live in.

The Second Tablets that represent this new mission and privilege are therefore invested with גוף, eighty nine extra letters, extolling the opportunity of our transforming our bodies into the

essence of Torah itself, and seventeen additional words to express, oh how it is so good; טוב!

The Holy Kotzker explains that this is the deeper meaning beneath the distinction between the two sets of tablets. The first ones were given with great pomp, exclaiming its vital, exciting and brilliant message. The second were given 'quietly', not by shouting out its message, but more subtly by calmly and silently 'living' its credo.

There is no greater guarantor for conveying principles and beliefs than by absorbing its values through living happily and calmly in its teachings.

The שתיקה, 'silence', Rabban Shimon speaks of as 'good for the body', doesn't really mean silence. In the four instances in all of Torah that this word appears, it means calm and relaxed.

(תהלים קד) וישמחו כי ישתקו (תהלים קד) *And they (the seafarers) rejoiced because they (the waves) were quiet.*

Rabban Shimon glorifies the value of one who succeeds in integrating into one's physical being the morals of Torah and absolute faith to the extent that one's body 'lives' Torah, absent of self-interest, removed of anxiety and fear, becoming one with the Torah. Is there anything more calming and soothing to the body than that reality?

Perhaps that is the תורה, 'bodies of Torah', Rashi refers to. In this portion we are given the tools by which to become the 'embodiment' of Torah indeed.

Isn't that the simple understanding of the charge of קדשים תהיו, *You shall be holy?*

By implementing the lesson of the Tablets we can literally become 'holy' as the Torah itself!

If we take the numerical value of טוב אלא שתיקה!... *...better for the body than silence*, adding eleven, its total number of letters, it equals קדשים תהיו, *you shall be holy!* (875)

We can not simply espouse our beliefs, we must incorporate them into a 'living Torah'. Perhaps this is the broader message Rabban Shimon was teaching when he stated: "All my days I have been raised among the Sages and I found nothing better for the body than silence; not study, but practice is the main thing; and the one who talks excessively brings on sin." Living its message rather than simply espousing its teachings is the most effective manner of transmitting it successfully. Talk is cheap and only brings confusion and frustration. When we imbibe its morals in every action we take it can truly enlighten a world.

The Talmud indeed states: "Which is a small passage that תורה תלוין בה, the majority of the body of Torah is contingent on", that which is expressed in the verse ארחק (משלי ג) *In all your ways acknowledge Him, and He will direct your paths.*" (ברכות א.)

There is an old Yiddish adage that humorously portrays the character of our גוף, our body, claiming that this word is an acronym that stands for:

The body wants to sleep! - ג-ו-ה: גוף וויל פאפן

The body wants to 'fress'! - ג-ו-ה: גוף וויל פאפן

The body wants pleasure! - ג-ו-ה: גוף וויל פאפן

The body instinctively desires creature comforts, but we must work its 'hide', transforming it into the parchment that has Torah etched into its very fiber!

The Talmud says that the son of David, the Moshiah, will only come when כלו כל הנשמות *'שבתו'*, all the souls in the storehouse called *body*, will be completed in this world. (ע"ז ה. ר"י שם)

That is our mission, that is our hope.

May I suggest a slight correction to this Yiddish proverb.

The body yearns to adhere! - ג-ו-ה: גוף וויל פאפן

The body yearns to travel forward! - ג-ו-ה: גוף וויל פאפן

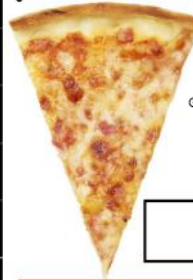
The body yearns for genuine joy! - ג-ו-ה: גוף וויל פאפן

How we live inspired by the Torah's message, transforming our emotions, actions and thoughts into the very parchment the Torah is inscribed on, is our greatest asset in conveying its message and to merit a life filled with exquisite and eternal joy.

בהבה,
צבי טייכמן



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!!!HAPPY ANNIVERSARY!!!

Moshe & Illana Grosberg Sholom & Pessy Michael

Yahrzeit:

Aryeh Dickstein, for his father, Rabbi Dickstein הרב אניינור חיים בן שלמה זלמן

Leon Sheynman, for his father, Moshe Sheynman משה בן שמחה

Devorah Meth, for her mother, Sandy Singal חיה שיינדל בת יהודה

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