

SCHEDULE

ליל שבת קדש

Shabbos Candle Lighting Time 7:11 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"Ts- 8:30 AM

Followed by Kiddush

Mincha - 9:20- א"ב 10:00- א"ב 2:15 PM

Bnos - Girls age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15

Mincha - Followed by Shalosh Seudos 7:05 PM

Maariv 8:20 PM



**CANDLES NEXT
SHABBOS - 7:17 PM**

MAZAL TOV!

Avi & Eli Goldsmith

on Yechiel's Bar Mitzvah this week!

The Bar Mitzvah Shabbos is taking place at Kol Torah Mazal Tov to Yechiel and all his family and friends!

Weekday Minyanim & Shiurim

Sunday

Shacharis I- 6:50 AM

Daf Yomi - 7:30 AM

Shacharis II - 8:30 AM

Mincha/Maariv - 7:15 PM

Seder Limud - 8:45 PM

Daf Hayomi Behalacha 8:20 PM or 9:15 PM

Maariv - 9:45 PM

Weekdays (Monday - Friday)

Daf Yomi - By Rabbi Teichman (Mo-Fr) 5:45 AM

Shacharis- M, Th 6:35 AM

Shacharis- Tu, Wed, Fr 6:45 AM

Daf Hayomi Behalacha 7:25 AM

Shacharis II - Thursday - Issur Chag 8:30 AM

Mincha (M- Fr) 1:45 PM

Mincha/Maariv (M-Th) 7:15 PM

Daf Yomi- Take II (Mo-Th) 8:00 PM

Night Seder Chabura Learning 8:45 PM

Tuesday Shiur-Taamei HaMitzvos-R' Moshe Holtzer 9:00 PM

Daf Hayomi Behalacha 8:20 PM or 9:15 PM

Maariv 9:45 PM

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SHABBOS HAGADOL MEALS

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Join together with your fellow members for inspiring
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COST PER MEAL:

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(Children under 2 are free, but wont have a seat, if you require a seat
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SPONSORSHIP AVAILABLE \$100 Per Course, See bottom of form for details.
Seating limited & available while spots last. See Beverly Berger for details!

GOT CHAMETZ? Rabbi Teichman will be available to sell your
Chometz following all scheduled minyanim and by appointment if
needed. Please contact him directly at 410-570-3333 for a special
appointment or with any other Pre-Pesach questions. Call/Text/Email,
don't hesitate! *There's no such thing as a silly question!*

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

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Miri Adler- Pledges@

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Shoshana Goldberg & Gali
Wealcatch- Bulletin@

Sisterhood@

Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

Agudah Scrip

Sasha Zakharin - scrip@

Building Committee - Building@

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פרשת ויקרא

ה' ניסן תשע"ז

אהל משה



Rabbi Zvi Teichman

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Issue # 476

RABBI'S MESSAGE:

We are all familiar with the Jewish custom to dip our bread in salt before we partake of it. The Rama tells us that this is rooted in the notion that in the absence of the Temple and the Altar, upon which sacrifices were offered, our tables are now our 'Altar', and just as every offering had to be accompanied with salt, as the verse states *"on your every offering shall you offer salt"* similarly we add to the bread we eat, which is our 'offering', some salt. Additionally, he states that salt mystically serves to protect us from calamity. (אוי"ח קס"ו)

The Torah informs that 'salt' represents a covenant between G-d and the world. When G-d on the second day of Creation separated the upper heavenly waters above the firmament from the lower earthly waters beneath it, the lower waters cried in protest that they too wanted to remain close to G-d. G-d placated them by making a covenant with them that they too would achieve closeness to G-d by taking part in every sacrifice in having the salt which is extracted from the sea accompany each and every offering that was brought upon the Altar. (רש"י ויקרא ב יג)

How was this accommodation to salt an appeasement to the water that so pined closeness? Salt is merely a substance that dissolves in water but it is not identified as water itself.

Rav Samson Rafael Hirsch notes that the first description of salt in its role accentuating it as a 'covenant of salt', is more accurately identified as, *מלח, ברית אלקים (ויקרא ב יג), salt, the covenant of your G-d.* It seems to be the covenant itself not merely a conveyer of a covenant between G-d and the world. In what way is salt considered the 'covenant' itself?

One of the marvelous laws embedded within nature is the scientific principle known as 'Osmosis'.

Simply stated, osmosis is the movement of water molecules in one solution into another through a semi-permeable membrane that separates them. A liquid solution consists of a dissolved substance called a solute and a liquid called a solvent. During osmosis, some of the solvent from one solution moves through a membrane into another solution. The solvent always preserves a balance of solute concentrations on both sides of the membrane that divides them.

Salt is a solute and when it comes in contact with the outer membrane of a cell with a lower concentration of solutes within it will inevitably cause the solvent to travel out from its cell seeking to equalize the balance of solutes on each side of the membrane that separates them.

A perfect example of this idea is the *kashering* procedure of salting meat in order to extract its blood. When the salt comes in contact with the solvent laden and solute deficient meat it enacts the process of osmosis with the blood traveling outwardly craving to maintain a balance of solutes on each side of its cells 'membranes', by bringing a larger volume of solvent to dilute and diminish the concentration of solutes external to it.

This remarkable scientific property of water is actually a physical manifestation of a much greater spiritual osmosis.

Water is the symbol of life and the source of all growth for without it one cannot live or thrive. On a spiritual level it represents Torah and our connection and yearning for G-d, life itself. In the physical realm, however, water symbolizes our material existence and our natural inclination to cleave to the pleasures of this earthly existence.

Salt possesses the ability to preserve and prevent decay. By drawing out the moisture from foods it disables bacteria from developing in the absence of water. It closes an object to itself, sand renders it not susceptible to exterior changing influences. It represents unchangeableness; independent and unaffected by outer influences. (RSRH)

The Holy Shelah points out that the word *מלח*, salt, is numerically equivalent to the Ineffable Name: -ו-ה-ה, multiplied three times (78), emphasizing G-d's immutability who is, *יהיה נורו ויהיה*, was, is and will be (which is also equal to 78!).

Spiritual Osmosis

When G-d's presence is sensed by living with a notion of 'מלח', undiluted by our drowning in the 'waters' of physical desires and pleasures that we inundate ourselves in, then the spiritual waters above will penetrate through that semi-permeable membrane, the firmament, enveloping us with the *כי הדעת*, the 'waters of knowledge', seeking to create that perfect balance, enabling us to live inspired in a physical world in closeness to G-d. This is the 'spiritual osmosis' that we pine for.

The 'covenant of salt' is mentioned in three contexts. Firstly, here by the sacrifices. The second reference is in association with the *מתנות כהונה*, 'gifts of priesthood', where the Torah attests to G-d's indestructible relationship with the family of *Kehunah* as *מלח (במדבר יח יט)*, *a covenant of salt*. Lastly G-d makes a *ברית מלח (דברים יג ה)*, *covenant of salt*, with the House of David asserting His unbreakable bond with them assuring they will reign eternally.

The very first reference to salt in the Torah is when G-d rains 'sulfur and salt' upon the decadent inhabitants of Sodom. The second time is when the wife of Lot after not heeding the warning to not look back turns into a pillar of salt.

After Abraham retrieves the booty of Sodom after his victory against the four kings, he declares his unwillingness to partake even 'from a thread to a shoe strap' from the tainted possessions of Sodom. At that juncture Malchi-Zedek the King of Shalem, offers 'wine and bread'. Rashi quotes the Midrash that teaches that Malchi-Zedek was prophetically revealing how Abraham's children will one day bring 'meal offerings and libations' on this very spot in the future.

The Talmud reports that it was this encounter that G-d transferred *Kehunah*, priesthood from Malchi-Zedek to Abraham. (נדרים ב) The Chizkuni actually interprets the verse that seems to indicate that Abraham proffered a tithe to Malchi-Zedek, that it was on the contrary, Malchi-Zedek who gave the tithe to Abraham in confirmation of his attaining *Kehunah*.

The Midrash indicates that the Davidic dynasty was discovered right after the destruction of Sodom, the night Lot cohabited with his daughter, who eventually gave birth to Moav from whom Rus, the 'Mother of Royalty' descended. (ב"ר י)

Sodom epitomizes selfishness, a society that seeks to indulge in personal pleasure at the expense of all else. Salt rained down upon this corrupt people draining the very life force from them.

There are three areas that our selfish interests encroach upon. Firstly in our neglect of our duties to G-d, secondly in our responsibility to our fellow man and finally we betray our very own self by quashing the greatness that lays within each one of us.


Sacrifices represent our commitment to G-d. The *Kohen Gadol* and the other priests who follow in the image of their illustrious ancestor Aharon remain the image of devotion to one's fellow man not only by acting as their agents in the Temple but in bestowing G-d's blessing upon the people daily, *באהבה*, 'with love'. The King is one who stands alone before no one but G-d as the Talmud describes the King as one who has 'no one but G-d above him'. He remains the image of personal greatness that people are drawn towards by the luminescence of his excellence in perfection of character and radiant nobility.

It is precisely in the stark contrast to the destruction of the selfish minions of Sodom that the seeds of our greatness arose embodied in those who learned the lesson of 'spiritual osmosis'.


The Arizal urges us to dip our bread three times in salt before we eat. Perhaps it is to reiterate our sense of mission in pursuing our greatness in our relationship between man and G-d; man and fellow; man and himself.

May we create a 'spiritual osmosis' in our own lives by selflessly devoting ourselves to G-d, our fellow man and, as importantly, to ourselves.

באהבה,
צבי טייכמן



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YAHREZIT:
Shaya Steger, for his father, Asher Steger

This info is provided by YOU through the member database!

Deborah & Akiva Shmidman
On the Birth of A BABY BOY!
Shalom Zachar after 9:15 at their home, 2504 Summerson
Mazal Tov Uncle Dani & Aunt Ora Kermaier

Adina & Shlomo Berman
On the Birth of A BABY GIRL!

Frank & Beverly Berger
on the engagement of their grandson Yechiel Worenklein to Goldie Nachbash of London
Mazal Tov Uncle Ari & Aunt Esther Braun!