

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos @MAIN SHUL **7:00 PM**

Mincha & Shabbos Candles @SOCIAL HALL **7:31 PM**

יום שבת קדש

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

Shacharis - Sof Zman K"ס- 8:59- א"ש 9:42- א"ש **8:30 AM**

Followed by Kiddush

Mincha - **2:15 PM**

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

Pirkei Avos - By Rabbi Teichman 6:55 PM

Mincha - Followed by Shalosh Seudos **7:25 PM**

Maariv **8:41 PM**

83/54 מזג האוויר בשבת *
Ohel Moshe Weather
Only Hashem can guarantee

**CANDLES NEXT
SHABBOS - 7:38 PM**

THANK YOU & WELCOME BACK!

We want to thank everyone for an inspiring and wonderful Yom Tov and welcome back all those who were away.

Now... we are counting **UP** the days to Shavuot!

Weekday Minyanim & Shiurim

Sunday

Shacharis I- **6:50 AM**

Daf Yomi - **7:30 AM**

Shacharis II - **8:30 AM**

Mincha/Maariv - **7:40 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- We & Th-ROSH CHODESH **6:30AM**

Shacharis- Mo **6:35 AM**

Shacharis- Tu, Fr **6:45 AM**

Daf Hayomi Behalacha **7:25 AM**

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

Mincha/Maariv (M-Th) **7:40 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**

SPONSORSHIPS

Kiddush

Sponsored By:

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**Commemorating the 30th Yahrzeit of
Beverly's father, Sander Gusinow, סנדר בן מרדכי**

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

ZONING UPDATE: We are delighted to update you that, Baruch Hashem, the 30 day appeal window has passed without any appeals being filed, which formalizes and locks in the approval for our zoning requests!

In the coming weeks we will re-group and begin planning meetings, formation of committees, and general membership meetings to facilitate discussions and decisions about the long but exciting road ahead!

Rabbi Teichman & The Phase III Building Committee - Rocky Caine, Noki Ganz,
Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum, Moshe Meir Rubin

NEW MEMBERS, SAY HI!



Joel & Karin
Mirkin

WELCOME



Shul Contacts

@OhelMosheBaltimore.com

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410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

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Building Committee - Building@

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אהל משה



Rabbi Zvi Teichman

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Issue # 478

RABBI'S MESSAGE:

Traditionally at the end of each of the Shalosh Regalim, we conclude the marvelous Yom Tov experience with a gathering of family and friends and celebrate one "last hurrah" in what is commonly referred to as the **עניית החג**, Ne'ilas HaChag, literally translated as the "closing of the Holiday". Alternately Ne'ila may more specifically mean to "lock", as if to imply our sincere desire to preserve the inspiration we gained in the course of the Yom Tov, not allowing it to escape.

Yet the Tikunei Zohar (**תיקוני זו"ר** גב:) relates this phrase: **ועניית החג**, to a verse that extols the beauty of our nation as we donned our "shoes" and made the thrice yearly pilgrimage, trekking to the Bais HaMikdash to celebrate the festivals there.

מה יפו פעמך בנעלים בת נריב (שה"ש ז ב), How beautiful are your footsteps in sandals, O daughter of nobles.

It almost seems to intimate the commemoration of our "booting" up our shoes as we prepare to make the long and arduous trip back home.

Why is the end of the Yom Tov symbolized in the "sandals" we put back on?

Why is the beauty of our people expressed specifically in the "footsteps" of the journey more so than in the actual celebration in Yerushalayim and the sacrificing of the many korbanos there?

The very term the Torah chooses to refer to the holidays: **שלוש רגלים** (**שמות כז ד**), seems connected to the word **רגל**, "foot". Truthfully, Rashi translates **רגלים** as "times", accenting the cycles in time these days reflect, but the Talmud (**סנהדרין נ"ג א**) clearly understands **רגלים** as referring to feet. It derives from the use of the root word **רגל** in describing the holiday, that a person who is lame in one leg, thus deficient in the use of his legs, is exempt from making the pilgrimage to Yerushalayim.

A few verses later the Torah describes the obligation to ascend to Yerushalayim three times a year using a different noun: **שלוש פעמים בשנה** (**שם נט יז**). Three times during the year...

Here too, the Talmud sees the relationship between the root word **פעם**, as a reference to the **נעלים**, beautiful "footsteps" in sandals as they went up to Yerushalayim, extolled earlier in the verse in Shir HaShirim. It excludes from this verse one who is stumped-legged, who can't "step" into shoes and "pound" the pavement with his foot. (**סנהדרין נ"ג א**)

What is truly "afoot" here?

We celebrate the festivals to achieve three goals.

Each Yom Tov we step back from the involvement in the physical world and dedicate ourselves to G-d anew. We reorient our perspective and objectives. In the midst of the agricultural seasons; Pesach in the spring, when the fruits begin to ripen; Shavuot in the period of harvesting; Sukkos at the time of the ingathering of the bountiful crops, we assert our allegiance to a benevolent Creator, not allowing ourselves to lapse into the delusion of personal physical success that so often deters us from adhering to His will.

The festival cycles also serve as a reference point in time by which to measure our spiritual growth. Each Yom Tov reaffirms the basic tenets of our faith; Pesach, **אמונה**, faith in G-d as the Creator of the universe; Shavuot, **הרה"מ**, acceptance of the Divine guidelines for life; Sukkos, **בטחון**, trust in the system of Divine accountability, **שכר ועונש**, and the joy that stems from awareness of G-d's intimate involvement in both the good and bad that comes our way, that all is ultimately for the best.

Finally the three festivals with its unique injunction to "rejoice", **ושמחת בחגך**, offer us the opportunity to infuse our souls with joy and excitement. That emotional high we experience each Yom Tov will fortify us to successfully face and overcome the challenges we face daily in our lives. It is a time to recharge our "emotional batteries".

Each of the Avos reflect one of these goals.

Avraham Avinu directed the world's attention away from their animalistic instincts, revealing before them a most benevolent Creator who inspires every facet of our lives. Drawing the masses unto his tent, Avraham emulated G-d's kindness in the warmth he extended even to the furthest most wayfarer, introducing humanity to the Divine message of morality and nobility of spirit.

Let some water be brought and wash your feet... (**בראשית יח ד**).

In the Torah's very first reference to feet in a human context, Avraham indicates that the feet which is man's natural and closest point of contact to temporal "earth", must be cleansed from the dust that buries man in physical needs. If we can wash away that which sullies our clear view of the Divine, will we be inspired to a life of dignity and purpose.

This is the first "leg" in our journey of the festivals. The Talmud (**סנהדרין נ"ג א**) teaches, **אדם נטהר לפניו**, One must purify himself before the festival. The first goal in celebrating the **רגל** is to remove the physical influences which weighs us down so we may stride purposefully towards a life filled with meaning.

Perhaps the word **רגל** which means usual, habit and regular, is rooted in this idea. We must break away from that which is comfortably familiar and rise to new heights of devotion and dedication in our commitment to G-d and his Torah.

When Esav rushes towards Yaakov Avinu and his family, he is overwhelmed by Yaakov's graciousness and in turn offers to escort his brother. Yaakov responds by telling him the children are too tender and the flocks too delicate to travel at Esav's normal hurried pace.

Let my lord go ahead of his servant; I will make my way at my slow pace according to the gait of the drove... and the gait of the children... (**בראשית כ"ד**)

A Step in the Right Direction

Spiritual success needs paced progress. Impetuousness cannot achieve meaningful and lasting growth.

Esav epitomizes the here and now, hungrily getting to one's objective as quickly as possible.

No wonder in all his haste he exhausted his chance to share in the legacy of his father.

Yaakov understands that only by a conscientious and contemplative paced growth, can one attain true greatness.

In this context the careful, directed and measured "steps" emphasize the value of "timing" that is necessary to mature healthily.

This then represents the **רגלים** as milestones of time in the journey of life. By measuring our slow but steady development that builds up each year layered upon the previous cycles of growth, as experienced in the festivals we celebrate, we are able to consistently add new levels of inspiration, not allowing ourselves to stagnate in our service. This instills within us the patience necessary for success and the resolve to avoid the dangers of a hasty and impatient quest for achievement.

Indeed, **שלוש רגלים**, three markers in "time", that assure our healthy progress in avodas Hashem.

Footsteps are called **פעמים**. A bell is called a **פעמון**. Just as a clapper that makes contact with its outer shell resonates with sound, so too does the clasp of our foot against the ground resound with a message. One can hear the purposefulness, the joy, the zeal in the "voice" of one's footsteps. Lethargy, disinterest or depression can be quickly sensed in the slow and dragged steps that cry out its despondence.

מה יפו פעמך בנעלים, How beautiful are your footsteps in sandals

G-d discerns the sounds of joy, the pining for closeness, the sense of purpose in the ring of our footsteps. The patter of our feet in our quest to bond with the Almighty in His home, the Bais HaMikdash, reverberate with a tale all its own.

At the Akeidah Yitzchok strode with a confident joy alongside his father Avraham. The Torah states twice: **ויבטח יצחק**. And the two of them went together, once prior to Yitzchok becoming aware of his fate and once again after he discovered he was to be slaughtered. The joy he experienced before and after were nevertheless identical. They went with a common joy in the knowledge they were fulfilling G-d's will wholly.

Not wanting instinct to deter him from his mission, Yitzchok requests of his father to bind him lest his reflex interfere with the ritual slaughter.

ויקדק יצחק (**בראשית כב ט**), He bound Yitzchok.

Yitzchok in his desire to maintain the joy he sensed sought to be bound so nothing would interrupt his focus so that his joy would not wane.

Rashi points out that the root **נקד** alludes to the **נקודות**, the ankles; the area of the leg where an animal is bound.

Once again a reference to the "foot" appears at what can perhaps be categorized as the first **רגל** pilgrimage to Har HaMoriah, the location of the future Temple!

The goal here was to perpetuate Yitzchok's joy in the face of his being slaughtered.

The sounds of his happiness with his fate resonated from the deliberate strides he and his father took as they celebrated this magnificent opportunity.

He sought to assure it would remain by asking to be bound and unable to resist.

שלוש פעמים בשנה, to step, 190!

This concludes the final goal of the festivals we celebrate **שלוש פעמים בשנה**, for in each one we seek to emote with enthusiasm the sounds of our "feet" dancing and "clapping" loudly, expressing our joy and satisfaction in our service to G-d!

The wise men who reveal the mystical teachings, explain the deeper meaning behind the prohibition to eat the "numerous legs" (**ויקרא יא מב**), i.e., a centipede, one of the creeping creatures that is listed among others one may not consume:

"...this alludes to those people who won't let their legs rest, who would rather run to and fro seeking the emptiness of this world... the "numerous legs" is a sign of impurity in stark contrast to the "abider of tents" which indicates purity..." (**אורי המדבר בספר החיים ח"ב פ"ה**)

We place our shoes that give us mobility in connecting to the world around us, onto our feet with a renewed sense of direction. We define the **רגל**, by the strides we have taken in the course of the festival, hopefully infusing them with a spirit, strength, and joy that will give deeper and more purposeful direction in accomplishing our noble mission as we step forward in life!

We run frenziedly in a hundred directions pursuing imaginary goals. With the lessons we derived from this wondrous Pesach we are equipped to finally take a step in the right direction!

**בהבהבה,
צבי מייכמח**



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!!!HAPPY BIRTHDAY!!!

Chana Basya Shafraanovich, Alex Friedman, Moshe Grosberg, Yehudis Hutman, Rochel Wealcatch, Eliezer Herman, David Ayreh Leib Cadle, Temimah Becker, Mayer Rubin, Esther Gittel Shafraanovich, Aaron Felder, Gabbi Langer, Tsiporah Kauffman, Kayla Jakobi

!!!HAPPY ANNIVERSARY!!!

Yaakov & Essie Berkowitz

YAHREZIT:

Beverly Berger, for her father, Sander Gusinow, סנדר בן מרדכי

This info is provided by YOU through the member database!

Miri & Donny Adler
On the Birth of A BABY GIRL!

Rabbi & Mrs. Teichman
On the Birth of their Grandson
Natan Moshe Atias & to his parents, Yaffa & Eli

Rachel & Joel Gedalius
On the Birth of Devorah!