

## SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos<sup>MAIN SHUL</sup> 7:00 PM

Mincha & Shabbos Candles<sup>SOCIAL HALL</sup> 7:58 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"Z- 8:37 א"ת , 9:26- א"ת 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 7:00 PM

Mincha - Followed by Shalosh Seudos 7:50 PM

Maariv 9:08 PM

 <b>89/60</b> מזג האוויר בשבת * Ohel Moshe Weather Only Hashem can guarantee	<b>CANDLES NEXT</b> <b>SHABBOS - 8:04 PM</b>
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### FYI FROM THE BUILDING COMMITTEE:

Membership meeting with expansion as the main topic!

SAVE THE DATE: Monday June 12th, Time TBA

### UPDATE YOUR GABBAI INFO:

Naftali Miller, our esteemed Gabbi Rishon, would like to extend the offer to anyone who wants to update their

Aliyah card to do so with him, face to face, in a semi-private meeting after any Mincha/Maariv. Card data also comes from our member database and is generally re-printed annually so you can update that info there too!

## Weekday Minyanim & Shiurim

### Sunday Minyanim

Shacharis 6:50 AM, 8:30 AM

Mincha/Maariv 8:05 PM

Maariv 9:45 PM

### Weekday Minyanim

Shacharis (M, Th) 6:35 AM

Shacharis (Tu, We, Fr) 6:45 AM

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M - Th) 8:05 PM

Maariv (M-Th) 9:45 PM

### Shiurim & Learning Opportunities

Daf Yomi 7:30 AM(Su), 5:45 AM(M-F), 8:00 PM(M-Th)

Daf Hayomi Behalacha- with Rabbi Teichman 7:25 AM

or 8:20 PM or 9:15 PM with Chavrusa's

Seder Limud (Sun-Th) 8:45 PM

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

## SPONSORSHIPS

### Kiddush

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### Shalosh Seudos

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L'iluy Nishmas

Chaim ben Yisroel Yaakov, z"l

Dovid Meir ben Yeshaya z"l

To Sponsor an event or book the social hall please contact Miri Adler at [Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

## COUNT-up TO MATAN TORAH!

With Shavuot just ten days away we are preparing and looking forward to an inspiring and uplifting Yom Tov.

Stay tuned for a detailed schedule including details about our all night learning program, Shiurim, guest speakers, women's shiur, and an exciting Ice Cream snack event on Yom Tov afternoon!

*Sponsorship opportunities will be available for programs, Shiurim, Flowers, and refreshments, email [Daven@ohelmoshebaltimore.com](mailto:Daven@ohelmoshebaltimore.com) for info!*

*Schedules and details coming next week by email!*

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or [ravzt@ohelmoshebaltimore.com](mailto:ravzt@ohelmoshebaltimore.com)

#### Gabaim:

Naftali Miller & Chaim Mordechai  
Meister - Gabbai@

#### Repair & Maintenance:

Shuie Steinharter & David  
Wealcatch- Fixit@

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali  
Wealcatch- Bulletin@

#### Kiddush, Shalosh Seudos

#### Sponsorship & Hall rental:

Miri Adler - Kiddush@

#### Sisterhood@

Bracha Caine, Shira Friedman,  
Elise Steinharter, Gali Wealcatch

#### Sforim & Siddurim:

Dovi Becker- Library@

#### Agudah Scrip

Sasha Zakharin - scrip@

#### Pledge Balances:

Miri Adler- Pledges@

#### Building Committee - Building@

## CONGREGATION OHEL MOSHE

שבת קודש

פרשת בהר-בחקתי

כ"ד אייר תשע"ז

אהל משה



Rabbi Zvi Teichman

## CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

[WWW.OHELMOSHEBALTIMORE.COM](http://WWW.OHELMOSHEBALTIMORE.COM)

[DAVEN@OHELMOSHEBALTIMORE.COM](mailto:DAVEN@OHELMOSHEBALTIMORE.COM)

(410) 878-7521

Issue # 482

The Torah describes in wondrous terms the idyllic life that awaits those who *'follow His decrees, observes the commandments and perform them'*. Abundant rain, magnificent yield of crops, peace from our enemies and the return of the Sanctuary are promised to those who preserve the covenant with G-d.

and My Spirit will not reject you. (ויקרא כו יא)

Imagine telling your beloved how much you cherish and love her and then add that you are not repulsed by her. How are we to understand this seemingly inappropriate sentiment?

Do we really need an allegory to comprehend the rather basic notion of this world being a place where man is challenged so that one may earn and reap the reward for one's allegiance to G-d's will in the world to come?

The Chosid Yaavetz teaches that the Mishna by using this imagery is revealing to us that in a way one who adequately prepares oneself in this temporal realm has in a sense already entered somewhat into the banquet hall. The aura, the aroma, the sounds, the music, the ambiance of the banquet hall that wafts into the entrance hall permeates the atmosphere of the antechamber with its essence as well.

The great Mashgiach, Rav Shlomo Wolbe, in analyzing the famous words of the Mesillas Yeshorim, makes a marvelous discovery.

Rav Chaim Luzzatto writes:

that man was created solely to **delight** in G-d and to derive **pleasure** in the radiance of the Divine Presence, **והעידון** **התענוג** האמיתי, **והעידון** הגדול מכל העידונים שיכולים להמציא **pleasure** that can possibly exist.

*the place of this pleasure is, in truth, in the World to Come, for it was created expressly for this purpose.*

The Mashgiach astutely observes that although the Mesillas Yeshorim discusses both 'delighting' in G-d and deriving 'pleasure' from the Divine Presence, however when describing the world to come as the place expressly created for this purpose, it is only in reference to gaining 'pleasure' that seems only possible there in contrast to 'delighting' in G-d which is conceivable even upon this earth with its limitations. (עלי שור ב.)

This revolutionary idea, as he calls it, must change our whole attitude. Our goal in this world is not merely to trudge through difficulty with the patient hope of one day attaining true pleasure, we are entitled to delight in His Divine presence and experience it every moment here on earth.

Wherein lays the secret to obtaining this delight? What method must one employ to achieve that sensation?

So often despite our greatest efforts to fulfill every nuance and detail of the *halacha*; studying the meaning behind the *mitzva*; investing effort and money in obtaining the opportunity, nevertheless when it comes to the moment of truth as we perform the *mitzva* we don't sense any excitement or thrill.

There is a natural resistance within every human creation of flesh and blood to comfortably house within our material being the forces of the 'spirit'. They stem after all from two divergent worlds.

Yet one can quell that instinct by living with a consciousness of G-d's presence in everything we do and in every minute we exist. Without exerting effort to infuse that awareness, our habitual reaction will be to repel the intrusion of the spirit. When we come to appreciate that every facet of our physical being is capable of absorbing and being inspired by the spirit, the layers of physicality will no longer prevent us from sensing His Presence in all we do.

One of the great *baalei avodah*, masters of the spirit, pointed out that this idea is embedded in the verse that summons us *וְשִׂמְחָתֶם לִפְנֵי ה' וַיִּקְרָא שֵׁם כֹּהֵן*, and you shall rejoice before G-d. Only when we succeed in living 'before G-d' will we be able to attain 'joy'.

(ספר לפנינו נעבוד ונמ)

The journey towards achieving the vast blessings enumerated in our portion begins with the directive **אם בחקתי תלכו (שם כו ג)**. *If you walk in my laws.*

The Midrash contemplating the emphasis of specifically 'walking' in His laws directs us to a verse in Tehillim.

חשבתי דרכי ואשיבה רגלי אל עדותך (קִיט נט) *I considered my ways, and returned my feet to Your testimonies.*

*King David declared before G-d, "Each and every day, I would calculate where I should go and say, 'I will go to such-and-such place and to such-and-such residence,' but my feet would bring me to synagogues and study halls."*

How did King David train his 'feet' to defy his instinct to pursue other venues of interest and bring him rather to the sanctuaries of devotion?

The Great Rebbe Aharon of Karlin interprets this verse in most novel way.

The word תִּשְׁבֵּית, can stem from the root חִשַּׁב meaning to calculate, but it can alternatively relate to the same root which is used in the word חִשְׁבֵּית, meaning to give value and prominence. The word רגל, can literally refer to one's feet, but it is also used in the context of רגילות, habitual.

When King David felt his reflexes taking him in mundane directions, חַשְׁבֹּנִי, he aroused himself to the reality of how valuable every moment and experience in life is in light of our being to connect with G-d at every turn. With that heightened and enthused awareness, וְאִשִּׁיבָה רִלִּי, he was able to break away from the habitual instinct that easily draws one to material pleasure, and sought out the sanctuary of G-d's Presence. (בית אהרן חנוכה)

The Holy Or HaChaim offers forty two expositions on this expression used here of 'walking' in His laws. In his fourth elucidation he asserts that this emphasizes the notion that wherever one finds themselves in the 'walk of life' the Torah must govern each of our actions, for within each of these experiences lays an opportunity to discover G-d's Presence.

Perhaps the Torah is not simply assuring us that G-d simply will not repel us but is rather asserting that when one succeeds in bringing the sense of **מושיב בתוכם**, *My Sanctuary among you*, literally within 'us', then **לא תגעל פני אדונתם**, *we will no longer habitually rebuff His spirit*. There will be no resistance between our physical being and soul for the two will merge seamlessly expressing His will joyously in all we do.

The Baal HaTurim points out that the first three letters in the verse **אם בחקתי תלכו**, *if you walk in My laws*, spell out the word **אבות**, an allusion to our illustrious forefathers. The Talmud tells us that Avraham, Yitzchock and Yaakov '*tasted of the world to come in this world*'.  
(בי"ב טז)

They lived with a cognizance of G-d's Presence in every fiber of their existence. They lived in the 'antechamber', thus experiencing a 'delight' in G-d in every moment and challenge.

The word אֲבִיבָה is rooted in the word אָבָה, to crave or submit. If we crave His Presence we will naturally submit to His will and merit to sense excitement in every morsel of life.

באהבה,  
צבי טייכמאן

**Yahrzeit:**  
Elisheva Rabinowitz, for her mother, Harriet Gray  
Hentsha bas Melech

Joe Berkowitz, for his father, Chaim Berkovich  
חיים בן ישראל יעקב

Chaim Rabenstein, for his father, Baruch Naftali Rabenstein  
Baruch Naftali Ben Hachaver Mosher

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Jewish Caring Network  
Women's 5k Race, Run & Walk  
We Love. We Care. We Run Together!  
At The Maryland Zoo

Sunday  
June 4, 2017  
@ 15am

Jewish Caring Network helps hundreds of families yearly throughout the community. Please consider running or walking & raising funds for this worthy cause.

**Women's Race:**  
**Sunday June 4th at the Maryland Zoo.**

**Men's Race:**  
**Sunday June 25th at the Timonium Fairgrounds**

Register on line at [www.jewishcaringnetwork.org](http://www.jewishcaringnetwork.org)  
Join the Ohel Moshe Mens Team - "AM HARATZIM"  
OR the Womens Team! - "Women of Ohel Moshe"

Jewish Caring Network  
Men's 5k Race, Run & Walk  
We Love. We Care. We Run Together!  
At The Timonium Fairgrounds

Sunday  
June 25, 2017  
@ 10am

Jewish Caring Network helps hundreds of families yearly throughout the community. Please consider running or walking & raising funds for this worthy cause.

**Men's Race:**  
**Sunday June 25th at the Timonium Fairgrounds**

Register on line at [www.jewishcaringnetwork.org](http://www.jewishcaringnetwork.org)  
Join the Ohel Moshe Mens Team - "AM HARATZIM"  
OR the Womens Team! - "Women of Ohel Moshe"