

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos @MAIN SHUL 7:00 PM

Mincha & Shabbos Candles @SOCIAL HALL 8:13 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K'S' - 8:31 א"ת, 9:22-א"ת 8:30 AM

Followed by Kiddush

Mincha - 2:15 PM

Bnos LAST WEEK UNTIL FALL 2:15-3:15 PM

Pirkei Avos - By Rabbi Teichman 7:15 PM

Mincha - Followed by Shalosh Seudos 8:05 PM

Maariv 9:23 PM

FRI 81/64 מזג האוויר בשבת *
SAT 87/68 Ohel Moshe Weather
*Only Hashem can guarantee

CANDLES NEXT
SHABBOS - 8:17 PM

MAZAL TOV AKIVA METH

ON YOUR BAR MITZVAH THIS SHABBOS

We wish Uri & Devorah and the entire Meth family a Mazal Tov on this wonderful Simcha and welcome all the family & friends joining us this Shabbos to celebrate with Akiva & his family.

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 8:20 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) 8:20 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
Sponsored By



Uri & Devorah Meth

Celebrating The Wonderful Simcha Of

Akiva's Bar Mitzvah!!!

Mazel Tov!!!!

Shalosh Seudos

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Yudi & Jennifer England and

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In honor of the Yahrzeit of their Bubby Bina

Bina bas Yehuda Ber

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

MEMBERSHIP MEETING: MONDAY, 6/12 @ 8:45 PM

~ Part 1 ~

Opening Words & Thoughts From The Rabbi
General Shul Updates & Topics
The Gaboim
The Sisterhood

~ Part 2 ~

An extended presentation and discussion
with the Building Committee regarding
expansion plans.

All adult members are encouraged to attend and participate!
This meeting is open to Full, Supporting & Founding members.

Emma & Avi Kadin
on the birth of a
BABY GIRL!!!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Repair & Maintenance:

Shuie Steinharter & Dovid
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 בהעלותך

ט"ז סיון תשע"ז

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue # 485

RABBI'S MESSAGE:

A fascinating dialogue takes place between Moshe and his illustrious father-in-law, Yisro, on the 20th day of Iyar during the second year after the exodus from Egypt as the nation is about to embark on a three day journey toward the Holy Land.

Moshe first informs Yisro of their impending journey to the Holy Land. Moshe then seemingly makes an offer that Yisro can't refuse. (במדבר י כט), *לכה אתנו והטבנו לך*, *Go with us and we shall treat you well.*"

Surprisingly, Yisro refuses by stating, (שם טז), *לא אלך כי אם אל ארצי ואל מולדתי אך*, *I shall not go only to my land and my family shall I go.*"

Yisro had achieved financial success in his hometown Midyan and had extensive family ties there as well. Despite being the first gentile to convert upon hearing about the miraculous splitting of the sea, victory over Amalek and the wondrous revelation at Mount Sinai, nevertheless he chooses to opt out of continuing with the destiny of his newfound people and initially selects to rather return home.

Nearly a week ago we read about another famous convert, Rus, where in stark contrast to this episode with Yisro, the very opposite occurs.

Using nearly the exact same language as in the discussion with Yisro, Naomi, the beloved mother-in-law of Rus, tells her newly widowed daughters-in-law, (רות א ח), *לכנה שבנה אשה לבית אמה*, *Go, return, each of you to her mother's house.*"

Although Moshe entices Yisro to leave his homestead, Naomi encourages Rus to return to her family.

The response of Rus is equally divergent. Despite being urged to return home Rus defiantly responds, (אל אטר), *כי אל אטר*, *For wherever you will go, I will go.*"

In complete conflict with Yisro's attitude to stay with his family, Rus refuses to comply with Naomi's plea that she return to her mother and famously insists on accompanying her no matter what may come her way.

How are we to make sense of these opposing views? Was Yisro any less determined in his commitment to Judaism than Rus? Why would Yisro even consider not accompanying his people to the Promised Land?

A very stunning story was making the rounds in Israel prior to Shavuot and the waves of its powerful message provoked very strong emotions among the entire community.

A famous journalist, Shimon Breitkopf, retold in the Shavuot edition of Hebrew edition of Mishpacha magazine, the following fascinating and moving tale:

There was once a son who was born to his parents after several daughters. He was doted on by his sisters and was the apple of his parent's eyes. Blessed with a warm and loving family he developed into a wonderfully happy child who grew in his self-confidence, achieving great success in his Torah learning and mitzvah observance. Having been the brother of musically and artistically talented sisters he too mastered his music and artistic skills through their influence.

After his Bar Mitzva he attended Yeshiva Ketana (the Israeli equivalent of High School) where he quickly became a beloved student to his rabbeim after showing great promise in his devotion to learning and his intellectual gifts. His love for art wasn't lost and in his free moments between sederim he would do freelance drawings of his peers, rabbeim and inspired surroundings. Though there was absolutely nothing wrong in devoting free time to this talent he kept it secret knowing that in the intense environment of Torah study perhaps others might look unfavorably at his hobby. After his daily limited involvement in his cherished avocation he would quietly put his art filled notebooks under his clothing in his private closet.

There was however a member of the staff of the Yeshiva who clearly had a disliking towards him. He had heard that this particular staff member had an errand son who went 'off the derech', and perhaps from that reality stemmed his angst, taking out his frustration on him as he represented this parent's lost hope.

One day this staff member initiated a raid on all the personal effects of the students as it had been rumored that many of the boys possessed inappropriate material for a Yeshiva environment. Indeed they discovered much contraband amongst the students as well the 'terrible' notebooks filled with this promising young man's beautiful artwork.

Summoning all the boys for a 'shmuz' to address the problem in the Yeshiva, rather than focusing on the heretical books that were found hidden and the 'shmuz' that was discovered, this staff member chose to harass this one poor boy who had been guilty of 'wasting' his time by drawing pictures rather than poring over his holy texts. He went on to berate him in front of 150 of his peers deriding him for his arrogant attitudes and distraction from learning.

He was devastated. Deeply embarrassed he buried his head upon his shtender nearly collapsing in shame. After his public lynching was over he fled home in utter depression, unable to snap out of this unjustified public shaming. As the weeks went by his anger and resentment burgeoned and despite his deep love for his family, at the ripe age of 17, he fled home rejecting all that he had accomplished, seeking refuge among the unconditionally accepting free spirits who lived near the sea in Tel Aviv. Earning his keep by becoming a street artist he collected enough money to support his self and devoted his remaining hours to playing his guitar at the shore as the cymbal-like crashing waves accompanied his soulful musical expressions of lost hope and longing.

Self-Portrait

Until one fateful day,

One beautiful spring day, four years after forsaking his previous life, while strumming his guitar waiting for someone to request a personal portrait he was suddenly approached by what appeared to be a rabbi with longish curly hair carrying a guitar. The only difference between the street artist with his long locks and this 'rabbi' was the yarmulke atop the rabbi's head. The rabbi called out to him as if they'd been old friends. "Hey holy brother, how are you doin'?" Although he had never met him he felt an immediate kinship. The artist responded by inquiring if he'd like a portrait. The rabbi tells him, "maybe later but now I am more interested in the artist more than his art". The rabbi asks him for his name and beckons him to share his story. Having gazed into the eyes of many people as they sat calmly for their portraits, he realizes that the gaze in the eyes of this rabbi is one of the most genuine ones his eyes have ever locked with. For the next few hours he suddenly finds himself pouring out his soul to the warm and open heart of this special man, retelling the history of the sad events that led to his current station in life.

After concluding his tale the rabbi sat in deep silence that seemed to last unto eternity. And then he began to speak.

"No one in the world can forgive what was done to you. You should know my friend that your pain reaches marnesh to the Holy Throne itself. You're a deep soul so you will understand with your whole heart what I'm about to share with you. You know we read Megillas Rus on Shavuot. There are many reasons why, but let me reveal for you a novel idea. There are the Jews of Mattan Torah, and then there are the Jews of Megillas Rus. Being a Mattan Torah Jew is a very high level. He learns day and night and is bound to G-d with his whole heart. But with all that dedication he still can't bring the Mashiach. Mashiach must descend from Rus. It's a whole different type of Torah. Rus taught the Jewish people that only after being rejected can one reach the highest peaks. If one keeps coming back despite being told to leave; after being disgraced and misunderstood, yet remains steadfast to one's personal convictions, as Rus experienced, only from that strength can Mashiach be born. David was deemed illegitimate from his birth, degraded by his siblings and never validated for his greatness. It was that beloved descendant of Rus that nevertheless never despaired and eventually rose to his greatness becoming the 'father' of the ultimate Mashiach."

"I have met many scorned souls who unfortunately don't know how to transform rejection into becoming a Jew of Megillas Rus", bemoaned the rabbi with a deep and pained sigh.

"I often think of the Mashiach who sits among the gates of Rome waiting to return, never giving up hope despite the myriad of excuses he hears each day telling him to come on the morrow, not today."

"There are Jews of Mattan Torah who are never rejected and aren't privileged to get the opportunity of being spurned. But there are the holy Jews like you, who despite the disdain tossed their way, believe with all their heart love with all their heart, without any ulterior motive for recognition or fame. They don't perform mitzvot out of fear of what people might say or think about them, but operate solely from the absolute conviction of truth that rings so clear in the hearts."

"I'm talking too much", the rabbi chuckled, "Jews of Megillas Rus sing from their hearts, let me teach you a niggun, lulei Sorascha shaashuoy av azvadi b'anyee, the words composed by King David expressing his awareness that if not for the preoccupation with Torah he would have perished in affliction, and let our souls soar on high, burst with yearning to become once again Jews of Megillas Rus."

The two 'hippies' sang their hearts out in the warm and soothing Mediterranean breeze that wafted off the calming sea. The rabbi excused himself as he was already late to a concert engagement. They embraced before parting, with the rabbi then walking off while wishing the young street artist that he should succeed in planting the seeds for Mashiach's return by transforming his rejection into a ever more powerful and pure connection to the Almighty.


He pondered the encounter over the next several days and began plotting his return to the embrace of his family and his beloved Torah during the upcoming holiday of Shavuot.

Yisro sought to teach us a vital lesson. We must be careful to be attuned to those that are inspired never to push them beyond their abilities and unique needs. Yisro felt that he would be more effective in spreading the word of G-d and His values amongst his family and in the surroundings that suited his personal needs. One can become a Jew of Mattan Torah in any setting as long as one remains fully committed to the precepts of Torah in every detail and nuance. Yisro wanted to teach for all of posterity that we must be sensitive to every person's personal station and give them the space and opportunities they need to grow in their comfort zone.

The Baal haTurim points out that the numerical value of יתרו, Yisro equals both the notion, כומר היה לעבודה, that he was a priest to idolatry, as well as the expression, תתורר, 'The' Torah.



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Deborah Marizan, Eliana Rosenblum, Abbi Breitowitz

!!!HAPPY ANNIVERSARY!!!
Pinchas & Yael Friedman, Ian & Elianna King,
Moshe & Shoshana Kravetz, Bernard & Tova Fellner

This info is provided by YOU through the member database!
PLEASE keep your account update with your family info.

YAH CLUB! - Women's Shalosh Seudos

Next Shabbos, Parshas Shelach
June 17th @ 7:00 PM

At the home of Beverly Berger - 2518 Smith Ave
RSVP appreciated but not necessary
214-415-9189 or morahbev@yahoo.com

Perhaps this emphasizes that the very setting that formerly bred his devotion to idolatry can become the very place where 'The' Torah can flourish.

Rus though wanted us to realize that despite that truth and reality, one must understand that in overcoming personal rejection lays the seeds of greatness. One who aspires to spiritual greatness must undertake to defy the challenge of isolation and being rebuffed by trudging ahead and living by the deep truths that lay within one's heart.

רות, Rus, equals 606, the additional number of commandments one must undertake as a Jew, beyond the 7 commandments that even Noahides are obligated to do, for a total of 613.

The legacy of Rus is that one must continue to aspire for more, whether it's in adding 606 extra commandments or in hurdling the personal challenges that we each face that often discourage us. We must resist that sense of rejection we often feel when facing difficulties that G-d places in our path of life. It is instinctive for us to sense distance when being facing difficulty in life's circumstances.

We must aspire to become Jews of Megillas Rus in seeing those trying moments as marvelous privileges for growth, by defying those feelings, rising to the challenge, thus paving the road for Mashiach's ultimate return.

We must draw an honest and accurate self-portrait and discover who we truly are. If we do we may indeed become holy Jews of Megillas Rus.

באהבה,
צבי טייכמן