

SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 5:09 PM

Friday Night Learning - With Cholent!

יום שבת קדש

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

Shacharis - *Sof Zman K'S-* 9:05 א"ב , 9:46-א"ב 8:30 AM

Kids Shabbos Groups This Week for kids age 3-5

From 9:30 AM until after Kedusha in the Social Hall!

Ages 3-5 ONLY, please pickup children immediately after Kedusha!

Followed by Kiddush

Mincha - 2:15 PM

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

Mincha - *Followed by Shalosh Seudos 2.0* 5:00 PM

Maariv 6:19 PM

Kol HaNearim Learning Program 7:00 PM

29/18 מזון האוויר בשבת*
38/31 Ohel Moshe Weather
*Only Hashem can guarantee

**CANDLES NEXT
SHABBOS - 5:18 PM**

KOL HaNearim - 7:00 PM Motzei Shabbos!

Featuring a story from the Rabbi plus learning, pizza and prizes!

Sponsored needed

For questions or sponsorship contact Yoni Herman at
yonahherman@yahoo.com. Weekly Sponsorship \$150

Weekday Minyanim & Shiurim

Sunday

Shacharis - 6:50 & 8:30 AM

Mincha/Maariv 5:15 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M, Th) 6:35 & 7:50 AM

Shacharis (W, Tu, Fr) 6:45 & 7:50 AM

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M-Th) 5:15 PM

Winter Maariv (M - Th) 7:45 PM

Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM_(Su), 5:45AM_(M-F) & 8:00PM_(M-Th)

Daf Hayomi Behalacha- 7:25 AM

Seder Limud (Sun-Th) 9:00 PM

Women's Tehillim Learning Thursdays 9:15 AM

SPONSORSHIPS

Kiddush

Sponsored by

Moshe Meir & Shoshana Rubin

In honor of Binyomin laining this week,

and his laining coach, Opa!

Shalosh Seudos

Sponsored by

Donny & Miri Adler for the yahrzeit of his father,

Yehoshua ben Mordechai Tzvi

&

Josh & Tziporah Gamzeh for the yahrzeit of his

mother, חנומי בת אברהם

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

Shalosh Seudos 2.0

Join us this week for something a little different.

Want to know more... see you after the 5pm Mincha!

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Devorah Bloch, Chana Dejman,

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Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or 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@

Aqudah Scrip

Sasha Zakharin - scrip@

Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת יתרו

י"ח שבט תשע"ח

ש ו ב ב י ם

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue #517

RABBI'S MESSAGE:

At the conclusion of the detailed description of all that transpired at the revelation at Mount Sinai, the Torah concludes with a seemingly random listing of several laws mostly unrelated to the event of the giving of the Torah. The first directive is to prohibit the fashioning of any images of heavenly bodies or forces. This is reiterated by the fact that G-d showed His presence at Mount Sinai directly to us without any intermediaries. The next instruction is to construct an Altar in the Tabernacle composed from 'earth' that will suffice for the bringing of the offerings upon it to G-d. It goes on to relate that when the Temple will be built, its Altar may be composed of stones, though it may not be cut with iron tools. Finally it describes how steps may not be constructed, only a ramp, for ascending to the top of the Altar, since raising one's legs as one goes up steps would expose one's private parts, while rising up a ramp allows for the legs to move more evenly and subtly with less exposure.

On this last detail Rabbi Yishmael comments in the Mechilta that the issue here can't simply be about exposure of their private parts since the Kohanim who served there wore michnasayim, the pants that were an integral component of their requisite garments of service. Rather he asserts the Torah's intention is that those serving in the Temple should avoid taking a גסיה גסה, crude and strident steps, and should rather walk with humility, aligning עיקב בגד גודל, one's right heel aside one's left large toe, continuing to shuffle forward by then aligning the left heel to the right toe, methodically moving forward with modest and humble steps.

Yet the Torah states clearly that the objective in building a ramp as opposed to steps is so that תגלה ערותך עליי, so that your nakedness will not be uncovered upon it. But according to Rabbi Yishmael there is no problem of exposure due to their wearing of pants, so how are we to understand this call for humility being expressed as an avoidance of revealing our nakedness?

The expression גילוי עריות, literally revealing our nakedness, is the metaphor the Torah uses to describe transgressing prohibited intimate relationships. The Talmud indeed states that one who is arrogant is deemed guilty as if he had violated every single prohibited relationship in the Torah. (בבבא דא. ד.)

What is the possible correlation between the expression of a haughty attitude and the committing of acts of promiscuity?

The very first message post Sinai that G-d seeks to convey is that He is accessible and always present. The same G-d who revealed His presence at Mount Sinai lovingly tells us there is no need for intermediaries to access His attention, 'I am always here', G-d beckons us.

Rav S.R. Hirsch explains that the call for an Altar of 'earth' represents a summons to man to elevate all earthly things up to Me. When you wish to come to Me, you have not to represent things that you imagine are with Me in heaven, but rather to ponder on how I wish things to be carried by you on earth. It is the earth not heaven that concerns you if and when you wish to come near to Me. The altar you build up to Me should represent the earth raised up to G-d by Men's deeds, Men's action... Hence it is not heaven, but the earth, raised up towards G-d, which is to be in our minds when we wish to step near to G-d.

The disqualification of an altar fashioned from hewn stone is because "you have swung your sword over it and desecrated it. The Ramban explains that the instrument associated with the despised Esav, whose legacy is symbolized by the sword, ועל הדרך חיהה (באשית ד. כ), by the sword shall you live, has no place in the House of G-d.

The sword is wielded by those who arrogantly claim to determine their own destiny independent of G-d, arrogating supremacy by the power of their guile, force and strength alone.

Moshe in his closing blessing to the Children of Israel extols אשתך ישראל מי כבודך עם נישע בל מגן עורך ואשר חרב אותך. (דברים יג. כ) Fortunate are you, O Israel; Who is like you! O people delivered by G-d, the Shield of your help, Who is the Sword of your grandeur...

The Holy Kedushas Levi, Reb Levi Yitzchok of Barditchov interprets this verse as a counterpoint to the sword of Esav. Our sword; our pride, lays in the fact that we are the עם נישע בל, the people delivered by G-d Himself, in stark contrast to the delusional pride and false self-confidence of the haughty Esav.

The saintly Reb Moshe Kubriner writes: Our pride is found in the knowledge of our being delivered by G-d alone. In every moment a Jew must discover inner strength in the notion that his salvation is contingent solely in G-d, and that one is a son of the King and close to Him. It is unbecoming to walk in a state of melancholy, allowing oneself to be defeated by the challenges of the moment, but rather one must be constantly in a state of joy, for G-d will surely provide all that we need.

When we rid ourselves of the misguided sense of self-determination, the weapon of Esav, and humbly submit ourselves to G-d's control, that is the moment we attain His utter protection and embracing blessings.

Man instinctively pines for connection, it is wired into our souls. The need to find personal validation and achieve meaningful existence is the basis for all relationships. Ultimately the most intimate connection is the relationship we

You are Never Alone

have with G-d. All other relationships are only so meaningful and fulfilling as they reflect the presence of G-d as well.

The more one lives with the awareness of His presence in every facet of our experience the more likely one will be equipped to avoid the pitfall of searching for personal validation in artificial associations that merely feed our ego but fail to stoke our souls.

So often the draw towards promiscuity, physically satisfying relationships void of meaning, stems from man's state of utter loneliness that desperately seeks some feeling, however empty, of connection. But it inevitably always leads to greater isolation and misery.

The arrogant are the loneliest of people. They may succeed temporarily in rallying fellowship through charisma, wealth or power but due to their inability to value anyone more than themselves and their refusal to honestly appraise and work on their own deficiencies, are doomed to becoming more and more isolated and resorting to ever more depraved means for artificial connection.

The very first display of a consciousness of being naked is after Adam and Chava partook from the Tree of Knowledge. The Torah reports how G-d inquires of Adam as to where he is and why is he hiding and Adam responds, ואידא כי עירם אבי (בראשית ג. י), and I was afraid because I am naked, so I hid.

In this first display of arrogant 'self-determination' man discovers he is exposed and naked.

The Holy Arizal directs us to the verse in Psalms (תהלים לו יב) . Let not come to me the foot of arrogance, and the assertion of the Midrash that this was the Tree of Knowledge's admonition, calling out from partaking of its fruit in violation of G-d's directive. The first letters, the Arizal points out, spells אצרוג, the Esrog which was the forbidden fruit.

When man seeks independence from G-d he will quickly discover his utter nakedness and shame, coming to realize that one who deems himself smart and independent will find how powerless and empty he really is.

Arrogance is a robe that merely hides one's true weakness.

The succumbing to contrived connection is simply the consequence of the folly of living with a false sense of power, pride and determination. The result is an empty sense of naked shame and the realization of one's admitted weakness.

The Meor V'Shemesh, brilliantly interprets Adam's response that he feared, כי 'עירם' אבי, not, to mean, because I was naked, but rather in the context of the word נירם which can alternately be translated as 'clever' or 'wise'. Adam admitted that he feared his yielding to the pitfall of his own personal cleverness, having lapsed in the consciousness of man's constant need for his greatest supporter - G-d.

When we haughtily, succumb to our false sense of power we are doomed to uncovering are true nakedness.

Within these seemingly tangential verses lays the most vital of messages; G-d remains present in our lives just as He was at Mount Sinai, and is easily accessible. We must just never allow arrogance to blind us from that reality. With that awareness we will never have to wander in search of misguided and dangerous connections.

I saw a magnificent classic interpretation on these last verses in our portion in the name of the renowned Posek, Rav Yisroel David Harpenes:

You shall not ascend My Altar on steps - one should never think that one must always be engaged in a constant process of success in the ascension upon the steps of achievement on the altar of avodas Hashem, serving G-d. True service of G-d requires a course of successes and failures, but one must always know that even when one falls G-d is there cheering one on.

So that your nakedness will not be uncovered upon it - because if one forgets this important message one is likely get discouraged and sense alienation from G-d, resorting to his own devices and eventually discover how naked he really is.

May we take the lesson of Sinai with us in every endeavor in life. He is 'here'; He believes in each one of us; He is prodding us to experience the most exquisite of connections - a bond with the Almighty Himself!

באהבה,
צבי יהודה טייטלבוים

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!!!HAPPY ANNIVERSARY!!!
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Yahrzeit:
Reuven Chapman for his father, Julius Herman Chapman
יוסף חיים אלתר בן ניסל מאיר

Moe Krohn for his mother, אידל מחלה בת אברהם אשר

Sara Lea Wetstein for her father,
Henry Adler - Avraham ben Gud Meir

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

Yahrzeit Plaques Now Available
Recently 5 Yahrzeit boards were installed and they are now available for those who wish to memorialize a loved one by dedicating a plaque. More information will be posted on the Shul site this week.

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee at building@ohelmoshehaltsmore.com or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!