

# SCHEDULE

ליל שבת קדש

**Mincha & Shabbos Candles 5:26 PM**

**Friday Night Learning - With Cholent!**

יום שבת קדש

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

Shacharis - *Sof Zman K'S-* 8:58 א"ב , 9:38-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

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

Mincha - **Followed by Shalosh Seudos 2.1** 5:20 PM

*Join us this week for something a little more different.*

Maariv 6:36 PM

Kol HaNearim Learning Program 7:30 PM

**Sponsor needed! See Yoni Herman to Sponsor!**

56/26 מזון האוויר בשבת\*  
33/32 Ohel Moshe Weather  
\*Only Hashem can guarantee

**CANDLES NEXT  
SHABBOS - 5:33 PM**

**Melissa & Kevin Mako**

**On the Birth of Talia Aliza!**

*Mazel Tov to Talia's grandparents Avi & Rivkah Mako & to Uncle Jordan & Aunt Faiga!*

**Yeshaya Aharon Orlofsky**

**On his bris this week!**

**And to his parents Natan & Hayley!**

Weekday Minyanim & Shiurim

Sunday

Shacharis - 6:50 & 8:30 AM

Mincha/Maariv 5:35 PM

Maariv 9:45 PM

Weekday Minyanim

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

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

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M-Th) 5:35 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*

???

**Shalosh Seudos**

*Sponsored by*

**Chaim & Batya Preiser**

*L'Ily Nishmas R' Yisrael ben R' Avrohom Mordechai A"H*

*and Michael A"H ben Yaakov*

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

**KOL HaNearim - 7:30 PM Motzei Shabbos!**

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

**Sponsor needed**



For questions or sponsorship contact Yoni Herman at [yonahherman@yahoo.com](mailto:yonahherman@yahoo.com). Weekly Sponsorship \$150



**The 2018 Mishloach Manos Project**

**DEADLINE THURSDAY - SIGN UP TODAY!**

**No Cellophane, Hot Glue or Paper Cuts!**

**Save time, build friendships, & support the Shul!**

*Check for more information or see a member of the Mishloach Manos Committee:*

**Devorah Bloch, Chana Dejman,**

**Shira Friedman, Miri Miller or Sara Strobel**

**שוקה ומשקה יום טוב ומשלה מנות איש לרעהו**

**PARTICIPATION STARTS AT JUST \$24 for 6 families and the Rabbi!**

*Please, everyone, join us in this project of Achdus for our Shul!*

*Give the whole shul, or give just a few! Pick the names you know or better yet pick the ones you don't (yet) know! Lets do this!*

**Shul Contacts**

[@OhelMosheBaltimore.com](mailto:@OhelMosheBaltimore.com)

**Rabbi Teichman**

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

**Gabaim:**

Naftali Miller & Chaim Mordechai  
Meister - [Gabbai@](mailto:Gabbai@)

**Repair & Maintenance:**

Shuie Steinharter & David  
Wealcatch- [FixIt@](mailto:FixIt@)

**Lainig Schedule:**

Pinchas Friedman- [Lain@](mailto:Lain@)

**Bulletin & Announcements:**

Shoshana Goldberg & Gali  
Wealcatch- [Bulletin@](mailto:Bulletin@)

**Kiddush, Shalosh Seudos**

**Sponsorship & Hall rental:**

Miri Adler - [Kiddush@](mailto:Kiddush@)

**Sisterhood@**

Bracha Caine, Shira Friedman,  
Elise Steinharter, Gali Wealcatch

**Sforim & Siddurim:**

Dovi Becker- [Library@](mailto:Library@)

**Aquadah Scrip**

Sasha Zakharin - [scrip@](mailto:scrip@)

**Pledge Balances:**

Miri Adler- [Pledges@](mailto:Pledges@)

**Building Committee - Building@**

CONGREGATION OHEL MOSHE

שבת קודש

פרשת תרומה

ב' אדר תשע"ח

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 #519

## RABBI'S MESSAGE:

Rashi records a fascinating tradition in regard to the bars that supported the planks that comprised the walls of the *Mishkan*, the Tabernacle.

There were two rows of bars external to the full length of each of the three walls. Additionally there was a hole bored through the middle of the planks through which the *בריית הטייך*, the middle bar, comprised of acacia wood, was inserted.

Rashi asserts that this bar was a single bar that was actually seventy cubits long that traversed the entire length of all the walls. It miraculously bent in a ninety degree angle as it traveled along the south side turning when it reached the western wall and once again flexing as it made its way down the eastern wall, encompassing the full distance of two walls that were thirty cubits each and the ten cubit distance along the western wall.

This was something, Rashi emphasizes, that "איך לך אוימן יכול לעשות כן" *no craftsman could possibly duplicate.* (שבת צח:.)

The source for this is found in the Targum Yehonason ben Uziel. He describes how this bar was fashioned from the tree Avraham planted in Beer Sheva. During the course of the splitting of the sea angels cut down the tree tossing it into the Reed Sea at the exact spot where the Children of Israel were crossing. It continued to float on the water as the angels proclaimed how this was the tree Avraham had planted and called out there in prayer to G-d. The nation carried the tree and brought it with them and produced a seventy cubit long bar. When erecting of the Tabernacle it miraculously twisted like a snake wending its way on its own, embracing the entire length of the walls from one end to the next. When they disassembled the Tabernacle it extracted itself and stood upright like a staff. (שמות כו:.)

This was none other than the famed *eshel*, the 'eshel' tree where Avraham provided food, drink, lodging and escort to every wayfarer, introducing them each to the belief of a benevolent G-d of the Universe, Who provides for all. (בראשית כה לג.)

What was the significance of this miracle? They could have easily supported each wall internally with three separate bars, each the length of its respective wall, as indeed other sources indicate was actually the case.

What are we to make of this analogy to the flexible quality of the snake and its standing straight like a rod?

A timely Midrash tells us that when Zeresh and Haman's cohorts, seeking to placate the disgraced Haman, suggested he make a gallows, fifty cubits high, and have Mordechai hanged on it, G-d cried out that this shall not come to pass for "what shall I say to Avraham of whom the Torah states: 'he stood over them (the angels, his guests) beneath the tree...'" (ילקוט בשלח רמז נ"ג.)

The Midrash goes on to report how Haman had difficulty in finding lumber that long and resorted to extracting a *גיסר*, a plank embedded within his palatial home that his son had provided for him when constructing it. The Midrash tells us that this unusual lengthy piece of wood was actually removed by his son from Noah's ark, which had boards fifty cubits long, as the width of the ark was indeed precisely that wide.

Is the Midrash merely contrasting the selfish Haman with the magnanimous Avraham, implying that it was the kindness of Avraham that conquers the meanness of Haman?

The Prophet Yeshayahu refers to two forces that will challenge us throughout history that will eventually be defeated in the end of time. It talks of a *ליויתן*, the leviathan, a monster of the sea. It appears in two forms, a *נחש בריח*, a straight serpent, and *נחש עקלתון*, a coiled serpent.

Rabbi Samson Raphael Hirsch teaches that the leviathan, rooted in the word *ליוה*, connoting a bond that arises from mutual dependence, is a metaphor for a powerful society in the midst of mankind.

The straight serpent, are the nations that rule through brute force and impose their will on mankind directly, through their power. The coiled serpent, are those nations that rule through cunning and manipulation, that achieve their ends through stealth and secrecy.

Both are dangerous and both need to be kept apart. If the two forces ever mated, the whole world would be destroyed. Built into history is the inability of powerful empires to sustain themselves, because they become impressed with their own might and their own invincibility. And they usually self-destruct.

There is blind ambition that crushes all those who stand in its way. But there are those who acknowledge the need to interact and work together, connecting for the sake of improving our lives. Often though, the art of networking used to develop relationships and alliances is corrupted into a tool

## Walking The Plank

utilized to obtain one's personal desires and needs.

The straight 'upright' serpent represents arrogance and blind ambition. The coiled serpent symbolizes the inclination of gratification in all its faces, yet most often that of carnal pleasure. The maneuvers and manipulations one uses in the courting of the object of one's desire is not always the pursuit of healthy bonding and connection but rather a dangerous instrument for feeding selfish passion.

Achasveirosh, the coiled serpent feigned an altruistic interest in his kingdom and subjects, only to be exposed as the bumbling lecher that he was. Haman, the straight serpent, with his raging compulsion for power and control sought to create an alliance with the cunningly coiled serpent, but discovered as the prophet revealed that he would self-destruct in his blind pursuit for supremacy.

What they both lacked was an allegiance to the source of all life, the benevolent Creator who infuses our ambitions and instinct for connection with purpose and meaning by His very presence and directives.

Tradition regales over the remarkable *חסד*, loving-kindness of Avraham. He takes in wayfarers, exerting himself, personally attend to each guest. But we are told that before each person entered his abode they would first undergo the test of the 'eshel'. The Zohar describes how the leaves would bend providing shade to those deserving and pure, but would stand upright allowing the hot sun to radiate upon those unclean. (זוהר ח"א קב:.)

What was his motive? Was it simply kindness or was his benevolence merely a tactic to bring them to a monotheistic faith? Aren't we taught that he withheld the food until they would offer a blessing?

Was he simply a missionary on a mission?

Avraham understood that what bonds humanity is the thread of godliness that weaves through every human and facet of creation. It is only when our acts of benevolence are done with that perspective in mind that we can be assured that the natural ambition to achieve personal standing and the instinct to connect with one another will never pervert into instruments utilized to attain raw power and empty self-gratification.

No wonder it is the greatness of Avraham and his mission that quashes the evil plans and devices of Haman.

Perhaps it was precisely the *גיסר*, the plank pulled from the ark that is contrasted here. Noah exemplified unparalleled energy and devotion to the animals in the ark in restoring the world to life once again. But whereas Avraham never perceived kindness for kindness sake alone but rather as an expression of exemplifying the traits of G-d and discovering the true and deeper connection that exists between us, Noah didn't fathom that and therefore never reached out to others in similar fashion summoning them to a higher reality.

From that diminished notion of kindness can develop a world of straight and coiled serpents, which will inevitably self-destruct in a misguided sense of reality.

The word used to describe Haman's plank is instructive. A *גיסר* refers to something sawed off from its source, as opposed to the *עץ*, the tree of Avraham, which is connected to its source of life. Haman pursued independence at all costs by cutting himself from the source of all life and found himself dangling lifelessly from the gallows constructed from that very *גיסר*, plank.

Maybe that is what Rashi sought to teach us by accentuating the miraculous nature of the bar that 'no craftsman can possibly duplicate', lest anyone be misled by their own craft and skill, forgetting where it is truly sourced.

The middle bar's serpentine nature was to remind us to root our flexibility toward one another and our personal pursuit of self-definition in the image of Avraham, that was so poignantly portrayed under the 'eshel' of Avraham, and never be deluded by the *נחש הקדמוני*, the primeval snake, the evil inclination and his futile attempts to cut us off from the source of all life.

The *Mishkan*, the Tabernacle is a microcosm of the universe. It is a place where we make room for G-d, permitting ourselves to express our hopes, ambitions and achievements with Him ever-present.

באהבה,  
צבי יהודה טייכמן

Enjoy a sample of Edén Café's delicious food weekly with Salads provided Shalosh Seudos!



Hours of operation:  
 Sun. 9:00 am to 7:00 pm  
 Mon. to Thru. 9:am to 8: pm  
 Fri. 9:am to 3:pm

### Back by Popular Demand... Saturday Night

November 11th  
One hour after Shabbos until 10.45 pm

www.edencafekosher.com

!!!HAPPY <sup>HEBREW</sup> BIRTHDAY!!!

Miriam Becker, Ephraim Dickstein, Meira Grosberg,  
Miri Adler, Rifka Cohen, Karin Mirkin

!!!HAPPY ANNIVERSARY!!!

Moishe & Sarah Sobel

YAHRZEIT:

Josh Zaslow for his father, Darrell Zaslow  
דוד בן הירץ הלוי

Moshe Meir Rubin for his mother,  
עמוס רוחמה בת ר יהושע

Sheldon Zeller for his mother, Fay Zeller  
פייגה לאה בח ר'חיים דוב

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

Josh & Sammi Steinger are hosting a Kiddush in honor of their daughter,  
Ahuva Chana at 11:30 am Shabbos morning. 6404 Elray Drive, Apt F

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!

\$999,999  
\$800,000  
\$700,000  
\$600,000  
\$500,000  
\$400,000  
\$300,000  
\$200,000  
\$100,000  
\$50,000



TOTAL PLEDGES: \$250,784.05

COLLECTED FROM PAYMENT SCHEDULES: \$102,230.90

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 Rubin!