

SCHEDULE

ליל שבת קודש

Candle Lighting	5:05 PM
Mincha & Kabbalas Shabbos	5:05 PM
יום שבת קודש	
Daf Yomi @Main Shul	7:30 AM
Shacharis	
@Social Hall	7:00 AM
@Main Shul	8:30 AM
9:06 א"ת	
Netz - 7:15am Sof Zman K'S 9:48 - א"ת Sof Zman Tefilah	10:38 - א"ת
Mincha	2:15 PM
Mincha	4:55 PM
Maariv/Havdala (50min)	6:15 PM
Avos Ubanim	7:00 PM

	33/21	מוזג האוויר בשבת*	CANDLES NEXT SHABBOS - 5:13 PM
	37/24	Ohel Moshe Weather	

Weekday Tefilos
Shacharis

Sunday -6:50 & 8:30, M,Th-6:35, T,W,F-6:45,

	SUN	MON	TUE	WED	THU	FRI
AM DAF	7:30	5:45	5:45	5:45	5:45	5:45
NETZ	7:14	7:13	7:12	7:11	7:10	7:09

Mincha Sunday- Thursday	1:45 PM
Mincha/Maariv Sunday-Thursday	5:15 PM
Maariv Sunday-Thursday	7:45 PM

Learning Opportunities

PM Daf Yomi - Sun.-Thu. @Zoom	8:00 PM
Daf Hashavua - Mon. & Wed. @Main Shul	9:00 PM
Breathing Life - Monday @Main Shul	9:10 PM
Begging For More - Tuesday @Zoom	9:10 PM
Contemp. Halacha - Wed. @Zoom	9:00 PM
Open Bais Medrash - Sun.-Thu. @Main Shul	8:00 PM

THE HASHKAMA MINYAN IS LOOKING FOR PEOPLE TO LEIN. PLEASE CONTACT AITON MARIZAN - 410-206-5583

VIRTUAL NIGHT SEDER!!!



SEE THE VIRTUAL SHUL PAGE FOR THE LATEST NIGHT SEDER SPONSORED BY DONNY & MIRI ADLER

נתיניו ושומתי יהושע בן מורדי צבי

DAILY SPONSORSHIPS

ALL-DAY SHABBOS SPONSOR:

MORDECHAI & ELAINE BODENHEIMER

L'ILUY NISHMAS ELAINE'S FATHER,
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AVAILABLE SPONSORSHIPS
DAF YOMI LEARNING - \$72 | DAVENING - \$72
PM SHIURIM - \$72 | ALL DAY SPONSOR - \$180
SHABBOS: RAV'S DRASHA - \$72 | ALL DAY - \$250
EMAIL: DAVEN@OHELMOSHEBALTIMORE.COM TO RESERVE

THANK YOU TO SPONSORS FROM THIS PAST WEEK:
DOVID & YEHUDIS BARER



Annual Mishloach Manos Project

Brought to you by the Ohel Moshe Sisterhood

TO SIGN UP GOTO

www.ohelmoshebaltimore.com/campaign/shaloch-manos-2021.html

Abby & Eli Greenfeld on the Birth of a BABY BOY!!!

Shaina & Pasey Wealcatch on the Birth of a BABY BOY!!!

Shalom Zachor @ 6011 Berkley after 8:15pm
Bris IY"H, Monday morning approx. 8:10am
@ Shomrei Social Hall

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

The Shul Office:

For any administrative, financial or other member or Shul matters.

Office@OhelMosheBaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman, Sasha Zakharin & Aiton Marizan- Lain@

Repair & Maintenance:

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פרשת בשלה
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שבת שירה

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #666

RABBI'S MESSAGE:

Just Passing Through

Yet from ancient times the descendants of Avraham were known as עבירים *ivrim*, and its evolved latinized form — Hebrews.

This description possibly alludes to our descending from Ever, a great-grandson of Shem. Alternatively, it may refer to the region where our ancestors stem from עבר הנהר - across the river in *Aram Naharaim*. We are taught it also refers to Avraham's standing courageously, בעבר אחד—alone on 'one side', defying the belief system of the rest of the world who all stood on the 'other side' in opposition.

The Midrash adds one more intriguing possibility. The word עבירים is a contraction of the sentiment, שעברו ים—who passed through the sea.

So, we are unique not only because of whom we descend from, nor solely for the geographical region we originate from, nor due to our standing often alone against a hostile world, but also because we crossed the split sea.

We also experienced the Ten Plagues, remaining miraculously unaffected from their effects. We stood at the supernatural revelation on Mount Sinai, surviving to tell the tale. What is it about having been fortunate to wondrously traverse the split sea that defines us as a nation?

The Holy Shem MiShmuel directs us to the teaching that reveals that the sea split in the merit of Yosef.

Quoting in the name of his father, the Sainly Avnei Nezer, he explains the name יסף has two connotations: גאסופה—the gathering in of components, and הוספה—to add and increase.

Man is a conglomerate of forces, גוף, נפש, רוח, נשמה—the body, spirit, and soul, or more practically, our physical drives, our emotional selves, and our intellect.

Each force seeks to placate its own need disregarding the preservation of the others. Man can pursue lust mindlessly, wreaking havoc on his emotional and intellectual health. We allow our emotions to explode without thinking, with no concern for the physical toll it takes, and how foolish we appear.

When man 'pulls himself together', 'gathering' coolly his thoughts and emotions, permitting his better thinking to act in consonance with all his divinely inspired inner forces, submitting his will to a greater one, that of his divine mission, absent of selfish physical or emotional drives, he displays a remarkable אמונה, an acknowledgement of a higher truth that governs life.

This is one aspect of Yosef. Throughout all his many challenges he maintained a perfect balance of his inner forces, never giving in to physical or emotional impulse, and maintaining an absolute trust in G-d who maneuvers each of our experiences in life, infusing each choice with that knowledge.

When one maintains this perfect balance, one merits to serve as a conduit for the will of G-d, living life with a full vibrancy that never grows stale, that generates an energy that enlivens every moment and encounter in life.

That is the second element of Yosef. He radiated the unhindered purity of his soul — intellect, that inspired all who basked in the warmth of that light. One who 'lives' his beliefs is in a constant state of renewal, discovering new opportunities to savor with that enthused existence.

This, the Shem MiShmuel explains, is the epitome of אמת, *absolute reality*, one that reflects the true source of all life, Who infuses meaning, purpose and joy in every moment to those who permit it to flow freely without external impediment.

From the moment of the exodus from Egypt, the nation was destined to be forged through three challenges.

They left Egypt 'following G-d in the desert, in a land not sown'.

They quashed the instinct to recoil from entering unknown territory, that could not support physical life and sustain them.

As they were journeying away from Egypt, they are suddenly directed to make an about-face in the direction of the Egyptian who are now chasing after them. They did not allow instinctive fear and the natural reaction to worry about their wives and children, to deter them in following the dictate of G-d to retreat.

Finally, they enter the water marching forward even as the water level reaches their nostrils, in total defiance of logic and reason, in the ultimate display of subjecting their will fully to His will.

In the spirit of Yosef HaTzaddik, they blindly toss their personal physical and emotional instincts, in 'passing' these tests with flying colors.

In unison they joyously respond in an exquisite celebration of life with *Az Yashir*.

Az Yashir was an expression of prophecy they all experienced — even maidservants — in that elevated state of consciousness. The Shem MiShmuel questions though, isn't there a rule used to determine the veracity of prophecy that states, 'no two prophets, prophecy in the exact same style'?

He answers that this was no simple prophetic message, it was one shared commonly with Moshe, of whom it is said 'the Divine Presence spoke through his throat'.

They too, he suggests, by subjecting themselves so totally to G-d's will, merited that the *Shechinah* spoke through them as well. When men reach that pinnacle whereby it is not their own unique perceptions, but their commonly serving as a united vessel for G-d's unadulterated words, then all may declare in unison the exact words of a Living G-d.

So, something truly transformative took place as we 'passed through the sea'. We defined ourselves as a nation that when ready to accept whatever may come their way with an unparalleled equilibrium between otherwise conflicting forces, can become an actual reality of genuine truth that enlightens a world.

Perhaps this emphasis on our being עבירים — passing through the sea, is meant to accent the transience of our journey through a material world. When we make 'our' needs and emotions primary, we are guilty of forgetting our goal and destiny. If we can suppress our interests in facing opportunities in life as privileges in having the 'Divine Presence speak through our throats' — relishing challenge as a chance to define ourselves by His will — which is ultimately for our own good — then we can proudly wear our status as עבירים!

באהבה,
צבי יהודה טייכמאן

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$423,724.15

COLLECTED FROM PAYMENT SCHEDULES: \$312,432.24

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@ohelmoshehbaltimore.com or talk to Rocky Caine, Joel Gedalius, Yoni Herman, Chaim Meister, or Moshe Meir Rubin!

!!!**HAPPY BIRTHDAY!!!**

Yeshaya Orlofsky, Joel Gedalius, Kevin Mako, Chaim Klein, Tiferet Friedman

!!!**HAPPY ANNIVERSARY!!!**

Daniel & Yehudis Hutman, Adam & Gabbi Langer, Chaim & Rachele Amster

YAHARZEIT

Moe Krohn, for his mother, Mrs. Krohn

אידל מוהלד בת אברהם אשר

BARUCH DAYAN HAEMES

Elisheva Rabinowitz on the loss of her father, Charles (Betzael) Gorelick

בצלאל בן אהרן הלוי

Shiva will be held:

Sunday—10am-12pm Zoom, 1pm-2pm Call or Facetime, 5pm-7pm Call or Facetime, 7pm-8pm Zoom

Monday—10am-12pm Call or Facetime, 1pm-2pm Call or Facetime, 5pm-7pm Zoom

You can reach Elisheva at 410-736-8118.

Zoom link: <https://us02web.zoom.us/j/4107368118>

Passcode: 062369

The family kindly requests that there be no in person visitors.

AVOS UBANIM!

Motzei Shabbos! 7:00 PM

@MAIN SHUL ONLY

Sponsored by:

Chanoch & Eliana Spetner

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

For questions or sponsorship contact

Joel Mirkin at jmirkin@gmail.com

CORRECTION:

LAST WEEKS AVOS UBANIM WAS SPONSORED BY:

Moishe & Sarah Sobel

In honor of Yehuda's Upsherin

We apologize for the mistake.