

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:59 גר"א 9:35	
Pirkei Avos Shiur	7:05 PM
Mincha- Followed by Shalosh Seudos	7:40 PM
Maariv	8:51 PM

Sunday

Shacharis	8:30 AM
<i>-Followed by Shiur</i>	
יורה דעה, חולין <i>New Topics from</i>	
Mincha / Maariv	7:50 PM

Weekday Minyanim & Shiurim

Shacharis

Monday & Thursday	6:40 AM & 8:10 AM
Tues, Wedn, Fri.	6:45 AM & 8:10 AM
Dirshu Halacha Program (Mon-Fri)	7:30 AM
Mincha (Mon-Thurs)	1:45 PM
Mincha / Maariv (Sunday-Thurs)	7:50 PM
Maariv (Mon-Thurs)	9:45 PM
Shiur Sefer Da Es Atzmecha (M-T)	9:30 PM
Thursday Night Shiur by Rabbi Teichman After Maariv	

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Kiddush

Moshe & Aviva Heinemann
In honor of the birth of their daughter

Kayla Fruma

~

Michael & Rivky Leichter
In memory of Michaels' grandfather

לע"נ דוד בן אריה ליב

And with Gratitude to Hashem for all His kindness.

Shalosh Seudos

Rob & Larisa Waxman

And

Harry & Linda Burstyn

In honor of Gershons' Bar Mitzvah



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ח' אייר

אהל משה



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Volume #88

RABBI'S MESSAGE

(Not!) Under the Influence

קדושים תהיו, You shall be "holy"! This is how the Torah introduces the passages that were to be read to the entire assembly of כלל ישראל. Is this within the reach and expectation of everyone?

What is this holiness? Is it a feeling, a status, a state of mind?

We generally connote the concept of "holiness" with extraordinary levels of devotion and service, the כהנים, the מקדש, a ספר תורה, people, places and objects that are imbued with special and elevated qualities. How does this relate to every man?

Truth be told the translation of the root word קדש as "holy" is a misnomer. The Torah uses this word to describe a prostitute as a קדשה or קדש when referring to a female or male designated for this immoral purpose! Certainly then this has no connection to "holiness"!

The commentaries explain that the root "קדש" is used to describe something that is designated with a distinctiveness that separates it from its normal usage or environment, for better or worse. Something that goes beyond its regular and expected use is described as possessing "קדושה". A כהן has special responsibilities and obligations that set him apart from the normal behavior and environment of others. The בית המקדש is a place that has rules that require us to act differently than we do in ordinary space due to its special designation for activities that set it apart. A ספר תורה is treated with special and unusual regard because of its particular and distinct quality. A harlot too, is a "קדשה" because of her being designated for a specific, albeit negative, use which separates her from normative society. These are all examples of "קדושה", a state of being distinct and apart from the norms of regular behavior. Indeed, רש"י informs us that פרשמים, to be abstemious, is a synonym for קדושים!

Is that all there is to קדושה, to be separate? Aren't the qualities that result from being apart from the norm, the goal? Why do we emphasize the vehicle rather than the objective of our separateness, that elevated status of "being", that we gain?

קדושים תהיו כי קדוש אני, You shall be holy, for holy am I... The imperative to be holy is to emulate Hashem. The תורת כהנים posits, יכול כמוני, that perhaps Hashem expects us to be as holy as Him, therefore Hashem concludes the directive to be קדושים with "כי קדוש אני", My קדושה is exclusive to Me!

How is it possible to even entertain a notion of equality with the קדושה of Hashem? In what way is our קדושה even a distant semblance of Hashem's "holiness"?

The וזה הקדוש teaches us that "לית אתר פנוי מנייה", there is no space or object that is bereft of His presence. From the most sanctified to the most profane the שכינה occupies and gives every thing its existence. Despite His presence in the lowliest of entities Hashem remains unaffected. This is the ultimate קדושה, the epitome of separateness. The essence of קדושה is to engage yet not be influenced, to remain aloof of whatever we are associated with and to be defined solely by our relationship with Hashem. One might have thought that there are no limitations to the activities we partake in as long as we remain detached, יכול כמוני, therefore the Torah warns us, כי קדוש אני, only Hashem has that quality and we must contain ourselves exclusively to the arena's of involvement the Torah has outlined for us. **(Based on an idea of the great Telshe Rosh HaYeshiva HaRav Mordechai Gifter זצוק"ל)**

In any physical act or activity we engage in, the Torah expects us to act with "קדושה". This requires of us to remain unaffected by the activity we are engaging in. A person can eat with enjoyment yet remain "above" the food, which is reflected in the manner in which he eats it. If one allows his hunger and appetite to govern his eating habits he loses that disengagement from the physical act of eating, his "קדושה". An individual can engage in sports as a healthy distraction to energize himself. When the participation in sports, however, controls his emotion and behavior in a way that he is now affected by the activity and its environment, he loses the opportunity to act with "קדושה". And so it is with all areas of life.

קדושה, separateness, being unaffected, then is not the medium but the goal, the greatness we possess in being formed in the image of Hashem is in being able to remain uninfluenced.

We are expected to be קדושים, to engage in the wonderful world of opportunity that surrounds us, but to remain removed and unaffected. We must always maintain our dignity, emotion and a behavior that reflect the noble נשמה we possess, that צלם אלוקים that allows us to define every act with the spirit of Hashem and his Torah.

באהבה,
צבי טייכמן

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New Shiur by Mrs. Teichman

Wednesday Evenings 8:00pm

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Elishama & Adina Kassel
on the birth of a Baby Boy

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