

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:46 גר"א 9:22	
Pirkei Avos Shiur	7:35 PM
Mincha- Followed by Shalosh Seudos	8:10 PM
Maariv	9:20 PM

Sunday

Shacharis	8:30 AM
<i>- Followed by Shiur</i>	
<i>New Topics from יורה דעה, חולין</i>	
Mincha / Maariv	8:20 PM

Weekday Minyanim & Shiurim

Shacharis

Monday, Thursday	6:40 AM & 8:10 AM
Tues, Wedn, Fri.	6:45 AM & 8:10 AM
Mincha (Mon-Thurs)	1:45 PM
Mincha / Maariv (Sunday-Thurs)	8:20 PM
Maariv (Mon-Thurs)	9:45 PM

Thursday Night Shiur by Rabbi Teichman will continue
in 2 weeks

Jordan & Chana Leah Wiener
on the engagement of their daughter **Racheli** to Justin Moskowitz

SPONSORSHIPS

Kiddush

Waiting on You (\$118)

Shalosh Seudos

Sponsored by

*Dr. Elliot and Rena Einbinder
& Rabbi Yudi and Jennifer Englard
in loving memory of the Yahrtzeit of their Bubby
Bina Einbinder*

Donations Can Be Made For Any Occasion

מזל טוב מזל טוב
Chaim Boruch & Laliev Silverman
on the birth of a Baby Boy!!
Shalom Zachar will be after 9:30 at
2910 Smith Avenue
~~~~~  
מזל טוב מזל טוב  
Ari & Adina Miller  
on the birth of a Baby Boy!  
Shalom Zachar will be after 9:15 at  
6646 Sanzo Road Apt. B

### Are You In The H.O.C.?

Visit [www.ohelmoshebaltimore.com](http://www.ohelmoshebaltimore.com)  
and click on "The H.O.C."

#### *For more information:*

Rabbi Zvi Teichman  
ravzt@hotmail.com  
410-570-3333

Azi Rosenblum  
azirozenblum@gmail.com  
443-854-2172

Eitan Schuchman  
schuchbalt@yahoo.com  
443-929-0755

CONGREGATION OHEL MOSHE

שבת קודש  
פרשת נשא

י"ד סיון

אהל משה



*Rabbi Zvi Teichman*

CONGREGATION OHEL MOSHE  
2808 SMITH AVE  
BALTIMORE, MD 21209  
WWW.OHELMOSHEBALTIMORE.COM  
DAVEN@OHELMOSHEBALTIMORE.COM  
(410) 878-7521

Volume #93

## RABBI'S MESSAGE

### Prisoners Of War

One doesn't have to commit a crime to be imprisoned. We are all in a sense prisoners of our own instincts and desires. For some of us it might be the "chains" of anger that remand us to our destructive reactions and for others it may be the myriad of other negative traits that seek to place us in their "bondage"!

*בברכות ה' the imprisoned can not secure their own release (האסורים).*

Our sages teach us that a prisoner is incapable of rousing that inner strength and focus necessary to break out of his binds, he inevitably needs the assistance of others to help him escape. This is evident in the גמרא's quoting this concept in the tale of ישיבי the giant brother of עוג who sought to impale דוד on his spear as he tossed him skyward in anticipation of catching him on his pointed weapon. אבישי who was accompanying דוד pronounced a sacred שם thereby suspending דוד in midair enabling them both to escape (סנהדרין צה). רש"י explains that "the imprisoned (דוד) could not secure his own release" through the recitation of the very same שם because it was impossible for him to concentrate adequately in pronouncing it with the correct intent. This is the intent as well of the גמרא in ברכות ה' which reports how רבי חנינא extended his hand in support of the suffering רבי יוחנן thus liberating him from his pain. The גמרא there too states that the "חבושי" required the help of others in being מתיר him from his "prison". The מהר"ל explains that רבי יוחנן couldn't be "מחוקק" himself because the one imprisoned is incapable of mustering the requisite "כוחות" to flee his affliction.

The ספורנו teaches us that there are three "captives" enumerated in the תורה who are incapable of "escaping" until they are brought in their "shackles" to be freed by the נכבד, a dignitary, in fulfillment of this principle of... אין חבוש מתיר עצמו.

the husband "brings" his wife, the סוטה, who has been "captured" by her passions, after having been warned from and nevertheless secluded herself with another man, to the כהן. The "dignitary" seeks to help the אשה סוטה focus on her actions by bringing a meal offering of coarse barley flour, animal feed, symbolic of her acting in a degraded way. The lack of frankincense, that ingredient which recalls the fragrance of the Matriarchs, which is common to other offerings, draws her attention to her base behavior that led her to stray from her noble heritage.

the husband "brings" his wife, the סוטה, who has been "captured" by her passions, after having been warned from and nevertheless secluded herself with another man, to the כהן. The "dignitary" seeks to help the אשה סוטה focus on her actions by bringing a meal offering of coarse barley flour, animal feed, symbolic of her acting in a degraded way. The lack of frankincense, that ingredient which recalls the fragrance of the Matriarchs, which is common to other offerings, draws her attention to her base behavior that led her to stray from her noble heritage.

the husband "brings" his wife, the סוטה, who has been "captured" by her passions, after having been warned from and nevertheless secluded herself with another man, to the כהן. The "dignitary" seeks to help the אשה סוטה focus on her actions by bringing a meal offering of coarse barley flour, animal feed, symbolic of her acting in a degraded way. The lack of frankincense, that ingredient which recalls the fragrance of the Matriarchs, which is common to other offerings, draws her attention to her base behavior that led her to stray from her noble heritage.

the husband "brings" his wife, the סוטה, who has been "captured" by her passions, after having been warned from and nevertheless secluded herself with another man, to the כהן. The "dignitary" seeks to help the אשה סוטה focus on her actions by bringing a meal offering of coarse barley flour, animal feed, symbolic of her acting in a degraded way. The lack of frankincense, that ingredient which recalls the fragrance of the Matriarchs, which is common to other offerings, draws her attention to her base behavior that led her to stray from her noble heritage.

the husband "brings" his wife, the סוטה, who has been "captured" by her passions, after having been warned from and nevertheless secluded herself with another man, to the כהן. The "dignitary" seeks to help the אשה סוטה focus on her actions by bringing a meal offering of coarse barley flour, animal feed, symbolic of her acting in a degraded way. The lack of frankincense, that ingredient which recalls the fragrance of the Matriarchs, which is common to other offerings, draws her attention to her base behavior that led her to stray from her noble heritage.

the husband "brings" his wife, the סוטה, who has been "captured" by her passions, after having been warned from and nevertheless secluded herself with another man, to the כהן. The "dignitary" seeks to help the אשה סוטה focus on her actions by bringing a meal offering of coarse barley flour, animal feed, symbolic of her acting in a degraded way. The lack of frankincense, that ingredient which recalls the fragrance of the Matriarchs, which is common to other offerings, draws her attention to her base behavior that led her to stray from her noble heritage.

In the wars with our evil inclinations we can avoid captivity if we are forever conscious of the greatness that lies within each one of us!

באהבה,

צבי טייכמן

*Leave the cooking to us!* ★  
Shiva Trapp Bar/Bat Mitzvah Sweet 16  
Family Reunion Graduation  
We now offer catering!  
Check out our delicious dairy and meat menus  
at [www.jcc.org](http://www.jcc.org) or call Josh 443-928-5404  
for more information.  
Eden CAFE  
Owings Mills JCC: 410.356.0010  
Park Heights JCC: 410.542.5185  
e-mail: [eden.cafe@hotmail.com](mailto:eden.cafe@hotmail.com)

## צאתכם לשלום

# To Rabbi Teichman who will be travelling to the Holy Land (Israel, not Brooklyn)

