SCHEDULE

שבת קדש

Mincha Erev Shabbos 7:00 PM

Shacharis—Followed by Kiddush 8:30 AM

Sof Zman K"S 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

-Followed by Shiur

New Topics from יורה דעה, חולין

Mincha / Maariv 8:20 PM

Weekday Minyanim & Shiurim

Shacharis

7

U

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



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לאמ

Chaim Boruch & Laliev Silverman on the birth of a Baby Boy!! Shalom Zachar will be after 9:30 at 2910 Smith Avenue

7

Ari & Adina Miller on the birth of a Baby Boy! Shalom Zachar will be after 9:15 at 6646 Sanzo Road Apt. B

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Rabbi Zvi Teichman

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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"!

אין חבוש מתיר עצמו מבית האסוריכ. the imprisoned can not secure their own release.

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 אמרא משביל (ממרא the giant brother of איש who sought to impale דוד on his spear as he tossed him skyward in anticipation of catching him on his pointed weapon. רשייי (סנהדרין צה) pronounced a sacred שם thereby suspending דוד in midair enabling them both to escape (רשייי . (סנהדרין צה) 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 ברכות ה in גמרא הוה אול ווא ווא בי חביית הייחני בי חביש explains that the ייחביש required the help of others in being אול him from his "prison". The מהרייל to flee his affliction.

The ספרכנ 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 גוכב, 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 an other man, to the מהן. 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.

is "brought" to the כהן to begin his process of renewal shedding the chains of jealousy that led him to belittle others through his poisonous prattle in a effort to ingratiate himself by trampling on the reputations of others. He brings the "chattering" צפרים, birds, to remind him of his mindless behavior, together with the אין אין wood of the tall cedar, reminiscent of his empty arrogance that captivated him in baseless hatred. With this awakening he can be dislodged from the behavior that imprisoned him from his אַלם אַלוּקים, divine image.

אבד והגישו אדוניו אל האלוקים, the עבד נרצע, an indentured slave, who seeks to remain in servitude forgetting his noble calling to be solely an to Hashem, is "brought" by his master to the court. He is to be taught a lesson in dignity by these great Sages who seek to inculcate within him a heightened sense of self by boring a whole in the ear that heard at Mount Sinai, עבדי הם, you are my noble servants! This ceremony takes place at the door post and lintel, the "ones" who give testimony to His mastery as revealed on the night of יציאת מצרים when Hashem passed over the homes whose doorways were smeared with the blood of the מסח . Reminding him not to lose his sense of aristocracy even as he continues his service to mere mortals, he is freed from his lack of self esteem.

About the א נדיר who completes his vow we are told, "ייביא אותוי", "he brings him", to the entrance of the Tent of Meeting. Who is the "he" and who is the "him"? רבי ישמעאל brings the opinion of רבי ישמעאל who translates, he brings himself! What a strange portrayal of a simple idea! The משך חכמה tells us that the Torah is teaching us that the tropy has reached such a level of detachment from the forces of the אוף that seek to seize him he can view his instincts with total and untainted objectivity. The נשמה is thus able to "bring" the אוף as if bringing a separate entity!

The נואר can achieve this because his heightened level of self dignity prevents him from allowing himself to fall into the clutches of his captors. He alone, the מפורנו says, is the sole exception of one who can indeed remove himself from imprisonment!

יוסף הצדיק is crowned by his father as the יוסף. "נזיר" אחיו by his never forgetting who he was and who he was destined to be, never lost his sense of nobility. That יוסף, respectability, allowed him to maintain his focus in keeping his wits about him enabling himself to secure his release from the actual בית האסורים. It was also this sense of dignity that prevented him from falling into the enemy's "hands" in his "battle" with אשת פוטיפר !

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 טייכמו



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צאתכם לשלום

To Rabbi Teichman who will be travelling to the Holy Land

(Israel, not Brooklyn)

