

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Guest Speaker: Rabbi Baruch Leff</i>	
<i>Sof Zman K"Sh</i> ז"א 8:47 גר"א 9:23	
Pirkei Avos Shiur	
<i>Guest Speaker: Rabbi Binyamin Marwick</i>	
Mincha- Followed by Shalosh Seudos	8:10 PM
<i>Guest Speaker: Rabbi Dani Kermaier</i>	
Maariv	9:24 PM

Sunday

Shacharis	8:30 AM
<i>-Shiur to resume after the Rabbi's return</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 on 6/25

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Shalosh Seudos

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Rabbi Teichman is accessible while in Israel.
If contacting, please remember that the
local time is 7 hours ahead.

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Ruach Hakodes

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CONGREGATION OHEL MOSHE

שבת קודש
פרשת בהעלותך

6 - 13 2009
כ"א סיון

אהל משה



Rabbi Zvi Teichman

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Volume #94

RABBI'S MESSAGE

Heaven On Earth

Have you ever wondered why the Torah has two terms for the word "earth", ארץ and אדמה? We express the ברכה, the blessing before eating our vegetables, בורא פרי האדמה referring to them as fruits of the "אדמה". Yet, when before we partake of לחם, bread, we recite המוציא לחם מן הארץ, we thank Hashem for bringing forth the לחם from the "ארץ". What distinction is being implied here?

The Great Gaon of Vilna resolves this dilemma by offering the following formula. When the Torah wishes to speak about the entire earth as an entity or to the land of Israel in whose merit the entire world is sustained and has cause to exist, the Torah uses the word ארץ. However, when the intent is upon the specific produce that grows from the earth, or to the particular parcel of land which relates to us on an individual basis the Torah employs the word אדמה. Vegetables is not a specie of blessing particular to the land of Israel, thus fruit of the "אדמה", the earth that one toiled on in the production of its fruit. Bread which is a product of the species specifically associated with the blessing of Hashem's beloved land, ארץ חטה ושעורה, we refer to it in relationship to the entire globe whose bounty stems from the unique covenant Hashem has with His land.

The Torah attests to the elevated status of משה רבינו when it declares, והאיש משה עניו מכל האדם אשר על פני האדמה, "the man Moshe was the humblest of all men on the face of the earth". Were we to follow the lesson derived from the words of the Gaon it should have more aptly stated "הארץ" אשר על פני, from all man upon the ארץ, why אדמה? Aren't we referring to the entirety of humanity and משה having superseded them in his superior levels of modesty?

Man is called אדם. The מדרש informs us this is due to the fact that he was created from the אדמה, Hashem took a clod of earth from the ground beneath the Altar mixed it with water and infused it with a צלם אלוהים, man's נשמה and gave it life. Why is man eternally condemned to his connection with אדמה, raw earth? Weren't animals too created from this very matter "earth"?

The מהר"ל enlightens us by teaching us that "אדמה" is the "matter of potential". In it man toils and yields the most magnificent of produce. אדמה is symbolic of potential. The word בהמה is a contraction of two words מה בה, "in it" מה, "is what?" It is what it is! With all its abilities to develop the products innate within it, it remains limited, בה שלימות, the man, is numerically equivalent to "כל" = 50, for in man lies unlimited potential for growth and perfection in the image of his Creator.

מים castigates her beloved brother משה for assuming a status of devotion to Hashem that compels him to refrain from a family life with his wife צפורה. Hashem admonishes מרים by informing her that משה with his unbound potential is indeed always "on call", ever ready to respond to the summons of Hashem!

True humility is a trait where a person sublimates his own needs, desires and identity to dedicate his efforts, talents and energies to serving others and fulfilling the will of Hashem. One who is humble is ever ready to serve.

The root of the word עונה lies in ענה, to respond, for the truly humble are always ready, able and willing to respond to their true calling.

עניו מכל האדם is the par excellence. Indeed it is written absent the letter "י" as if the real word is ענו, to respond. עניו מכל האדם, the greatest "responder" of all man, על פני האדמה, on the face of the earth. The word אדמה is used to emphasize his constant growth and his eternal climb up the ladder of perfection. He of all men is uniquely qualified to always be "on call".

ארץ is rooted in the word רצון, will. The land gives forth its potential in fulfillment of the רצון of Hashem. But ארץ can only go so far as man is ready to bring forth his innate bounty and potential.

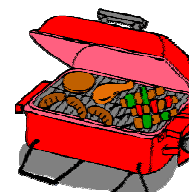
ארץ ישראל is the sum total of all our efforts to bring to "fruition" our vast potential. It is thrilling to see that dream coming to reality and one can only imagine what lies ahead for us as we reach our ultimate goal.

ארץ ישראל is where Heaven meets "Earth" in our bringing forth our most beautiful "fruit"!

באהבה ובצפייה לגאולה שלימה במהרה,

צבי טייכמן

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Sunday, July 5th

Volunteer Opportunities Are
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-Next Week, Parshas Sh'lach-

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Rav Simcha Hochbaum
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-Further details posted in the shul-