

SCHEDULE

שבת קדש

Mincha Erev Shabbos	5:04 PM
~Friday Night Learning	7:30 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Sh- מ"א 9:13 < גר"א 9:49	
Mincha- Followed by Shalosh Seudos	5:00 PM
Maariv	6:13 PM

Sunday

Shacharis	8:30 AM
~ Followed by Shiur	
Mincha / Maariv	5:10 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed, Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

SPONSORSHIPS

Kiddush

Sponsored by

Riki & Azi Rosenblum

Wishing everyone a happy Tu-Beshvat and a fruitful year.

Shalosh Seudos

Sponsored by

Dr. Brian Simon

In commemoration of the upcoming Yartzzeit of his Father

לע"נ ר' יעקב בן אבא

.....

Kiddush Sponsorship: Contact Jeremy Schnittman

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Pinchas & Yael Friedman and
Bubby & Zaidy Murray & Lisa Friedman
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6301 Fairlane Drive

זיב תישא ד-ר תישא

Rina Tziviah Ehrenfeld
On her naming this week!!
And to her parents Shushi & Yonah

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CONGREGATION OHEL MOSHE

שבת קודש-שבת שירה
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ט"ו בשבט הגיע



אהל משה



Rabbi Zvi Teichman

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Issue#125

RABBI'S MESSAGE

שירה Talking "the Talk" !

Each Friday night as we greet the שבת we declare, (תהלים צג, ב), *Your throne was established from "then"*. The מדרש interprets this verse as a reference to the "אז" of ... אז ישר... that we recited collectively at the splitting of the sea, inferring that it was only at the moment we expressed ourselves in שירה, "Song", that Hashem's throne was first established! What was lacking in G-d's sovereignty until that moment that was contingent on our שירה ?

There are many שירות, Songs, throughout the Torah exalting G-d's dominion, yet all of them revolve around our expressing ourselves solely upon the downfall of our enemies. Is Hashem deserving of this outburst of emotional joy only in praise of His saving us from the clutches of our enemies? What of the endless benevolence we receive every moment of our existence, is it unworthy of equal acknowledgment ?

We describe Hashem each day as we recite ישר, as the נורא תהילות עושה "פלא", *too awesome for praise, Doer of "wonders"*.

The רמ"א (אוי"ח סי' ו' סעיף א' בהג"ה) defines the word "פלא" as the wondrous and miraculous enmeshing of two diametrically opposed elements, the natural world with the spiritual.

The world of nature dictates there is no evident rhyme nor reason why the wicked should suffer nor the righteous prosper, it's random. When Hashem however, displays His hand on this earth, revealing "unnaturally" the exact measure of justice that is normally reserved for the world of reward and punishment, then we are privy to a absolute פלא, wonder.

This is why precisely upon the experience of the downfall of the wicked, that שירה, the special expression of awe and marvel, is so uniquely suited. It is not the plight of our enemy that we sing about but more appropriately the amazement and privilege of observing the providence of G-d. There was never in history such an accurate dispensing of "measure for measure" in the dispensing out of justice as in the splitting of the sea!

Man too is a impossible entanglement of spirit and matter, a physical container, just slightly more sophisticated than that of animal, and a soul, that is hewn from the כסא הכבוד, the divine throne itself. The faculty that underscores this miracle most, is the power of speech, that which differentiates us from animal. The Torah when discussing that special gift called "speech", refers to it as פלא (במדבר ו, ב), *A man or a woman who "articulates"*. Man's status as the epitome of creation is due to his divinely inspired "free will" that is exclusive to him. The ability to "speak" underscores more than all other faculties our special role as בעלי בחירה, free willed individuals, because speech requires initiation through "intent", i.e. "will", whereas all other actions can result more easily from instinct and urge. Man's "will" as pronounced through the power of the spoken word is indeed a פלא, a wonder that bespeaks the inconceivable connection of soul and body !

Jewish code of law records (C.M. 204) **בדיבורו עומד שאינו עומד** *מי שפרע מאנשי דור המבול ומאנשי דור הפלגה ומאנשי סדום ועמורה וממצרים שטבעו בים הוא יפרעממי שאינו עומד בדיבורו* *May He who exacted punishment from the people of the flood, and from the people of disunity [the generation of the Tower of Babel], and from the people of Sdom and Amorrhah, and from the Egyptians whom He drowned in the sea, He will take punishment from one who does not keep his word .*

Of all the heinous sins one can commit it is merely the "not keeping of one's word" that deserves such a powerful curse!? Why only "words" misspoken and not inappropriate actions that were perpetrated? What about slander, profanity and verbal abuse ?

Physical assault and action are not unique to man we share that trait with animal alike and when committed are reflective of our "animalistic" instincts letting loose. Even speech used abusively reflects a choice, a bad one perhaps, but a choice nonetheless. It's when we make a "shmatla", a rag, out of this most divine instrument that we negate our elevated stature as free willed creatures. Expressing an intentioned "will" and reneging on it is a negation of our worthiness of existence as humans! Abusing this power is diminishing our "super humanity" and worthy of the same punishment that was inflicted upon those generations which were swept away by "nature" due to their loss of "humanity".

The generations of the Flood, Dispersion, Sdom and the Egyptians all abused the power of speech. The rampant dishonesty that led to a breakdown of society in the דור המבול, the false representation of "unity" that was merely a ruse for more power in the hands of Nimrod during the הפלגה, the total lack of sincere and meaningful communication that was endemic to the culture of Sdom, and the constant rescinding of permission to leave by the Egyptians, ensured them all that with such "soulless" speech they would be consumed by the forces of a "material world"! The twain could not survive intact!

At קריעת ים סוף we observed the phenomenon of "פלא", that display of השגחת השם, divine providence, that penetrated through the layers of nature allowing us to see the Hand of Hashem in a world of חומר, mere matter. We in response took that ignited spark, the image of Hashem, that resides within each of us, and "chose" to willfully express our gratitude by articulating the deepest senses of our נשמה, uplifting this gravity anchored earth with a spirit of unadulterated divine joy and awareness! (Based on פחד יצחק מאמר טו' ועט' א')

In a world darkened by greed, arrogance and lust we must remain steadfast in preserving our צלם אלקים. Only through the force of honest "communication" and the standing by our "word" that reflects sincerity, integrity and concern, will we succeed in brightening our world and bringing the שכינה and the concomitant happiness and joy.

May our lives convey שירה to Hashem in all that we do!

בהתנה ובשירה,
צבי טייכמן

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RSVP: 410-664-6927

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HaRav Hagoon Reb Zvi Teichman, Shlita

FRIDAY NIGHT LEARNING

