

SCHEDULE

שבת קדש

Mincha Erev Shabbos	6:57 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"Z- 10:14 גר"א < 9:38א"מ	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	7:00 PM
Maariv -	8:07 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
Mincha / Maariv	7:05 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed., Fri.	6:45 AM
Mincha (Mon—Thur)	1:45 PM
Mincha/Maariv	7:05 PM
Maariv (Mon-Thur)	9:45 PM

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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The Shiur 'n Shmooze Committee invites you to a:

Kumtitz for Women

Motzai Shabbos, March 17th, at 9pm.

At the home of Leslie Klein, 2714 Woodcourt Rd,

-The Shiur 'n Shmooze Committee

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

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Rabbi Zvi Teichman

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Issue#227

RABBI'S MESSAGE

Get Real!

The Torah reports how after much enthusiasm and devotion, the *Mishkan* was finally erected on the first of the month of *Nissan* in the second year after the Exodus from Egypt. (שמות מא)

Of the many momentous events that took place on that remarkable day, we are taught (ויקרא ט) that the detailed laws regarding the *Parah Adumah*, the Red Heifer, and its ritual employed to purify those tainted with *טומאת מת*, the defilement of the dead, was instructed on that day as well, implementing it the very next day.

Although chronologically the celebration of the arrival of the month of *Nissan* preceded the actual transmitting of these laws of *Parah Adumah*, we commemorate these events nowadays in the reverse order.

We first experience *Parshas Parah*, reading the portion that enumerates the details of this process of purification for those who have come in contact with the dead, enabling them to theoretically bring the upcoming *Korban Pesach*, Paschal lamb in a state of ritual cleanliness. Only on the following week do we announce the arrival of the month of *Nissan* and all its unique commands, as we read *Parshas HaChodesh*, where the laws of *Pesach* are spelled out.

Why do we preempt the arrival of *Nissan* with a discussion of the laws of *Parah Adumah*, when there is clearly ample time to tentatively implement these laws subsequent to the start of the month before the bringing of the *Pesach*?

Rashi (סו"ט) quoting the Jerusalem Talmud says that we do this to precede with, *הוראתו של ישראל, the purification of Israel*.

What is this eagerness to herald the elusive "purification" of *Parah Adumah* all about?

Remarkably, although this procedure of purification was initiated in their second year in their sojourn in the desert, the Torah waits for thirty eight years hence to record its details for posterity.

It is in the portion of *Chukas*, in the Book of Numbers, immediately prior to the reporting of the death of Miriam, that the Torah first records the details of this vital law.

In fact, the Talmud (מנחות קט"ז ב) questions this juxtaposition and deduces from it a most fascinating concept:

just as the Red Heifer atones so does the death of the righteous expiate.

Nowhere, however, does the Torah use the expression "כפרה", atonement, in the context of the *Parah Adumah*. Indeed, there is no sin committed here, just an encounter with ritual impurity.

We do find however one reference to this sacrifice as *יציאתה* היא במדבר (ט"ט).

Generally *יציאתה* refers to a "sin-offering" rooted in the word *טמא*. Rashi however, says the usage here is related to the word *יציאתה*, for its purpose in this instance is to cleanse from ritual pollution.

Additionally, if the Torah sought to teach us the atonement inherent in the departure of the righteous, why not place that idea adjacent to a bonafide sin-offering that affects true atonement?

Finally, why is Miriam selected as the paradigm of this principle more so than the many righteous individuals who have atoned for the nation in their deaths?

The process of death was decreed upon the world as a consequence for the sin of having partaken from the Tree of Knowledge and was reaffirmed as a reality of life, in this finite realm, after the sin of the Golden Calf.

The confrontation with a corpse and death is a deception. It deludes one to think of one's limitations and mortality. Dejection and hopelessness often grip one facing the loss of someone dear to them.

How can I continue? How can I find meaning and purpose, absent of the one my whole life revolved around?

This illusion is also true of all the physical attachments we find ourselves anchored to. We have difficulty imagining life without them.

The root of sin lies in the succumbing to these deceptions. When man loses his grip on immortality and his connection to eternity, it is the moment man embraces the constraints of a physical world and begins on a path towards death. It is the moment we give up, exposing ourselves to sin.

Rav Samson Raphael Hirsch writes:

*This *טמאת* performed outside the Sanctuary, is different from the expiation-offering inside the Sanctuary, the expiation of a certain sin by the symbolic act of promising faithful adherence for the future...*

It is rather the proclamation of the public conviction of the possibility of freedom from sin, the ability of mastering all physical temptations and allurements, proclaiming the fact of the moral power of the human will in general...

It shows his freedom in moral matters in connection with his lack of freedom in physical ones...

It places him in the totality of his dual nature before the mission giving Sanctuary of the One absolutely Free-willed God, it raises him with the whole of his being, with his physical evanescence and his spiritual permanence up into the free eternal sphere of that Unique Free One and says to him: Be not deceived by corpse and death, become free, become immortal not in spite of, but together with all that is physical unfree and mortal on you, remain immortal master of your mortal body, protect yourself and prove the truth of purity in the midst of impurity.

He goes on to describe the symbolism of the Red Heifer. Its redness representing vitality, it is full of

energy, never having known a yoke, never having been under the control of Man.

The *Kohen* takes that unrestrained animal nature and slaughters it.

With the slaughter we declare that there is no place in our lives for unrefined animal physicality. Facing the Temple he receives some of its blood and sprinkles it seven times, a number signifying completion, towards the Temple.

He then burns in its entirety, reducing it to ashes.

He throws into the flames the tall cedar and the lowly hyssop, wool dyed with the blood of a worm, the lowest and highest class of plant and animal life, representing the whole of organic life.

He joins the "earth-dust", earthliness, with "living water", pure spring water, the source of eternal life, the ash-dust settling to the bottom with the "living water" appearing in all its clarity.

The life of all living things comes to an end, all turns to dust. Only the spiritual, that which is directed towards God, remains for eternity.

Before we can arouse a sense of renewal in our service to God we must slough off the pessimism inherent in a mortal existence.

We are not merely commemorating with the recitation of the portion of *Parah* the perfunctory procedure that removes impurity, we are celebrating life in the face of adversity and illusory reality. We seek to restore the eternal life force that powers our existence and gives us vitality and an accurate perception of that which is "real". Only then are we equipped to bring a fresh sense of renewal to all we are engaged in.

As part of the process of "death" introduced in the world, there is an inevitable deterioration with the passage of time and the entrenchment in exile and all its challenges, to maintain a pure transmission of that primordial light that energizes us.

Yet, despite the diminishing of generations there have existed those righteous ones who in spite of the constraints have succeeded in transmitting the glory of our past, inspiring and empowering us to hope and strive for a brighter future.

Miriam was our nation's first hero, standing up fearlessly, at the risk of her life to the threat of the evil Pharaoh, delivering and lovingly nurturing the infants that were to be otherwise slaughtered. She challenges the *Gadol HaDor*, her father Amram not to succumb to fear and despair in the face of "mortal" danger, and joyously return to his wife and family life, and merit to father the ultimate leader of our nation, Moshe. Filled with optimism she wards off anxiety as she watches with confidence her baby brother's journey down the river among the reeds emerging in the arms of the daughter of Pharaoh.

Her joyous celebration of immortal "life" in the face mortal danger inspired a nation from the earliest stages of slavery to the crossing of the Reed Sea, and until they were poised to enter the Land of Israel.

No wonder in her merit a miraculous well accompanied them providing fresh "spring water" in all their journeys. The *באר של מרים*, the *Well of Miriam* is termed in the Talmud as a *מעיין המטלטל* (שבת ד), a *travelling wellspring*, for she indeed quenched much more than their thirst for water. With her enthusiasm for "real" life she nourished them with an ability to face their physical challenges with joy.

In reviewing her life, the nation realized the ultimate "atonement", that ability to bond with the immortal in overcoming the illusion of constraint thus avoiding sin entirely. Although they would face new challenges and obstacles, the lessons she taught them would encourage them to carry on with hope and awareness that nothing they face is "real".

The Torah waited to align the message of the *Parah Adumah* with the death of Miriam, for she mirrored this vital lesson of immortality. Indeed the *gematriya* of מרים equals תפירה, 290!

Of all the miraculous provisions in the desert the sole one that remains until today is the Well of Miriam. The Talmud states that is situated in the Kinneret (שבת ד). Tradition has it, that on *Motzei Shabbos* directly after Shabbos women would draw well water as the Well of Miriam nourishes all of them at that time. (ש"ע אר"ח רצ"ט ס"ג י' ברמי"א בש"ח הכל בו הר"ב בב"י)

As we celebrate *Parshas Parah* this week and its lesson of immortality, perhaps we should spend a extra moment as Shabbos ebbs, to draw from its waters and internalize its message.

This week a great Rebbe, the venerable Vishnitzer Rebbe of Bnei Brak, passed away. Over five thousand families, comprising this second largest Chassidus in Israel, all ripped *k'riyah* in overwhelming grief over the loss of their spiritual "father".

He restored the glorious tradition of his saintly ancestors after the devastating holocaust that decimated large numbers of this group. People said it was an impossible task, as the "death" of Chassidus was assured after such a calamity. But there are those who see immortality in the face of destruction. With an unparalleled and unconditional love for his fellow Jew, he reinstated that joy of life that is unique to our people.

In his death though we certainly mourn, we see hope and inspiration that we too can succeed in overcoming the odds. We abide by a different reality, for we are bonded with the source of all life.

In this awareness lies the ultimate atonement, to ward off the pessimism of mortality in moving forward with eternal optimism towards the final redemption.

בארבעה,
צב"ט ט"כמ"א

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New Shiur

"Don't Get Floored At The Table"

By Rabbi Teichman

Running out of material?

Wanna put yourself back in the concept of *ve'higadelta le'bincha*?

Join us as we explore insights & ideas

to share at the Seder table.

Tuesday March 13th, 20th, & 27th from 8:45 to 9:45pm
followed by Maariv

Audio of part I available online at our web site.

!!Happy Birthday!!

this week to:

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Info provided by YOU via our new member database

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Upcoming Yartzheits

Susan Einbeinder, Mother of Elliot

Pre-Pesach Camp

Ages 2 - 7

Call Sarah Marizan

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