

SCHEDULE

שבת קדש

Mincha Erev Shabbos **5:31 PM**

And Candle lighting

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- גר"א 9:34 < 8:54 מ"א

Mincha 2:15 PM

Mincha - Followed by Shalosh Seudos 5:30 PM

Maariv - 6:41 PM

Avos U'Banim See you next year!

Weekday Minyanim & Shiurim

Sunday

Shacharis I 6:50 AM

Daf Yomi- By R' Teichman 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 5:40 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-Fri) 1:45 PM

Daf Yomi -Take II (Mon-Thurs.) 9:00 PM

Maariv (Mon.-Th) 9:45 PM

FRIDAY NIGHT LEARNING



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PLEASE NOTE: AS WE ARE STILL UNPACKING AND
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CAUTION AND SUPERVISE CHILDREN CLOSELY AT
ALL TIMES TO ENSURE EVERYONES SAFETY

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Laining Schedule:

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כ'ב אדר

אהל משה



Rabbi Zvi Teichman

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Issue#324

Curtain Call

*Dedicated to the holy women of the Ohel Moshe family who sacrifice their time with their husbands,
allowing them to devote themselves to construct our Mishkan!*

May Hashem repay you with health, prosperity and much yiddeshe nachas, and time to enjoy it with your husbands!

A "wise" woman once inquired of Rabbi Eliezer, as to why were there three different types of punishments meted out to those who sinned with the Golden Calf; some were beheaded, others died by plague while others perished with their stomachs distending.

He responded with a now famous quote, אין חכמה לאשה אלא בפלך, *A woman's wisdom is only in the spindle!*

Rabbi Eliezer proves his point by quoting the verse that refers to the donations to the Tabernacle of: כל אשה חכמת לב אשר בידיה טוו (שמות לה כה), *All the wise-hearted women who spun with their hands.* Rabbi Eliezer sees in the Torah's accenting of their wisdom specifically within this context, as evidence of his assertion. (יזנא טו)

It seems as if Rabbi Eliezer was deflecting the question by directing the woman to her G-d designated task, implying thereby that Torah wisdom should not be within her realm of interest.

Is that any way to respond to a woman searching for the truth, who the Talmud indeed labeled a wise woman?

What is this secret wisdom that women possess in the art of spindling?

A verse in Chronicles (דה"י א ב ז) refers to a certain woman who had the unusual name of יריעות, literally translated as *Curtains*.

The *Targum* of Rav Yosef informs us that she was thus named because she was the one who spun the threads used in creating the curtains that hung over the Tabernacle.

Furthermore, the Talmud (סוטה יא:) suggests that "Ms. Curtains" was none other than Miriam the Prophetess, the wife of Calev!

Weaving our way through this mystery we discover another fascinating Midrash (שמ"ר מ א).

There it reveals that Miriam, a.k.a. Puah, the young midwife who courageously defied the evil decree of Pharaoh to execute the newly born Jewish children, merited חכמה, *wisdom*, in lieu of her remarkable bravery. This wisdom found its expression in the birth of her grandson Betzalel, (who was the child of her son Chur,) of whom the Torah testifies: (שמות לא ג) ... ואמלא אתו רוח אלקים בחכמה... *I have filled him with a Godly spirit, with wisdom...*

What connection is there between the valor Miriam displayed in those dangerous moments and the reward of wisdom specifically? Was there some insight Miriam employed that enabled her to achieve success in saving all these children?

Very often in moments of extreme tension and anxiety we lose sight of our goals. Overcome with fear and doubt we "lose our minds", acting impetuously and instinctively in defiance of logic and thoughtfulness.

(יזנא טו) *Who is wise? One who sees the outcome.*

One who remains focused on one's goal, firmly grounded in faith and trust in G-d, will never lapse in the mission towards achieving one's objective.

Miriam had an uncanny ability to remain calm and attentive to her task never allowing fear to interfere. Whether it was in the delivery of babies under the threat of Pharaoh or standing up to her father Amram, the Gadol Hador, the great leader of his generation. Amram refrained from involving in family life

out of despair in bringing children into a world fraught with danger. Miriam challenges her father not to lose sight of the forest, out of fear for the trees.

The Torah reports: וכל הנשים אשר נשא לבן אתנה בחכמה טוו את העזים (שם לה כו), *All the women whose hearts inspired them with wisdom spun the goats.*

This strange phrasing that implies they spun the goats themselves, alludes to an unusual talent these women possessed who were able to spin the thread while it was still attached to the goats! (רש"י בשם הגמ' שבת סד.)

Why was this necessary?

Every article in the Tabernacle represented a different element within this world that became refined and thus defined by the function it would serve in the *Mishkan*.

A goat is the most brazen, aggressive and stubborn among all small animals. (ביצה כה.)

The יריעות עזים, the eleven curtains formed from coarse goat hair that covered the *Mishkan* corresponds to the eleven Chieftans in the family of Esav. It parallels the eleven curses enumerated in the *Tochacha*, the Admonition at the end of the Book of *Devarim*, that foretells of the tragedies that would befall the Jewish nation as a result of their sins.

Each one of these curtains measured thirty *amos* long by four *amos* wide, for a total area of 120 square cubits. The five letter word used to describe the Name of G-d, א-ל-ה-י-ם, the Name of Strict Judgment, has 120 possible combinations. (בשם האר"י"ל)

The Midrash Tanchuma states that G-d dwells specifically עזים, בתוך יריעות עזים, within the layer of curtains of goat hair. (תנחומא פ"ט)

One can only imagine the patience, the resolve and the commitment of the women who spun threads from this most insolent of animals, for the sake of the *Mishkan*.

These wise women knew that in order to transform the harshness of this world and all its difficult challenges, as represented in the rough hairs and obstinate nature of the goat, into a world of purpose and fulfillment, it would take a special focus and dedication in the image of Miriam.

This presence of mind and consciousness of our greater goal would instill within the soul of our nation the ability to overcome and deal with the most arduous of obstacles in our pursuit of greater closeness to G-d.

The Talmud explains that the varying punishments reflect on three different attitudes among the sinners. Those who sacrificed animals and brought incense were punished by sword. Those who embraced and kissed the Golden Calf were smitten by plague. Those who "rejoiced in their hearts" died by an explosion of their bowels. (שם) (יזנא טו)

The Torah records that there were three levels of donations of thread among the women. Those who spun the wool and linen threads טוו, בידיה טוו, by their own hand. Those who brought ready made threads from what they took out of Egypt. Finally there were women who painstakingly spun the threads on the back of the wild goats. (אברבנאל)

There are some of us who perform our duties responsibly, while others with greater effort and enthusiasm. But there are those whose hearts overflow with an overwhelming love to draw closer to the *Shechinah*, the Divine Presence.

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Among those who sin there are parallel expressions in the levels of their rebellion.

Perhaps Rabbi Eliezer sought to intimate to this wise woman the contribution they made, and continue to make, in the strengthening of our nation against the temptation to stray.

The wisdom of women lay in their uncanny ability to start a daunting task, calmly and confidently, with raw and untamed thread and see the project to its fruition. It is their efforts that countered the effects of the sin of the Golden Calf, where the menfolk succumbed in a moment of frustration to reflexive responses in losing sight of the forest.

Rabbi Eliezer was confident that this very wise woman would understand the depths of the wisdom of the spindle and its power and would quickly grasp the failure of these three distinct groups.

Miriam was called "Curtains".

A curtain's purpose is to reveal and at times conceal.

There are times when we come up short having failed in our duties. We must quell those fears and personal disappointments and not display weakness. We must utilize the brazenness of the goat in those moments in overcoming that disgrace and continue forward with courage and hope that we can change. We must conceal those doubts as we re-commit our efforts.

But we must also never conceal our enthusiasm behind those layers of curtains of shallowness, comfort and apathy. We must reveal our true inner essence that naturally seeks to cleave to the One who seeks us precisely behind the coarse curtains of challenge.

Miriam left us a legacy that will hopefully equip us to reaching the final "curtain call", the redemption of our nation with the coming of Moshiach speedily in our time.