

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:01 PM
And Candle lighting	
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	9:30 גר"א \diamond 10:10א"מ
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	7:00 PM
Maariv -	8:11 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	7:10 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
Mincha / Maariv	7:10 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

COAT A BIT SNUG?

ITS NOT YOURS

Coat Switch



If you have a London Fog Black Wool coat that fit last week but not this week, it may be more than a few too many Hamentashen. If you accidentally switched, contact Avron Elbaum avrone@hotmail.com

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To the Shaloch Manos Committee!

Bracha Caine, Juliya Sheynman, Shira Friedman,
Esther Braun, Shira Ocken, Gali Wealcatch

And to the many volunteers who helped with packing, wrapping and delivery including: Atara Kastner, Debrah Marizan, Michal Marizan, Chavi Caine, Dassi Lazar, Shonnie Barer, Jennifer England, Meira Mandel

The *ground breaking* Shaloch Manos program was a *smashing* success!!



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“ אדר ב”

אהל משה



Rabbi Zvi Teichman

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Issue#328

Basic Training

We yearn to yet bring the Paschal sacrifice this year in the Holy Temple. As we are all assumed to be in a state of impurity due our having been in contact with the dead, we will have to first relieve ourselves from this state of defilement. We therefore read the portion detailing the laws of the פרה אדומה, *Red Heifer*, and its ability to purify from the contamination conveyed from a corpse, preparing for its hoped for implementation.

Rashi quotes the famous dictum as to why we bring specifically a female sacrifice, a cow:

תבוא אמו ותקנה הצואה: *“it is a comparable to a maidservant’s child who dirtied the king’s palace, the king summoned his mother to clean up the excrement of her son”.*

This alludes to the sin of the “child” when we sinned with the Golden Calf, that must now be cleansed by its mother Cow, the Red Heifer.

It always troubled me as to why the Torah selected such a graphic depiction of a child’s waste having soiled the king’s palace to imply the dirtiness of their sin. Couldn’t it have imparted the same message were he to have spilled some milk, his porridge or any among numerous scenarios where a child leaves a mess in its wake?

The Holy Arizal asserts that Adam’s sin of partaking from the Tree of Knowledge was to be rectified at the giving of the Torah at Mount Sinai, with all the original curses to be abolished. When the Jewish nation observed Moshe’s delay in returning, and succumbed to fear by constructing the Golden Calf it was a continuation of that first sin with all its initial consequences.

In the simplest of terms the sin lie in their having allowed their instincts of fear in this case, to determine their fate and govern their decision. This echoed the failure of the very first sin. Adam too was guilty of yielding to his baser instinct to take from that which seemed so right and worthy in his eyes, rather than relinquishing his will to that of G-d.

Every surrender to our natural drives is an expression of this same form of weakness a child exhibits in his struggle to grow. We experience it on a more sophisticated plain but nevertheless leave chaos in its shadow as well.

The first time a child comes in contact with the notion of consciousness of self and social awareness, taking control and responsibility for his instinctive responses and reflexes, is when it begins toilet training. The mother begins to train the child to think before it reacts, to be aware of its burgeoning maturity even as it still plays as a child.

Aren’t we all essentially constantly in “training” our entire lives, teaching ourselves to think methodically before we respond?

Do we allow ourselves to let whatever comes out of our mouths with no self control? Do we look instinctively at what catches our eyes attention before we ponder if it is worthy of viewing? Do we judge others unfavorably without first contemplating the full set of circumstances in any given situation?

This is the task of one who seeks to serve G-d, to remain in total consciousness of one’s actions and reactions and act accordingly.

The Holy Zohar records a most fascinating tale of a young boy named Elazar who related to his teacher, Rabbi Abahu, how prior to his becoming an outstanding student, he was once tending to a red heifer in the meadow. He went on to describe how an unidentified man suddenly appeared and inquired as to the name of this heifer. He retold how he responded to the mystery man that he never gave it a name. Elazar then relates how the man proceeded to tell him that its name was *בת שבע* אֵם שלמה, *Bas Sheva the mother of Shlomo!*, and a moment later he disappears. Elazar requests of his teacher to enlighten him as to the meaning of all this. Rabbi Abahu goes on to tell him that if he will look carefully in the Torah portion dealing with the Red Heifer he will discover seven references to each of the words: פרה, שריפה, הזאה, פרה, שריפה, הזאה, and בן, *cow, burning, sprinkling, cleansing, impure, purity and priests*. Thus it was appropriately named, *בת שבע*, *the daughter of seven*. (זוהר"ק אהרי מות)

Is this episode couched totally in mystical allusions or might we extract some practical significance as well?

The Talmud (פנהדרק נ:) describes how Bas Sheva admonishes her son Shlomo, the king, taking him to task for his youthful indulgences. She reveals to him how she invested much effort on his behalf in praying for a son who would be both wise in Torah and attain prophecy. She portrays to Shlomo the greatness that lies within him as evidenced in the fact that all seek his counsel, including the illustrious members of the Sanhedrin.

“How can you Shlomo”, she desperately pleads, “allow yourself to keep such inappropriate company indulging in drink and intoxication.”

Bas Sheva was the quintessential “mother” who sought to clean up after her son and restored Shlomo HaMelech to his proper stature.

The method she employed to instill a proper sense of perspective and cognizance was by uplifting the child with the emphasis on his greatness.

Isn’t this the way we train our children by reminding them and encouraging them that they are “big boys and girls” now?

The sin of Adam and of the Golden Calf were lapses of consciousness where they allowed their instincts to overtake their thoughts. They utilized their own understanding of what was correct rather than submitting absolutely to the will of G-d. Shlomo HaMelech mimicked this failure in relying on his own instincts in second guessing the prohibition of taking numerous wives. He needed his mother to clean up the results of his lack of proper control.

Perhaps the emphasis on the number seven earlier, represents the weekly cycle of the natural world and its order, implying the danger of being seduced by what comes naturally, bereft of critical and decisive thinking.

The Arizal teaches that Nadav and Avihu, the children of Aharon, were expected to fully correct the error of Adam. In fact their very names allude to their mystical role.

נדב has within it a ד, numerically equal to four, and the remaining letters that spell נב, the word for son. The number four represents Adam and his three sons. אביו contracts from the two words אבי היא, translating into *he is my father*. Nadav and Avihu were the spiritual son of the original “father”, Adam, carrying out the mission he and his three sons were expected to accomplish.

Aharon HaKohen was held accountable for his participation in the sin of the Golden Calf, despite the fact he intended merely to buy time and not be killed as Chur was. He was told he would lose two children as a consequence. Yet the Torah states that Nadav and Avihu died because they brought a “foreign fire before G-d”? How do we reconcile the two?

The submitting to one’s instinct is not only a sin when conceding to base desires alone, it can be equally detrimental when being overzealous in fulfilling one’s religious devotion according to one’s own terms and understanding as well.

Perhaps if Nadav and Avihu wouldn’t have overstepped in following their instinctive desire for closeness to G-d, they would have accomplished the mission.

Aharon is subsequently told by G-d to silence his emotions in responding to this terrible tragedy.

Might this be the counter-balance in bringing equilibrium back to our service towards G-d?

Aharon was “rewarded” for his obedient acceptance of this calamity, by meriting to receive the teaching prohibiting the performance of the service or decision of legal matters while intoxicated.

When one drinks one surrenders sound thinking for base instinct.

Aharon strove to attain the ability to maintain one’s composure and clear intellect even in the face of the strongest base emotions. He was validated in his achievement by his specifically being targeted to accept this insightful lesson.



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Azi & Riki Rosenblum, Avi & Eli Goldsmith

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Commemorating Yartzheits

Elliot Einbinder on the Yartzheit of his mother

The child in the parable is obviously old enough to romp in the palace of the king, although he is still capable of occasional lapses of consciousness. A child totally devoid of a sense of self and incapable of following directions, would simply wreak havoc and never be left unattended.

We are all children in training at some level or another and we often mess up. But if we exhibit a willingness to adhere to the rules even when we lack a full grasp and appreciation of them, there is still hope we will reach our ultimate goal and never foul up again.

One need not drink intoxicating beverages to display drunkenness. The Prophet Yeshayah speaks of one who is (ישעה נא) *Drunk yet not from wine*.

Do we let our tongues run loose with thoughtless rage? Do we let our accusatory thoughts run mindlessly in our hearts? Do we explode with emotion carelessly? Are we blind to the consequences of following our dangerous and unhealthy passions?

We must “train” ourselves anew in shackling our instincts to the train of clear thinking.

The nature of the law of תק, A statute that has no obvious reason, indicated in this special mitzva of the Red Heifer, and our commitment to it and all the “statutes” of the Torah that we do not fully grasp and comprehend, gives us the confidence that תבוא אמו ותקנה את צואת בנה; The Mother will come mercifully and with kindness to clean up all of our mistakes.

באהבה,
צבי טייכמאן