

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:08 PM
And Candle lighting	
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"Z-	9:23 א"ג < 10:03 ז"א
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	7:05 PM
Maariv -	8:18 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	7:15 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tuesday Rosh Chodesh	6:30 AM
Wed., Fri.	6:45 AM
Mincha (Mon-Fri)	1:45 PM
Mincha / Maariv	7:15 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

PRE PESACH CAMP

Ages: 2-4 and 5-7, two separate groups

When: Sunday 4/6, Wednesday 4/9- Friday 4/11 & Sunday 4/13

Time: Sunday 10:00 am -4:00 pm, Wednesday - Friday 8:45 am - 3 pm

For more info please contact: Sarah Marizan at 410-245-1718 or mimializa@gmail.com

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Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

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כ"ז אדר ב'

אהל משה



Rabbi Zvi Teichman

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Issue#329

Honey-Do!

The הנצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו (שה"ש ב יב) *flowers appear on the earth; the time of singing is come, and the voice of the turtle-dove is heard in our land;*

Spring, a time of renewal is in the air. The sprouting buds and the sweet song of the returning birds all give testament to life springing forth anew.

In a little over two weeks we too will intone a "new song" when we chant the Hallel at the Seder, introducing it with the sentiment: ונאמר: לפניו שירה חדשה הללויה *Therefore we shall recite before Him a new song, Halleyuyah!*

Upon concluding this first segment of Hallel we recite a blessing over the second of the Four Cups that incorporates a request of G-d to bring us to the day when we will partake of the Paschal lamb in the Holy Temple. We affirm that on that day, ונודה לך שיר חדש על גאולתנו ועל פדות, בפשנו *We shall then sing to You a new song for our redemption and for the liberation of our souls.*

We refer to a שירה we recite today and to a שיר we will say in the future. The first in the feminine, שירה, and the second in the masculine, שיר

The Tosafos explains, based on a Midrash, that the songs of salvation we sing in the journey of Galus are compared to a pregnant woman about to give birth. Although her state heralds a most joyous event, nevertheless must face the pain of childbirth. This symbolizes our awareness of the difficulties that yet lay ahead of us before the final redemption. It is only that glorious end song of redemption, which can be likened to a man, for he bears not the anguish of bearing a child. That moment will be the end of all our troubles. (פסחים קטז: ד"ה ונאמר)

The Torah instructs that upon giving birth to a son a woman becomes impure for a week's time and must separate from physical contact with her husband. From the eighth day until the fortieth from its birth, a period of thirty three days, after immersing in a ritual *mikva* becomes clean and may be with her husband during that time.

A woman who bears a daughter however, remains impure for two weeks, followed by sixty six days of purity.

In a perfect world bereft of sin there is no impurity nor distance cast between man and wife. It was only as a result of the sin of partaking from the Tree of Knowledge that mankind was exposed to the curse of birth pangs and all its consequences.

The woman seems to carry the greater burden in her having to endure the difficulties and discomfort of pregnancy as well as the pain of birth.

It is noted that the word for female, נקיבה, (with a *), is numerically equivalent (167) to בקללה, *with a curse*. (אגרת הטיוול אות ז-זכר בעל הטורים בראשית א כז)

Further exasperating this notion is the fact that the Hebrew word for

male, זכר, equals (227) ברכה, *blessing!*

Topping off this dichotomy is the observation that נקבה (without a *) is equal to the word נזק, *damage!* (פיל הראש עה"ת תוריע)

The Talmud (נדה לא:) relates that the word זכר is a contraction of the sentiment זה כר *this (one comes with his) bread*, his sustenance. The word נקבה is a contraction of נקייה באה, *empty(handed) she comes*, implying her need to request from G-d her keep. (רש"י)

Perhaps the implication is that although man is born equipped with the tools and instinctive talent to fend for himself and bring ברכה, blessing, it is that misguided self confidence that often deters him from fulfilling his role. He can turn that instinct for blessing into a curse.

A woman despite the lack of "means" possesses the power to transform even the most deficient of situations into a blessing. The word נקבה is also rooted in the notion of נְקִיבָה, which means to express and give definition to something. It is that self-expression which determines her ability to converse and relate to G-d capturing His favor (רש"י שם) or in helping fashion and direct the gifts of her husband in a productive manner (מהרש"א שם). She can transform a curse into blessing.

Is it a wonder that only a woman can emulate in the most expressive way the power of creation in the image of our Creator. That power of selflessness in giving herself over totally to the producing of a child, despite the inherent risk and pain, echoes the sense of majesty of G-d Himself, the perfection of benevolence.

When mothering a daughter she must endure a double impurity in bearing that burden and responsibility to correct that flaw that was implemented within nature as a result of the sin of Adam and Chava. But she also achieves a doubling of purity!

Only she can restore the supernal role of that original אֵם, כל חי *Mother of all life* and bring us back to Gan Eden.

In the mystical teachings of the Kabbalists they direct us to the very verse that announces the arrival of spring with all its inherent symbolism of possibility for renewal, in finding reference to the power of women.

The first letters in the verse וקול התור נשמע בארצנו *the voice of the turtle-dove is heard in our land*, are the letters that spell out נ-ק-ב-ה, female. (קהלת יעקב ערך נקבה)

The Midrash interprets the word הַתּוֹר, alternately as referring to the great "guide", the Moshiach, who will direct us out of exile. (שה"ש ר"ש שם)

As we head into the arduous days of preparation for the great Yom Tov ahead we should certainly spend a moment to appreciate the strength of the womenfolk that power our successes.

Early sources cite the parallel between an אשה, woman and דבש,

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honey. They both equal 306.

(רבינו בחיי ויקרא ב יא ועוד)

The great Gaon and Posek Harav Y.S. Elyashiv zt"l explained this analogy by quoting a novel teaching of the Rosh. The Rosh writes that honey has the power to transform the legs of bees, that may have become dislodged into it, into honey and is therefore permitted to eat. Similarly the woman can convert even the most difficult situations in her home to happiness and alter the character flaws of her husband and children into positive traits. (עלינו לשבח שמות ע' תק"מ)

It is this unique quality our women possess that enables us to achieve our loftiest goals.

Is it any wonder we are taught that it is in the merit of the righteous women we were redeemed?

It is with their direction that we will be able transform the most challenging tasks ahead into the sweetest of honey!

באהבה,

צבי טייכמאן