

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 & 7:55 PM
Candle lighting	7:55 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM

-Sof Zman K"ס- א"א 8:39 א"ג 9:27

Mincha	2:15 PM
Pirkei Avos	7:05 PM
Mincha -	7:55 PM
<i>Followed by Shalosh Seudos</i>	
Maariv -	9:05 PM

Weekday Minyanim & Shiurim

ל"ג לעומר Sunday ל"ג לעומר

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:05 PM



Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tues, Wed., Friday	6:45 AM
Mincha (Mon-Thur)	1:45 PM
MINCHA/MAARIV	8:05 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Mon-Thur)	9:45 PM

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Sara & Yitzhak Bushwick

On the birth of a
BABY BOY!

**Shalom Zachar: @ 6805
Chippewa after 9:15pm**

**Bris: This Shabbos
@ 3104 Shelburne, 12PM**

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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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Rabbi Zvi Teichman

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Issue#335

RABBI'S MESSAGE

Face It!

Do you ever have that feeling that you are being ignored?

We try so hard to proverbially "gain G-d's attention" in having our wishes, hopes and desires fulfilled, yet we are still left wanting.

Indeed, one of the greatest blessings one can receive is sensing G-d's concern and care.

We read this week how if we follow G-d's decrees and observe His commandments we will be blessed with bountiful crops, timely rain, peace and security.

G-d adds encouragement by asserting, ופניתי אליכם (ויקרא ב ט), *I will turn my attention to you...*

What is this extra "attention" that we are promised? Is there something more to it than simply being the beneficiaries of His benevolence?

Rashi explains that the word נְפִיקָה here is rooted in the notion of G-d being פּוֹנֵה, "turning" away from his other עֲסָקִים, "dealings", and devoting His attention solely towards us.

Is G-d incapable of multi-tasking that He needs to be focused just on us? Is this merely a theological concept or is there something tangible in our being personally "attended" to?

The "negative image" of this notion finds its expression when the Torah describes the curses that will befall the nation if they are loathsome towards His decrees, when G-d says, ונתתי פניםי בכם (שם), *I will turn my attention against you...*

Here too, Rashi elucidates, that G-d will "turn" his attention away from all His affairs, this time however, in concentrating in dealing with them harshly.

The very same questions beg as to what practical difference does this make when we are dealing with the omniscience and omnipotence of G-d.

There is a subtle distinction in these two expressions. In the positive one G-d turns אליכם, *to you*, as opposed to the negative connotation where it states that G-d turns בכם, *at you*.

The great medieval Turkish scholar and Kabbalist, Rav Avraham Ibn Yaush, quotes a Zohar that says that G-d walks in front of us when we do His will, but walks behind us when we ignore it.

The blessings bestowed upon the nation in a time when we dutifully follow His decrees is depicted in the imagery of G-d leading us from ahead and admiringly craning His neck towards us in loving attention, ופניתי אליכם, *I will turn my attention to you...*

When we lapse in our responsibilities however, G-d walks behind us paying careful attention as he supervises our due punishment for our failings, ונתתי פניםי בכם, *I will turn my attention against you...* (יד משה ל נשא)

Perhaps the connotation here teaches that when we accept His will and make it the primary focus and directive of our lives, G-d in turn asserts confidence in us by walking ahead, turning His attention to us assisting us when we need it. It is an expression of a deep bond of mutual trust that relies on our patient consciousness that He is there for us when we need Him and will never abandon us.

We are likened to the beloved son whose father confidently walks ahead of his child knowing he can be trusted, occasionally turning to provide what the child may lack.

On the contrary are those who place G-d "behind" them, acknowledging His existence perhaps, but living without His presence on a conscious level.

Here, G-d must pay careful attention, figuratively walking behind, directing events so that the son doesn't veer off completely from the path.

At times it is precisely the placement of difficulties in the path of the child that he will be compelled to confront, that will hopefully prod him to realize that he can not navigate alone. He must turn to the father that patiently awaits from behind, in seeking his help and direction.

There are only three places in all of Torah where the depiction of G-d as "turning His attention" for punishment is found.

Regarding the one who consumes blood the Torah states, ונתתי פני בגופש האוכלת את הדם והכרתי אתו (שם), *I shall concentrate My attention upon the soul consuming the blood and I will cut it off...*

One who offers a child to the priests in worship of Molech, which consisted of passing the child through fire and burning him to death (דברים כ"ז), is warned by the Torah, ואני אתן את פני באיש הזה והכרתי (שם), *I shall concentrate My attention upon that man, and I shall cut him off...*

Finally one who engages in the sorcery of Ovos and Yidoni, magical practices that purport to tell the

future, the Torah warns, ונתתי פני בגופש הזה והכרתי אתו (שם שם ו), *I shall concentrate My attention upon that person and cut him off...*

In each of these instances, Rashi reiterates the principle of G-d turning away from all His activities in paying attention to personally exact their punishment.

What is unique among the vast array of depraved and sinful acts that makes these three more worthy of G-d's special attention?

The Sages encompassed all our ambitions in life in the succinct construct of ונתתי פני בגופש, *children, life and sustenance*.

The offering of children to Molech was encouraged by their priests with promises of special blessings for success and advantage with its siblings. The natural quest for children to succeed tempted many to be drawn into this terrible sin. The Torah however sees in every child a holy soul each with its own unique mission and role, never to be measured by the world's "objective" standards of success.

The desire for "privileged information" that would give one the advantage over competitor and adversary, seduced the masses to engage in the sorcery of fortune telling so that one may gain the edge over the competition in acquiring victory. In the world of a believer no room exists for the need to gain an edge through the acquisition of knowledge of the future.

In ancient times there was a belief that the consumption of blood, the very liquid of life, can provide health. We shun blood in testament to G-d as the sole life giving force of man and to the high moral calling of a Jew who may not infuse our very being with any association of equality with base animal life and existence.

We may no longer be attracted to these specific methods for success, but aren't we guilty of a similar attitude?

Do we accept our children with their strengths and weaknesses or do we seek to foist upon them our own personal expectations?

Do we engage in business practices that border on manipulation and deceit hoping we can gain an added profit?

Do we think we can prolong our life simply by maintaining "healthy" eating habits and engaging in exercise?

Of course we must grab at every opportunity that our children may benefit from. Certainly we must be astute in our business endeavors. We must surely preserve the magnificent physical container that our embodies our souls.

But where do we place G-d in our lives? Is He standing before us and leading and inspiring our every effort or is He perceived as a force we must reckon with and pay dues to?

G-d's manner in how He pays attention to our needs is the mirror image of the relationship we have with Him.

If we expect instant results and are impatient with the lack of response from G-d, it is evidence that we do not allow Him to lead us and we are merely being followed from behind until such time we take note and wake up, getting the message.

The Midrash describes on this verse how G-d tells His loyal worker to wait patiently until He finishes dealing with His obligations to His other less qualified employees, so that He may turn His attention fully to His beloved servant in giving him his due reward. (ליקוט שמעוני תרי"ב)

The greatest blessing we can receive is the bond of trust that exists between us and the Almighty.

It requires the patience and the confidence that He provides precisely what we need and when we truly need it.

If we don't accept this, we may have to face life unguided, falling into pitfall after pitfall until we finally realize the futility of our attitude and actions.

He is standing directly behind us mapping out our travails, waiting and prodding us so we may hopefully give Him the proper attention. If we do face Him squarely we are assured that He will turn His face lovingly in our direction providing us all that we truly need.

בהבה,
צבי טייטלבוים



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!!!HAPPY anniversary!!!

**Moshe & Ilana Grosberg
Sholom & Pessy Michael**

This info is provided by YOU through the member database. Please be sure to update!

Upcoming Yartzheits

Brian Silberberg on the Yartzheit of his mother, Penina Bas Shmuel

Sora Rivka Steger on the Yartzheit of her mother, Ester London

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**MAZAL TOV!
Yael ENGLAND
ON HER BAS MITZVAH!**

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