

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:09 PM
Shacharis	8:30 AM
<i>Sof Zman K"ס גר"א 9:27 גר"א 10:03</i>	
Bris Following Davening	
Shiur	6:30 PM
Mincha- Followed by Shalosh Seudos	7:05 PM
Maariv	8:18 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur</i>	
Mincha / Maariv	7:15 PM
Torah Youth Shiur	<i>Following Min / Mar</i>
for High School Boys	

Weekday Minyanim & Shiurim

Monday—Friday

Gemarah Shiur (M—Th)	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

Shacharis

Mon, Thurs. 6:40AM Tues, Wed, Fri. 6:45AM

Tur & Beis Yosef—Orach Chaim Shiur 7:30AM

Additional daily minyan (Mon - Fri) 8:10AM

Mincha 1:45 PM

Mincha / Maariv 7:15 PM

Open Beis Hamedrash 8:00 PM

Shiur (Mon-Thur) 9:30 PM

Nightly Maariv (Mon-Thur) 9:45 PM

Thursday Night Rabbi Teichman Shiur **After Maariv**

SPONSORSHIPS

Kiddush

Kalman & Tzivia Ward in honor of the birth/bris of their son Ploni. Bris following davening.



Carole & Barry Lynn in honor of our *beloved* son-in-law Ethan Berner's birthday

Shalosh Seudos

The Barer Family

Sponsorships can be made for any occasion

Kalman & Tzivia Ward

on the birth of a son.

Shalom Zachar will be after 9:30 at
2904 Chokeberry Court

Yehuda Uriel Frydman

On his bris this week

And to his parents

Yossi & Naomi Frydman

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CONGREGATION OHEL MOSHE

שבת קודש

פרשת שמייני

פרשת פרה

כ"ד אדר ב'

אהל משה



Rabbi Zvi Teichman

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Volume #36

RABBI'S MESSAGE

Basic Training

This week, פרשת פרה, we read about the פרה אדומה and its ability to purify from the טומאה of מת. רש"י brings the famous ק"ק as to why we bring specifically a פרה אדומה; "פרה" is 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", a reference to the פרה being an atonement for the חטא העגל which is the cause we still have "death" in the world.

It always troubled me why the תורה chose to use such a graphic depiction of a child's movement having soiled the palace, couldn't it have imparted the same message were he to have spilled some milk?

The first time a child comes in contact with the concept that his mind and social awareness should take control of his instinctive responses and reflexes is when he begins training. The mother begins to teach the child to think before he reacts, to be aware of his early maturity even as he still plays as a child.

Aren't we always in "training", teaching ourselves to think 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 contemplating the full set of circumstances?

This is the task of an עובד השם, to remain in total consciousness of our actions and reactions.

The תורה records a fascinating tale of a young boy named אליעזר who, prior to becoming an outstanding student, was tending to a פרה אדומה in the meadow. A man suddenly appeared and inquired as to the name of this heifer. He responded that he never gave it a name. The man proceeded to tell him that its name was שלמה! A moment later the man was gone. Years later when the talmid was learning in the yeshiva of רבי אבהו he asked his Rebbe to enlighten him as to the meaning of all this. The Rebbe told him that if you look carefully in the פרשה of פרה אדומה you will find seven references to the words פרה, שריפה, הזאה, כיבוס, טמא and כהנים. Thus it was appropriately named "שבע".

The גמרא in (ע:) סנהדרין describes how שלמה בת שבע admonishes her son שלמה המלך for his indulgences. She reveals to him how she invested much תפילה in praying for a son who would be a חכם and a נביא. She portrays to שלמה המלך the greatness that lies within him as evidenced in the fact that all seek his counsel including the סנהדרין. How can you, שלמה, allow yourself, she pleads, to indulge in drink and ill company.

שלמה בת שבע was the quintessential אב who sought to clean up after her son and restored שלמה המלך 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 children by telling them they are "big boys" now?

The חטא of אדם הראשון and of the דור המדבר in the חטא העגל 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 השם. שלמה המלך 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.

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 unaware of a sense of self and the ability to follow directions even without full comprehension would simply wreak havoc and never be left unattended.

We are all children in training at some level or another and we mess up at times but if we exhibit an adherence to rules despite our full grasp and appreciation of them then there is still hope we will reach our ultimate goal and never foul up again.

The nature of the law of חק indicated in the מצוה of פרה אדומה and our commitment to it and all the חוקי התורה; all the areas of תורה and מצוות that we do not fully grasp, gives us the confidence that תבא אב ותקנה את בנה; the mother will come mercifully and with kindness to clean up our mistakes.

באהבה,
צבי טייכמן

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Shacharis Minyanim

Join Us!



Join Us!

Monday & Thursday 6:40 AM & 8:10AM

Tues, Wed, Fri 6:45 AM & 8:10AM

An evening of

Inspiration & Tefillah

For the women of our community in support of the community of Sderot. Mrs. Yael Spanglet, who is a member of the 150 families who have chosen to move TO Sderot to strengthen the residents, will attend and inspire us with her words. Video presentation following speech.

Monday March 31st at 8PM

Bnei Jacob Shaarei Zion