

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis	8:30 AM
<i>Sof Zman K"SS מ"א 8:54 גר"א 9:30</i>	
Pirkei Avos Shiur	7:10 PM
Mincha- Followed by Shalosh Seudos	7:45 PM
Maariv	8:59 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur</i>	
<i>Mothers Day</i>	
<i>Dozen Roses on sale @ Plaza Giant for \$12.99</i>	
Mincha / Maariv	8:00 PM

Weekday Minyanim & Shiurim

Monday—Friday

Gemarah Shiur	6:00 AM
<i>Masechet 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	8:00 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

Dovie Becker

in honor of his Uf Ruf and upcoming marriage to Miriam Weisfogel of Columbus, OH

Jeremy & Nomi Schnittman

In honor of the Yartzheit of their grandfather Herman Schnittman, ע"ה
לע"נ חיים שמואל בן מנחם מענדל

Seudat Shalishit

Uri & Devorah Meth

Siyum In honor of the first Yartzheit of Sandy Singal, ע"ה

לע"נ חיה שינדל בת יהודה

Sponsorships can be made for any occasion

Rabbi Teichman, Unplugged

Thursday Nights after the 9:45 Maariv.

Looking for AM Chavrusah in Mishna Brurah 6AM til Shacharis. Please contact Ben Jakob.

For more information:

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CONGREGATION OHEL MOSHE

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ה' אייר

אהל משה



Rabbi Zvi Teichman

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Volume #41

RABBI'S MESSAGE

Strikeout!

Towards the end of this weeks פרשה the episode of the מגדף; the blasphemer is recorded. The son of דברי בת דברי, the woman who was violated by the Egyptian taskmaster who was eventually dispatched by משה רבינו, and who subsequently mothered this "fatherless" child, was frustrated with his inability to be eligible to pitch his tent with the members of the tribe of גד. In his moment of utter distress and frustration he blasphemes the name of השם.

What was the expression this blasphemer actually used?

The שנהמה tells us that in order to be liable for the death penalty for this sin one must be "מברך" (euphemistically used for cursing) the שם המיוחד; the שם הוי"ה of הא ואו הא. Additionally one must be מברך with the name of השם as well. Thus one must employ the name of השם in "blessing" השם; השם should "bless" השם!

What is the intent of this enigmatic formulation that "G-d should curse G-d?"

The גמרא tells us that when cross examining the witnesses the judges would direct them not to say the exact phrase that they heard from the blasphemer so as not to unnecessarily repeat it, rather they were to state it euphemistically, יוסי יכה יוסי את יוסי; יוסי. The word יוסי would represent the שם הוי"ה as they are both comprised of four letters. It is also noted that the numerical equivalent of יוסי is 86 equal to another name of השם, that of אלקים, thus corresponding to the שם that was used.

It seems a curiosity however that the חכמים should implement a numerical equal to a name of השם that would not qualify for the transgression of this sin! Furthermore the use of the word "יכה" as a parallel to cursing is quite intriguing! What is even more fascinating is the insertion of the laws governing the "hitting" and maiming of humans and animal in midst of the response of השם as to the precise punishment for the עבירה of the מגדף.

Hitting is a tool we use when we want to diminish a behavior or involvement. We may hit (gently!) a child who carelessly sticks his hand into a flame to prevent him from continuing to do so. People employ the method of striking at someone or something they feel is encroaching on their domain, or to weaken a perceived enemy from imposing himself on them.

Life is filled with challenges that at times test our faith in השם; the divine providence. We sometimes erroneously feel as if we are in a confrontation with השם. We sense the מדה of אלקים; דין מדה, and lose focus on the kindness of the מדה of רחמים; הוי"ה, that is underlying all that we experience. We feel stricken and diminished and desire to disentangle ourselves from השם's involvement in our lives.

This is what the מגדף sensed, but rather than realizing his place and unique challenge and rising to it, he "strikes" out at השם, discarding the belief in the מדה of His pervading רחמים. The מגדף's tirade of הוי"ה מברך הוי"ה is not a denial of השם's existence as much as it is a confrontation with השם and a rejection of the belief in an ever present אהבה in all the tests we face. The blasphemer only sees the "יוסי"; the equivalent of אלקים in his life and lashes out with a resentment deriding the מדה of הוי"ה; the all encompassing רחמים of השם. It is as if the blasphemer is emoting to G-d, "take your "kindness" and keep it, יוסי את יוסי, "יכה יוסי את יוסי!"

In the many trying circumstances we face in life we must never allow ourselves to forget that אב הרחמן is a הקב"ה constantly prodding us to greater closeness with Him. May we never "strikeout" instinctively by submitting to the path of least resistance and removing our faith in the loving פרטית השגחה in our daily existence. May we merit to sense that אהבה every moment of our lives!

באהבה,
צבי טייכמן

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Dovid Sondhelm

On his bris this week
and to his parents

Asher & Dina Sondhelm

Dovie Becker

& Miriam Weisfogel

On their upcoming marriage

Welcome to the OM Family!

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CHABUROS ARE NOW FORMING!

Dirshu Halacha L'Beis Yisroel

There is a Mishna Brurah or
Kitzur Shulchan Aruch Option and both
have a Mussar component as well.

Please contact the Rav for more information



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