

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis	8:30 AM
<i>Sof Zman K"SS מ"א 8:48 גר"א 9:24</i>	
Shiur <i>Special Guest Speaker</i>	7:25 PM
Mincha- Followed by Shalosh Seudos	8:00 PM
Maariv	9:11 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur on Machalei Goyim, Bishul Akum</i>	
Mincha / Maariv	8:10 PM

Weekday Minyanim & Shiurim

Tuesday—Friday

Gemarah Shiur	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

Shacharis

-Monday - Yom Hazikaron 8:30 AM-

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

Dirshu Halacha Program— 7:30AM

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

Mincha 1:45 PM

Mincha / Maariv 8:10 PM

Open Beis Hamedrash 7:00 PM

Shiur (Mon-Thur) 9:30 PM

Nightly Maariv (Mon-Thur) 9:45 PM

Thursday Night Rabbi Teichman Shiur **After Maariv**

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Kiddush

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Shalosh Seudos

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BGE has "graciously" agreed to make amends for their phenomenal landscaping job at Ohel Moshe during the blackout this week. The simulated war zone should be fixed by next week!

No, it wasn't Azi

Special Guest Speaker

Rabbi Y. Frand will be giving a shiur before Mincha at 7:25 on Inyanei D'Yuma

For more information:

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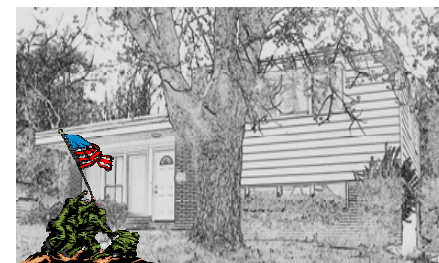
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י"ט אייר

אהל משה



Rabbi Zvi Teichman

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Volume #43

RABBI'S MESSAGE

Rainbow Coalition

ל"ג בעומר is not only a day we celebrate the greatness of רבי שמעון בר יוחאי, it also commemorates the fact that the 24,000 תלמידים of רבי עקיבא ceased from dying on that day.

In the writings of the אריז"ל it is noted that the number of students who died parallel the 24,000 בני ישראל who perished in the plague in the days of משה רבינו and פנחס. This resulted from their worshipping of the idol בעל instigated by the בנות מואב who, through the council of בלעם, seduced them to זנות.

What is the correlation between these two tragedies other than the incidental number of deaths?

The עבודה of בעל פעור consisted of a most unusual form of worship. One would "relieve" oneself in its presence. What philosophy could this possibly represent?

The goal of man in this world is to submit to an objective truth. Not succumbing to instinct and the committing to a higher absolute value is the essence of human existence. Too often however, man formulates "שיטות"; philosophical systems, to accommodate his most base urges, all of course in the name of "value" and "truth".

The doctrine of פער represented just that, taking a natural and uncontrolled instinct and transforming it into a "belief". This is the core of all idolatrous religions and many political theories that developed throughout history.

The daughters of מואב who incited the members of שבט שמעון to this depraved act, were the very product of a similar notion. לוט believing he and his daughters were lone survivors in the world allows himself to be in intimate union with his daughters. The eldest daughter shamelessly names her subsequent child מואב, a name that connotes "מאב"; from her father. Rather than concealing her error she creates a nation who bears with "dignity" its credo of shamelessness. No wonder it idolizes the worship of פער.

It is certainly no coincidence that this sin takes place in "שטים", a clear reference to the corrupted "שיטות" that can develop when misled by self serving instinct and smugness.

The reverse is also all too true. Often we adhere to "שיטות"; system of beliefs, with a fanaticism that disallows for other opinions and views. Sometimes our motivation is not the blind adherence to אמת, but rather to use our convictions as a tool to impose our "will".

The students of רבי עקיבא were taken to task for "לא נהגו כבוד זה בזה"; not treating each other respectfully. The בעלי מוסר tell us that they were guilty of being overly confident in their own thinking unwilling to respect and regard properly their colleagues opinions.

The imposing of truthful "שיטות" to serve our selfish interests are as dangerous as the creations of religion that idealize instinct in the name of faith.

The radiance of the תורה of רבי שמעון בר יוחאי is one that encompasses all. All factions of כלל ישראל seem drawn to its warmth. "הקשת"; the rainbow, is numerically equivalent (805) to רבן שמעון בן יוחאי. A rainbow represents a spectrum of colors that complement one another. The זוהר reports that רבי שמעון told his son רבי אליעזר, "do not expect the משיח to come until you see the rainbow in bright and vibrant colors".

When we will appreciate and respect each others unique brilliance only then will we be deserving of the arrival of משיח צדקנו במהרה.

באהבה ובכבוד,
צבי טייכמן

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IS NOW LIVE!

Rabbi Teichman, Unplugged

Join us weekly for 30 minutes of uninhibited
Hashkafa & Mussar with Rabbi Teichman.

Thursday Nights after the 9:45 Maariv.

Topics will cover a variety of subjects from
Shalom Bayis, to Chinuch, to matters of Par-
nassa and more!

You don't want to miss this...

- For Men -