

SCHEDULE

ליל שבת קדש

Shabbos Candle Lighting Time 5:19 PM

~Friday Night Learning - With Shul Made Chulent!~
Come back any time after your Seudah for Kemach & Torah!

יום שבת קדש

Daf Yomi -	7:30 AM
Shacharis - Followed by Kiddush	8:30 AM
Sof Zman K'S- 9:01 א"מ 9:42 א"מ	
Mincha -	2:15 PM
Bnos - Girls age 4-7 Social Hall	2:15-3:15
Bnos - Girls age 8-10 Upstairs in the Classroom	2:15-3:15
Mincha - Followed by Shalosh Seudos	5:10 PM
Maariv	6:29 PM
Avos U'Banim	7:15 PM

38/32* מזג האוויר בשבת* 59/45 Ohel Moshe Weather <small>*Only Hashem can guarantee</small>	CANDLES NEXT SHABBOS - 5:27PM
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Please Daven for a Refua Shleima for Mrs. Tami Moskowitz
תמר עדינה בת קינה שולמית

Weekday Minyanim & Shiurim

Sunday

Shacharis I-	6:50 AM
Daf Yomi - By Rabbi Teichman	7:30 AM
Shacharis II -	8:30 AM
Parsha Club 4 Girls <small>Weekly Sponsorships Needed!</small>	10:00 AM
Mincha/Maariv -	5:25 PM
Seder Limud -	8:45 PM
Daf Hayomi Behalacha	8:20 PM or 9:15 PM
Maariv -	9:45 PM

Weekdays (Monday-Friday)

Daf Yomi - By Rabbi Teichman (Mo-Fr)	5:45 AM
Shacharis- Mo, Th	6:35 AM
Shacharis- Tu, Wed, Fr	6:45 AM
Daf Hayomi Behalacha	7:25 AM
Mincha (M- Fr)	1:45 PM
Mincha/Maariv (M-Th)	5:25 PM
Maariv I (M-Th)	7:45 PM
Daf Yomi- Take II (Mo-Th)	8:00 PM
Night Seder Chabura Learning	8:45 PM
Tuesday Shiur-Taamei HaMitzvos-R' Moshe Holtzer	9:00 PM
Daf Hayomi Behalacha	8:20 PM or 9:15 PM
Maariv II	9:45 PM

SPONSORSHIPS



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Shalosh Seudos

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To Sponsor an event or book the social hall please contact
Miri Adler at Kiddush@OhelMosheBaltimore.com

Avos U'Banim - 7:15 PM Motzei Shabbos!

3 weeks left!

Featuring a story from the Rabbi plus learning, pizza and prizes!

For questions or sponsorship contact Yoni Herman at
yonahherman@yahoo.com. Weekly Sponsorship \$150

Parsha Club for Girls! *3 weeks left!*
Sunday 10-11 AM - Girls ages 6-11 - Social Hall

Theme intro, story, project, and snack based on the Parsha or a featured Midah!
GROUP LEADERS: Yael Englard & Bracha Hutman
SPONSOR NEEDED!

For more information and sponsorship opportunities contact Suri Schwartz at
sschwartz@bnosvisroel.org weekly sponsorship \$72

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravtz@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:
Miri Adler - Kiddush@

Sforim & Siddurim:

Dovi Becker- Library@

Pledge Balances:

Miri Adler- Pledges@

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Shuie Steinharter & Dovid
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Bulletin & Announcements:

Shoshana Goldberg & Gali
Wealcatch- Bulletin@

Sisterhood@

Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

Agudah Scrip

Sasha Zakharin - scrip@

Building Committee - Building@

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אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue # 469

RABBI'S MESSAGE:

This week we have a convergence of three powerful events. It is *Shabbos Shirah*, the Shabbos we recall the greatest of miracles, the splitting of the sea and the joyous outburst of song that erupted from that experience. Although *Tu B'Shvat* the New Year for Trees, always falls out in the proximity of *Shabbos Shirah* this year it actually coincides with Shabbos. *Tu B'Shvat* is numbered among the days of joy that are celebrated by refraining from reciting *Tachanun* and abstaining from fasting. We also find ourselves thirty days prior to the jubilant *Yam Tov of Purim* and its association with joy.

Is there an inherent connection between these three 'happy' events?

At the splitting of the sea two remarkable things happened. Our enemy met its doom as the water crashed down upon them, tossing them about until the sea spat them out upon the dry shore. More amazingly is the fact that the Children of Israel miraculously walked **יבישה בתוך הים**, *on dry land amidst the sea*.

The verse reports how when our enemies heard of the decimation of Pharaoh's army they became agitated and gripped with terror. Edom was confounded, Moav trembled and Canaan dissolved.

This fear was echoed years later when prior to entering the Holy Land, Yehoshua dispatches two spies to scout out the land who hear a firsthand report from Rachav, the innkeeper at their lodgings, who gets wind of their true identity, telling them how *'your terror has fallen upon us... for we have heard how G-d dried up the water of the Sea of Reeds before you when you came out of Egypt.'* **יהושע ב' ירועע**

Why does she emphasize the miraculous 'drying up' of the riverbed rather than the more significant devastation of Pharaoh's troops? Wasn't it the fear of retribution and punishment that they truly dreaded?

(תהלים סה ח-ט) **משיבא שאון ימים שאון גליהם והמוון לאמים. וייראו ישוב קצות מאותנך (תהלים סה ח-ט)** *Who calms the roar of the seas the roar of their waves and the multitude of regimes. Awe'd are the inhabitants of the furthest ends by Your signs.*

The Midrash explains this equation between the mighty waves that are calmed and our enemies who are quelled with the following observation: just as the waves that roar mightily, prostrate themselves quietly before the sand on the shore, so too will our enemies who stand up to us be humbled in kind. **שורחיי תהלים ב**

On the third day of creation G-d said, **ותראה היבשה**... *Let the waters be gathered... and let the dry land appear.*

The 'Song of the Day' for Tuesday begins **מזמור לאסא אלקים נצב בעדת אל- (תהלים פב א)** *A psalm of Assaf: G-d stands in the Divine assembly.*

The Talmud **ר"ה לא** tells us that this refers to the moment in Creation when He gathered in the water and *'He revealed the land and prepared it for His assembly.'*

There is something unique to this very moment that points to His assembly, the Jewish nation, and their firm stand and secret to survival in this world. **רשיי**

There is a tension and conflict that exists between the 'waters' and the 'shore' of the land. The natural force of water should inundate the world, encompassing it and flooding it. But G-d infused the granules of sand at the edge of the sea with the ability to stifle the water's overwhelming power.

It is only by the recognition of that ultimate power, the Almighty that invested the shore with its might, by which we deserve to exist. The moment we deny that reality, the waters will indeed naturally deluge a world that refuses to accept that truth. Wasn't that the fate of the Generation of the Deluge, and the army of Pharaoh that were overcome by this 'natural' consequence to their rejecting a pledge of allegiance to the Creator of the world?

G-d responded to Moshe's desperate entreaty to Him as the nation was struck with fright upon seeing the enemy approaching, by saying: **מה תצעק אלי** *"Why do you cry out to me?"*

The Midrash explains that G-d was simply enlightening Moshe that there is no need for prayer, *'for just as I gathered in the water revealing dry land for one singular man, Adam, at Creation, how much more so will the waters recede naturally for the sake of the entire Holy Assembly who will declare "This is my G-d and I will build Him a Sanctuary"!* **שמורייך כח א**

הפך ים ליבשה בנהר יעברו ברגל שם נשמחה בו (תהלים סו א) *He transformed the sea into dry land through the river they passed on foot there we rejoiced in Him.*

Land Ahoy!

Joy is the emotion one feels when there is no opposition to one's existence. When one's sense of being is complete, free from any fear of loss, one experiences absolute joy.

'Matchmaking is as difficult as the Splitting of the Sea' because when trying to unite two opposite entities, man and woman, the innate tension betwixt the two is as strenuous as that between the force of the sea and the shoreline. When each one will willingly bend its nature, accepting the direction of G-d's Divine guidance in each one's reactions and instincts, will they achieve the exquisite joy of finding one's soul mate.

'Providing sustenance is as hard as the Splitting of the Sea' since from the time man was cursed due to his sin, with the decree that 'thorns and thistles it will sprout for you', the land will naturally resist man's efforts and man will experience the hardship of procuring a livelihood. Only perforce man's happy submission to the guiding hand of Providence will man succeed in providing joyously from His fruits and bounty.

The Jewish nation is likened **כחול על שפת הים**, to the sand on the seashore.

Water bonds well, but it has no individuality. Every granule of sand, although miniscule, stands independently. Its collective strength lies in the joining of numerous individual particles.

Our strength as a nation is contingent on each morsel of 'sand', however minute it may be, to assume its unique role. The nations that seek our destruction, like the waves of the ocean, break when it faces the reality of the 'dry shore' that G-d uncovered; His Holy Assembly, who declare with every step that they take, 'this is my G-d', causing the crashing waves to ebb!

The splitting of the sea was thus the reenactment of that moment in Creation when G-d gathered the water, allowing for the dry land to appear. Perhaps that is why it was necessary for there to have been twelve distinct paths for each of the tribes to traverse. Others allege there were 600,000 individual channels for every Jew who was numbered, to travel through. The united strength of the 'sand upon the seashore' empowered them to break the overpowering waves.

(Based on a remarkable essay entitled 'More than the Roar of the Waters' written by Rabbi Rephael Menachem Shlanger, a disciple of the great Gaon, Rav Moshe Shapiro zt'l, in his book Shivtei Nachlasecha)

The Torah describes how **מזרין** מוארץ בני ישראל עליו בני **רומשים** עילו בני ישראל מוארץ בני ישראל. *The Children of Israel were armed when they went up from Egypt* Alternately Rashi quotes from the Midrash that the root of this word is **חכש**, a fifth, alluding to the opinion that only a fifth of the nation actually left, as the other four fifths died during the plague of darkness. The Midrash records other opinions that suggest either one out of fifty, maybe one out of five hundred, or perhaps only one out of five thousand merited to leave. That would mean that before the plague of darkness there were either 30,000,000, 300,000,000, or perhaps 3,000,000,000 Jews, of whom only 600,000 exited from Egypt.

May I boldly suggest that perhaps what the Torah is telling us is that although the Jews had descended to the lowest depths of impurity there was still a healthy percentage, a 'granule' of purity that was unscathed, each one of them were prepared to do battle against the wave's of impurity in restoring that pure morsel to its full expression and strength.

It is interesting to note that the varying opinions all revolve around the number five. The Maharal teaches that whereas the number four represents the four scattered directions of the world, the number five symbolizes that dot in the center of those four directions that unifies them all into one.

As long as we 'arm' ourselves to do battle with those inner forces that seek to flood us with its brutal force, by focusing on that aspect within ourselves that instinctively cries out 'this is my G-d', we are assured that G-d will gather the waters exposing the dry land that is filled with the fruit of our arduous efforts.

The teacher of the illustrious Sh'lah, Reb Shlomo of Lublin, known as the Maharash M' Lublin, points out that the word used here implying armed/fifth, **רומשים**, contains the same letters as **רומשים**, *and they were happy!*

When we identify our enemies both from within and from without, and are ready to accept the power of the 'granules of the shore' we each personify, declaring with absolute faith, "This is my G-d and I will build Him a Sanctuary", that is the moment we will quash our enemies and exhilarate with utter joy over the privilege we have to be his Holy Assembly!

באהבה,
צבי טייכמן



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!!!HAPPY BIRTHDAY!!!
Moshe Aryeh Tron, Ayala Bengio, Ian King, Noki Ganz, Daniel Reihani, Joel Gedalius, Akiva Cucher, Simcha Cucher, Leba Dinovitz

!!!HAPPY ANNIVERSARY!!!
Joel & Malka Hosner, Avi & Therese Agrich

YAHREIT:
Donny Adler, for his father, Josh Adler, יהושע בן מרדכי צבי

Baruch Dayan Ha'Emes:
We express our condolences to Yehudis Barer on the passing of her father Dr. Label Gersten
We also express our condolences to R' Dovid Barer on the loss of his Father-in-law, as well as Ben Barer and the entire Barer Family on the loss of their Grandfather.

Rabbi Teichman Heading to Israel
The Rabbi will be traveling to Israel from the 14th to the 22nd. During this time the best way to reach him will be email, text, or WhatsApp!

Faye & Etzion Brand on the Birth & Bris of a grandson this week!

ZONING HEARING: A hearing will take place on Friday 3/3, 1:30pm, room 205, Jefferson Building, 105 W. Chesapeake Ave, Towson on the subject of proposed expansion of the Shul. For more information or to get involved see a member of the Phase III Building Committee - Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum, Moshe Meir Rubin