

SHED-DULE

ליל שבת קדש

Shabbos Candle Lighting Time 6:57 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"Ts- 8:30 AM

Followed by Kiddush

Mincha - 9:34 - א"ת 10:13 - ג"ה 2:15 PM

Bnos - Girls age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15

Mincha - Followed by Shalosh Seudos 6:50 PM

Maariv 8:07 PM



**CANDLES NEXT
SHABBOS - 7:04 PM**

MAZAL TOV!

Chaim & Rachele Amster

on Hillel's Bar Mitzvah this week!

The Bar Mitzvah Shabbos is taking place at Bnos Yisroel & the Amsters invite everyone to join for the Kiddush which will follow Mussaf at Bnos Yisroel!

Weekday Minyanim & Shiurim

Sunday

Shacharis I- 6:50 AM

Daf Yomi - 7:30 AM

Shacharis II - 8:30 AM

Mincha/Maariv - 7:05 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- M, 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) 7:05 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 9:45 PM

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Kiddush

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In honor of Coby!

Who is leading Anim Zemiros this Shabbos for the first time EVER!

Shalosh Seudos

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???

To Sponsor an event or book the social hall please contact Miri Adler

ZONING UPDATE: With tremendous Simcha and Gratitude to Hashem we are exhilarated to announce that the commissioner has approved our Zoning requests.

Special thanks you to the dozens of members who attended a long hearing on a short Friday afternoon. Your efforts, along with all who wrote letters, played an important role in showing the commissioner who we are as a community & what this request was all about!

This also seems like an excellent time to remind everyone....

OHEL MOSHE ROOLZ!

AND SOME RULES ABOUT HOW TO ENJOY THE SHUL

~ PARKING APPROPRIATELY ~
(NOT TOO CLOSE TO DRIVEWAYS & NOT IN RESERVED SPOTS)

~ NOT MAKING U-TURNS ~

~ NOT CUTTING THROUGH YARDS TO GET TO THE SHUL ~

~ PICKING UP TRASH IF YOU SEE IT ~

~ CROSSING SMITH AVE PROPERLY, AT THE INTERSECTION ~

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos

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Bulletin & Announcements:

Shoshana Goldberg & Gali
Wealcatch- Bulletin@

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Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

Agudah Scrip

Sasha Zakharin - scrip@

Building Committee - Building@

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כ' אדר תשע"ז

אהל משה



Rabbi Zvi Teichman

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Issue # 474

RABBI'S MESSAGE:

We are popularly known throughout our long history as a 'stubborn people'. Indeed that appellation was bestowed upon us by G-d Himself when in seeming frustration over observing the Sin of the Golden Calf He sought to eradicate us because we were a **עם עורף**, a *stiff-necked people*. It wasn't the idolatry that warranted His wrath but more significantly our stubbornness, we simply refused to get it.

Strangely though, it is only in reference to this episode alone that the Torah accords us that 'honorable' title. It appears in this account four times in our portion with a fifth mention in the Book of Devarim when Moshe reviews this very incident during the last five weeks of his life.

Nowhere else, in all of the written Torah, is our nation again labeled 'a stiff-necked people'. The prophets certainly refer to stiff-necked attitudes that got us into trouble and should be avoided, but the term 'stiff-necked people' is never conferred again.

Adding to this mystery is the fact that **עורף**, the term that is translated as the 'neck' is inaccurate. The **עורף** is more specifically the base of the skull. (See Chullin 19b)

Rashi when defining this attitude of **עורף קשה** depicts it as follows: **מוחזירין קשי ערפם לנו** ; **מוכיחיהם וממאנים לשמוע (שמות לב ט)** *backs of their skull, toward those who reproved them, and they refused to listen.*

Clearly Rashi is not describing their inability to 'turn' their necks due to 'stiffness', but rather how they simply turned away and displayed the 'hard' part of their skulls to those who sought to reproach them.

What then is the significance of this 'hardness' of the back of the skull in emphasizing their reluctance to listen? The power of the metaphor is in their simply turning their backs to those who reprove them. What is this hardheadedness all about?

In a fascinating parallel the Arizal teaches that the knot of the Tefillin Shel Rosh, which according to Jewish law must be positioned on the **עורף**, base of the skull, rests upon the Luz bone which is the indestructible bone that remains even after man decomposes, that man will be resurrected from during that marvelous era of **חייית המתים**, Resurrection of the Dead.

Rabbi Yehuda HaChosid says that the knot of the Tefillin Shel Rosh is shaped in the form of the fourth letter in the Hebrew aleph beis, **ד**, the *daled*, corresponding to the four times we are called 'hard necked'. G-d in response to Moshe's request to understand G-d's essence and ways and view His glory tells Moshe that He cannot reveal to him His face but rather only His back. The Talmud states that Moshe glimpsed the 'knot of His Tefillin'. This 'knot' is the antidote to their negative attitude of stubbornness. (**דברי מנחם סי' יז**)

What are we to make of all this?

Why did they refuse to listen? Was stubbornness an ingrained trait they simply couldn't shed?

After calling them a hardheaded people G-d tells Moshe, *"Desist from Me. Let My anger flare up against them; and I shall annihilate them..."*

From what was Moshe being requested to desist? He hadn't taken any action yet. The Midrash says that G-d was intimating that he should pray on their behalf. Out of G-d's love for His people he desired they be saved.

The problem with the nation was they felt undeserving and unworthy. A person who feels he hasn't lived up to the expectations of others due to his inadequacy will often just turn the other way in dejection. Like a child who senses it has disappointed its parent will turn its back in despair, so too did they walk away dejectedly. G-d wanted to convey to them through Moshe how much He still awaits and hopes for their success and is still counting on them to reach their greatness. Through the Thirteen Attributes of Mercy that Moshe was taught and implemented not only would they realize how much G-d still believes in

Facing Reality

them, but they would learn that they too, even after failing miserably, can bond with that unconditional love and access that closeness as well.

That is the deeper meaning of the appeal Moshe makes later on to G-d, *"Let my Lord go among us - for it is a hard necked people, and you shall forgive our iniquity and error, and make us your heritage."* (**שם נד טז**)

It is precisely because they tend to feel rejected due to their inadequacy that they need Your presence, Your understanding, Your encouragement. They need to sense that despite their failures You are not disappointed in them but simply are trying to prod them to their ultimate success and happiness.

The 'hard' back of our head, that Luz, the eternal connection to G-d and eternity, which previously was too overwhelming for us to accept and on the contrary brought us to a sense of despair is now the ever-present reality of G-d rooting for us.

We are taught that in the Tefillin of G-d the very first verse that is placed within it is: *And who is like Your people Israel, one nation in the world, whom God went to redeem for Himself [as] a people, to make You a name of great and fearful things, to drive nations from before Your people, whom You redeemed from Egypt!* (**דברים י"א ז כא**)

The knot situated upon G-d's head at the base of His skull, as it were, is an eternal message to us that even when our heads are faced away from Him, we realize that deep within our consciousness is the reality that He is always there, believing in us and prodding us on to greatness, and there is never any need to turn away in defeat.

The Midrash states that this 'hardheadedness' has become our praise, as Jews throughout the millennia, as distant from observance they may have found themselves, when push came to shove and they had to choose between life and their love for G-d, have always exclaimed with stubbornness, *"או יהודי או צלוב"*, "Let me remain or Jew or I'd rather die!"

There is a piece within each one of us that stubbornly remains cognizant of that exquisite relationship we uniquely possess with the Almighty.

In a world bereft of a belief in a loving Father, who encourages us endlessly to discover Him, one is wont to wallow in despondent emptiness searching for distracted pleasure and indulgence. One who has lost that sense of nobility and purpose is doomed to live a life of wanton and mindless existence.

The masters of the secrets of Torah revealed that **פרעה**, Pharaoh, the leader of one of the most decadent of societies, has the same letters in his name as **העורף**, 'the hard back of the skull'. Similarly the depraved ideology of the idol **בעור**, *Peor*, whose worship consisted of defecating in its presence in a demented proclamation of a belief 'that anything goes'; there is no rhyme or reason in life other than perversion and self-indulgent pleasure, its letters too, spell out **עורף**, the 'hard back of the skull'. These nations who refused to accept a notion of a benevolent G-d were doomed to turn their backs on any hope or enlightenment.

This week our reading of *Parshas Parah*, reviewing the laws of purity from the defilement of contact with the dead, is not merely done to commemorate the purification that took place among our people in preparation to bring the Paschal sacrifice in the Temple. It is a declaration of our ability to defy the limitations of mortality and achieve the reality of eternal life absent of death.

May we rediscover our 'Luz', our connection to the eternity, our connection to the Eternal, the Almighty, and live joyous lives of allegiance to a loving Father who is never disappointed in us.

באהבה,
צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Atara Kastner, Ariella Friedman, Aliza Kauffman, Nathan Ankri, Dov Lason, Shayna Friedman, Emily Kushner, Reuven Sackett, Devora Bloch, Chaya Tzirel Tron, Shira Pancer, Joel Hosner, Renee Siegel, David Delaney, Yossi Zidell, Yisroel Moshe Shafranovich, Penina Meister, Molly Klein

!!!HAPPY ANNIVERSARY!!!
Gobbie & Shayna Cohn

YAHREIT:
Lisa Friedman, for her father,
Philip Marshall Aronson, פינחס מענדל בן זאב וואלף הכהן,

Elliot Einbinder, for his mother,
Susan Einbinder

This info is provided by YOU through the member database!

THANK YOU!

FOR AN INSPIRING AND HAPPY PURIM!

~ **The Gaboim: Naftali Miller & Chaim Meister!** ~
~ **The Baalei Megilah: Etzion Brand, Dr. Bodenheimer & Moshe Wealcatch; and Pinchas Friedman for arranging it!** -
~ **Chaim Amster - Yeshivas Mordechai Hatzaadik!** ~
~ **All the Generous Donors - for contributing toward Matanos La'Evyonim, which was distributed locally by Ahavas Yisroel!**
~ **Yoni Herman - For the Kids Megilah Program!** ~
~ **The Sisterhood - For the incredible Mishloach Manos Project which was amazing, beautiful & a record breaking success!**

Special thanks to the assembly team: Faye Brand, Elaine Bodenheimer, Janine Chapman, Shoshana Elon, Lauren Gluck, Yehudis Katz, Larisa Waxman, Devorah & Bessie Meth, Ahuva & Max Steinharter, Leslie & Molly Klein, Alex & Ariella Friedman, Koby Wealcatch, Riki & Eliana Rosenblum, Chavie & Yaffa Caine, Sandra & Chavy Burstyn, Rachel Gedalius, Chana Deiman, Sorah Taragin, and possibly more!
And to the delivery team: Rob Waxman, Adam Rabinowitz, Aiton Marizan, and anyone else who took for their block!

And... Everyone who participated, smiled, danced, sang, moved tables, and helped out in any and every way!
If we forgot your name in this list, it's not you, it's us, sorry!!! Our Fault!!! YOU are AMAZING!