

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— (N/S) Followed by Kiddush	8:30 AM
<i>Sof Zman K"V</i> א"ג 8:36 א"ג 9:28	
Avos Shiur— Guest Speaker, R' Dani Kermaier	7:40 PM
Mincha- Followed by Shalosh Seudos -Guest Speaker, R' Yudi England	8:15 PM
Maariv	9:26 PM

Sunday

Shacharis	8:30 AM
<i>-No Shiur This Week</i>	
Mincha / Maariv	8:25 PM

Weekday Minyanim & Shiurim

Monday—Friday

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

Shacharis

Mon & Thur	6:40AM
Tues, Wed, Fri	6:45AM
Dirshu Halacha Program	7:30AM
Additional daily minyan (Mon - Thur)	8:10AM
Mincha	1:45 PM
Mincha / Maariv	8:25 PM
Open Beis Hamedrash	7:00 PM
Shiur (Mon-Thur)	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM

NO SHIUR 7/3

Thursday Night Shiur with Rabbi Teichman
After Maariv

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Kiddush

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Anonymously,

In honor of all that Hatzalah, Shomrim & Chaverim volunteers do for our community.

Shalosh Seudos

Sponsorship Available

IMPORTANT NOTICE: Rabbi & Mrs. Teichman had to leave town suddenly due to a family emergency.

Their son, Yossi, who lives in Lakewood, had to undergo a heart surgery which has, Baruch Hashem, been completed successfully & he is now recovering in the hospital and is doing very well. It is likely that they will not return until early to mid next week.

R' Teichman is available on his cell phone for urgent matters if needed. Please excuse any delays in calling back.

-Please Daven for Yosef Ben Chasida-
for a complete רפואה

SECURE
THE
DOOR



If you are the last one out of the shul, please make sure that the shul is locked. Instructions are posted by the

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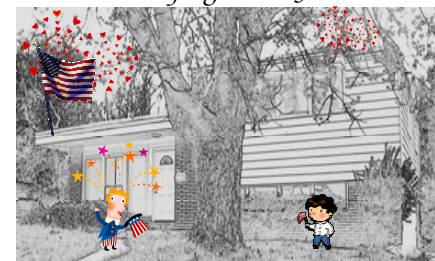
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Volume #49

RABBI'S MESSAGE

Playing Doctor

Contrary to common understanding, the rod of Asclepius, a snake wrapped around a staff, the secular symbol of healing, is not rooted in the episode of the נחש הנחושת, the copper snake that healed those bitten by the נחשים השרפים. It is rather based on nonsensical greek mythology which deifies the power of medicine symbolizing rebirth in the shedding of a snakes skin positioned on a staff of "authority".

The incident in the מדבר represents the polar opposite of this idea

The נחש שליח points out several inconsistencies in the פסוקים. As punishment for their ingratitude towards השם, the נחש הקבי"ה, משה and the נחש, the snake that is called נחש signifying their rebellion against השם, submitting to the force of the נחש הרע, the "fiery" serpents as the consequence for questioning the authority of משה רבינו who embodies the power of תלמידי חכמים whose passion is compared to אש, glowing fired coals.

When it comes to healing בני ישראל from their wounds השם directs משה: *עשה לך שרף ושים אתו על נחש; make for yourself a fiery serpent and place it on a pole and it shall be that all who were bitten will see it and live.* Why was the image of the שרף summoned to be the vehicle of cure and not the נחש?

When משה רבינו fulfills this directive he doesn't follow the "Doctors" prescription and instead devises a נחש הנחושת; a copper serpent! Why did משה deviate from השם's command?

The gazing at the snake to affect a cure was contingent on realizing that הנחש ממת אלא החטא אין הנחש ממית אלא החטא. He therefore calls for כלל ישראל to focus on the "שרף" in reverence to משה their fiery leader, provoking their awareness that adhering to חכמי התורה and their unwavering devotion to the דבר ה' assures a true cure to ones ills.

On the other hand משה sees only the defamation of השם's name and not his own, and creates a נחש, thus drawing their attention to the fact of their being swayed by the נחש הרע in not giving proper כבוד שמים to the בעלי העולמים in whose hands, solely, lies each ones fate and the ability to heal.

My son ר' יוסף בן חסידה שיחיה לאורך ימים טובים, on our way to the hospital shared with me a fascinating thought.

The author of the הנפש explains the חז"ל that interprets the verse *ורפא ירפא: מכאן* from *here we see that השם gives permission to doctors to cure.* The simple understanding is that despite the fact that השם determines every cure it is not considered interference when doctors engage in their craft despite the futility of their "curative powers". The הנפש says it is much more profound than that.

The complexity of the human body and its cellular structure is of the most magnificent and amazing testimonies to the profundity of the wisdom of השם. When man takes a scalpel to "fix" the body when it is "broke" and to "cure flesh", it is tantamount to a child with a Fisher Price tool box attempting to adjust a deficiency in the space shuttle. That man can "heal" is just another piece of evidence of השם's benevolence in allowing us to "play doctor" in bringing ourselves back to health.

May we be appreciative of all the many exceptional health providers who assure our ability to live healthily, but may we never forget to see the אב הרחמים who is behind the scenes in guiding us through every challenging situation and enabling us to serve Him with vitality!

May חולי ישראל bring a רפואה שלמה to all!

באהבה ובהודאה,
צבי טייכמן

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-More Info & Books available in the shul!

Thank you to Baruch & Chanie Bernstein for
generously subsidizing the costs of the book.