

# SCHEDULE

ליל שבת קודש

Mincha & Kabalas Shabbos 7:00 PM  
 Mincha & Shabbos Candles 7:44 PM

יום שבת קודש

Daf Yomi - 7:30 PM  
 Shacharis - Sof Zman K"V- 8:47 א"מ , 9:33- א"מ 8:30 AM

**Kids Shabbos Groups This Week for kids age 3-5**  
 From 9:30 AM until after Kedusha in the Social Hall!  
 Ages 3-5 ONLY, please pickup children immediately after Kedusha!

Followed by Kiddush

Mincha - 2:15 PM  
 Bnos - Girls age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15  
**Summer Kol Haneirim ~NEW~ 4:00-5:00 PM**  
 Pirkei Avos- 6:45 PM  
 Mincha - Followed by Shalosh Seudos-With Salsa, Chips & Corona! 7:35 PM  
 Maariv 8:54 PM

## SUMMER KOL HA'NEARIM

LEARNING PROGRAM FOR MEN & BOYS!  
 4PM TO 5PM SHABBOS

LEARNING, A SPECIAL INSPIRING KIDS STORY! AND A DELICIOUS SNACK!  
 FOR MORE INFORMATION CONTACT MORDECHAI DIAMOND@OHELMOSHE.COM

91/61 מזג האוויר בשבת\*  
 Ohel Moshe Weather  
 72/57 Only Hashem can guarantee

CANDLES NEXT  
 SHABBOS - 7:51 PM

**Josh & Tziporah Gamzeh**  
 On the Birth of a Granddaughter!  
 Born to Lior & Dafna!

Weekday Minyanim & Shiurim

Sunday

Shacharis 6:50 & 8:30 AM  
**Mincha Now Sunday - Friday! 1:45 PM**  
 Mincha/Maariv 7:50 PM  
 Maariv 9:45 PM

Weekday Minyanim

Shacharis - Monday - B'Ha'B 6:30 & 7:50 AM  
 Shacharis (Th) 6:35 & 7:50 AM  
 Shacharis (Tu, W, Fr) 6:45 & 7:50 AM  
 Mincha (Su - Fr) **Now Sunday - Friday! 1:45 PM**  
 Mincha/Maariv (M-Th) 7:50 PM  
 Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM(Su), 5:45AM(M-F) & 8:00PM(M-Th)  
 Daf Hayomi Behalacha- 7:25 AM  
 Seder Limud (Sun-Th) 9:00 PM  
 Women's Tehillim Learning Thursdays 9:15 AM

# SPONSORSHIPS

## Kiddush

Sponsored by

## OHHEL MOSHE

In honor of Chaim & Deena Meister!  
 Sorry about last weeks Cholent!

## Shalosh Seudos

Cinco De Mayo Themed

With Salsa, Chips & Corona!

Co-Sponsored by

Joel and Rachel Gedalius

& an anonymous Co-Sponsor!

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

## Tami & Zack Teichman

On the Birth of

## Yael Yehudis!

Mazel Tov to Rabbi & Mrs. Teichman  
 and the entire Teichman family!!!

## LAG BA'OMER EVENT!



THANK YOU TO ALL THAT HELPED, SPONSORED,  
 & ATTENDED AN AWESOME EVENT!

## Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

#### Gabaim:

Naftali Miller & Chaim Mordechai  
 Meister - Gabbai@

#### Repair & Maintenance:

Shuie Steinharter & Dovid  
 Wealcatch- FixIt@

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali  
 Wealcatch- Bulletin@

#### Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

#### Sisterhood@

Bracha Caine, Shira Friedman,  
 Elise Steinharter, Gali Wealcatch

#### Sforim & Siddurim:

Dovi Becker- Library@

#### Aqudah Scrip

Sasha Zakharin - scrip@

#### Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

# CONGREGATION OHHEL MOSHE

שבת קודש

פרשת

פרשת אמור

כ' אייר תשע"ה

אהל משה



1 וספרתם לכם ממחרת השבוע... שבוע שבתות תמימות 49

Rabbi Zvi Teichman

## CONGREGATION OHHEL MOSHE

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 BALTIMORE, MD 21209

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Issue #529 (Cinco-Dos-Nine-O)

## RABBI'S MESSAGE:

### Don't Strike Out!

Towards the end of this week's reading the episode of the the blasphemer is recorded. The son of Shlomis bas Divri, (the woman who was violated by the Egyptian taskmaster that was eventually dispatched with by Moshe, and subsequently mothered this fatherless child,) was frustrated with his inability to be eligible to pitch his tent with the members of the tribe of Dan. In his moment of utter distress and frustration he blasphemes the name of Hashem.

The formulation necessary to be guilty for the death penalty for blaspheming Hashem is quite intriguing.

The Mishna, seeking to avoid utilizing the harsh term of 'cursing', euphemistically states that one must 'bless', the Shem HaMeyuchad; the 'Unique Name', of יוֹד הָא וָאוּ הָא. Additionally one must 'bless' with the name of Hashem as well. Thus one must express the exclusive name of Hashem in 'blessing' (i.e. cursing) Hashem.

What is the intent of this enigmatic formulation that has no real meaning, 'Hashem should curse Hashem'? What could the blasphemer be intending when he utters the absurd notion that Hashem should curse Himself?

The Talmud tells us that when cross examining the witnesses the judges would direct them not to quote the exact phrase they heard from the blasphemer so as not to unnecessarily repeat it. Rather they were instructed to state it euphemistically, יֵכָה יוֹסִי, יֵכָה יוֹסִי; Yosi should strike Yosi.

The name יוֹ-ו-י alludes to the Exclusive Name, י-ה-ו-ה, as they are both comprised of four letters. יוֹ-ו-י is also numerically equivalent to another name of Hashem, that of א-ל-ה-י-ם, thus being symbolic of an actual name of Hashem that was implemented in the curse.

It seems a curiosity that the Sages should apply a numerical equivalent to a name of Hashem that doesn't even qualify for the transgression of this sin, since only the usage of the name י-ה-ו-ה warrants a death penalty! Furthermore the use of the word יֵכָה as a parallel to cursing is perplexing. What is even more fascinating is the insertion of the laws governing the 'striking' and maiming of humans and animal in midst of Hashem's response to the precise punishment for the sin of blasphemy.

Hitting is a tool we use when we want to diminish a behavior or involvement. We might hit 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 Divine Providence. We sometimes erroneously feel as if we are in a confrontation with Hashem. We often sense in our lives Hashem's attribute of judgment, as intimated in the Name א-ל-ה-י-ם, but quickly lose focus on the kindness inherent in His attribute of the kindness as implied in the Name י-ה-ו-ה that is underlying everything we experience. We sometimes feel so stricken and diminished that we desire to disentangle ourselves from Hashem's involvement in our lives.

This is what the blasphemer sensed, but rather than realizing his place and unique challenge and rising to it, he 'strikes' out at Hashem, discarding the belief in His pervading kindness.

The blasphemer's tirade of 'Hashem should 'bless' Hashem is not a denial of His existence as much as it is a showdown with Hashem and a rejection of accepting the belief of an ever present love in all the tests we face.

The blasphemer only sees the 'יוסי'; the equivalent of א-ל-ה-י-ם his life, and lashes out with resentment, cynically deriding the attribute of י-ה-ו-ה the all encompassing kindness of Hashem. In his moment of anguish and anger the blasphemer blurts out, "take your 'kindness' and keep it", יֵכָה יוֹסִי את יוֹסִי!

The verb word used for cursing here ויקב את השם and ויקב שם, is instructive. These phrases mean to express individualization of an object by name. Alternatively the root קב can mean to pierce. In fact the Talmud initially suggests that perhaps the prohibited act implied here is the physical piercing of the name of Hashem, but goes on to disprove that possibility.

Perhaps the depth of the sin lays in attempting to understand the nature of Hashem by giving Him definition in terms that are limited by man's restricted perception. When we try to understand Him on our terms we will inevitably pierce a whole in the true concept of Hashem's loving presence in every facet of life.

In the many trying circumstances we face in life we must never allow ourselves to forget that Hashem is a loving father who constantly prods us to greater closeness with Him. May we never 'strikeout' by instinctively succumbing to the path of least resistance and removing our faith in the loving hand of Hashem ever-present in our daily existence. May we merit to sense that love every moment of our lives!

באהבה,  
צבי יהודה טייכמן

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!!!HAPPY BIRTHDAY!!!

Naftali Meister, Esther Leah Pancer,  
Chaim Rabenstein, Miriam Dickstein,  
David Kastner, Baily Levin, Sruli Levin

**Yahrzeit:**

Brian Silberberg, for his mother  
Pamela Silberberg, Penina bas Shmuel

Elisheva Rabinowitz, for her mother,  
Harriet Gray - Hentsha bas Melech

Yonah Cohen, for his father,  
Dale Cohen - ישראל דוד הכהן

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**TEHILLIM SEFER** תהילים תהילים

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Have you signed up for your Kapitel yet? No?  
Why Not? GO TO THE SHUL SITE FOR DETAILS

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



**TOTAL PLEDGES: \$255,493.05**

COLLECTED FROM PAYMENT SCHEDULES: \$112,386.11

Figures reflect new pledges, lump sum gifts and payment plan installments  
toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee  
at [building@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz,  
Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rublin!