

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 5:28 PM
Friday Night Learning With Chulent 7:00 PM

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM
SHACHARIS

@Main Shul 6:50 AM

@Main Shul 8:30 AM

Netz - 6:53 am | Sof Zman K"SS 8:57 א"ת | Sof Zman Tefilah - 10:31 א"ת

Followed by Kiddush

Bnos @Social Hall 2:15 PM

Mincha 2:15 PM

Mincha 5:20 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 6:38 PM

Avos Ubanim 7:25 PM

49/25 מזג האוויר בשבת*
47/18 Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 5:36 PM

WEEKDAY MINYANIM

SHACHARIS

Sunday - 6:50 & 8:30,

Tuesday, Wednesday, Friday- 6:45 & 7:50

Monday, Thursday- 6:35 & 7:50

MINCHA & MAARIV

Mincha Sunday-Thursday 1:45 PM

Mincha/Maariv Sunday-Thursday 5:40 PM

Maariv Sunday-Thursday 7:45 & 9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi— S/S - 7:30 AM ~ M-F - 5:45 AM

PM Daf Yomi - Sun.-Thu. 7:00 PM

Smichas Chaver - Sunday 9:30 AM

Daf Hashavua - Mon. & Wed. 9:00 PM

Breathing Life - Monday 9:10 PM

Holy Machlokes - Tuesday 9:00 PM

Begging For More - Tuesday 9:10 PM

The Whole Megila - Thursday 9:00 PM

Mishna Brura Yomi - Sun-Thu 9:25 PM

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לעילוי נשמת ר' בנימין יוסף בן גאדל

In memory of Benjamin Insel

SHALOSH SEUDOS

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???

AVOS UBANIM!

Motzei Shabbos! 7:25 PM

Sponsored by: Chalavna & Malky Meth

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

For questions or sponsorship contact

Chaim Wolfish at jwolfish@hotmail.com



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ANNUAL MISHLOACH
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אהל משה



Rabbi Zvi Teichman

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Issue #719

RABBI'S MESSAGE:

After having succumbed to the lure of the Golden Calf, G-d informs that He will no longer accompany this stiff-necked people and will dispatch an angel to be with them instead.

The people immediately sink into mourning with this news and the Torah reports how *'no man did put on his נִיזִי—ornament'.*

What 'ornament' is it referring to?

Rashi enlightens us by quoting from the Talmud which reveals that when we stood on Mount Sinai to receive the Torah and declared וְנִשְׁמָע וְנִשְׁמָע *we will do, and we will listen*, angels descended and placed 'two crowns' upon our heads. It was these 'ornaments' we no longer donned.

Were these physical crowns or spiritual entities?

After refraining from placing them upon themselves G-d nevertheless instructs them 'and now remove your ornaments from yourself'. But didn't they already remove them?

The Torah then strangely reiterates one more time how 'the Children of Israel stripped themselves of the ornaments of Mount Chorev'.

Whatever the actual nature of these ornaments and the tragedy of their loss, we are encouraged that they will one day be returned as the Prophet Yeshayahu assures, *'the redeemed of Zion shall return, and they shall come to Zion with song, with שמחת עולם—joy of days of yore shall be upon their heads'.* (35 10)

The Holy Arizal though says we need not wait that long to retrieve them.

The Talmud states that after our ornaments were rescinded, they were given to Moshe instead. The verse that describes how Moshe, after their sin, removes the Tent of Meeting from their midst, *'and Moshe would take the אהל—tent and pitch it outside the camp'*, has a double connotation. The word אהל is rooted in the word הלל which means to 'radiate'. Moshe's קרני הוד—'radiant face' resulted from these spiritual ornaments he was bequeathed. (שבת פח ורש"י שם)

Each Shabbos, the Arizal asserts, Moshe restores an element of these 'crowns' to each one of us. This is alluded to in the Mizmor we recite three times each Sabbbos.

שִׁיר—מזמור *A psalm, a song*, לִיּוֹם הַשַּׁבָּת—*for the day of the Shabbos*, the first letters in this introductory verse spells out מִשְׁכָּן—*Moshe*. Evidently, within this psalm lay the secret of this elusive spiritual light we so desperately yearn for its return, and to connect with in the interim each Shabbos.

In truth this psalm was originally composed by Adam HaRishon. (ב"ר בב יז)

The Midrash describes how Kayin after having sinned appears joyous. Adam, who was still wallowing over his own guilt, greets him and inquires how his trial over his killing his brother went. Kayin responds that he repented and was given a fair sentence. Upon hearing this news and observing Kayin's happiness, Adam extols how he never realized how great the power of repentance is, and goes on to compose this inspiring psalm, encapsulating his enthused excitement and newfound joy.

The psalm takes a panoramic view of man's mission in this world and his ultimate reward in the world to come. Man realizes that despite the proverbial 'nights' we must endure it is our steadfast faith that enables us to express thanks for His kindness in that journey. Despite the inability of man to fathom why the wicked flourish, we accept that it is ultimately for the greater goal of eradicating evil in the world. The righteous although downtrodden will rise again, in testament to G-d's justness.

The 'righteous' will flourish like a date palm, like a cedar in Lebanon he will grow tall. The Talmud points out that each of these metaphors for the righteous complement one another. On the one hand a palm tree although it produces fruit, if cut down cannot regrow. A cedar tree though can constantly regenerate, but never produce fruit.

The Rashbam interprets this ability to constantly repair as echoing the character trait of the righteous one that is admirably portrayed in Mishlei as one who *'can fall seven times and*

Rise and Shine

rise': (ב"ב פ')

One might have thought that unless one accomplishes one's noble goals there is no 'fruit', i.e., reward, for the struggle. Therefore, we liken him to a date palm to emphasize that for the persistence is the reward, even if one never attains one's longed for goal, he has borne 'fruit'.

When Adam sinned, the world crumbled and changed drastically. It would not fully repair until we would struggle in overcoming challenge and bringing it to its original stature. When he heard from Kayin that in the path towards repair, regardless of attainment, one is rewarded and forgiven, he realized that he too would no longer wallow in grief over his failure but would regain the confidence he needed to forge on knowing that struggle is the goal, and one may never accept defeat.

A heretic once castigated the Jewish people for their impetuosity, for how could they have prefaced a commitment 'we will listen', without having known what it was exactly that they had to do. The great sage Rava responded that we live by the credo expressed in Mishlei (11 3) *that the innocence of the upright leads them, we believe that G-d will never give us a challenge we cannot handle. It is with that faith that we can undertake the unknown.* (שבת פח.)

Even though we failed time and again after the sin of the Golden Calf, as evident in the Sin of the Spies, nevertheless we forge on knowing that G-d credits us for never giving up even when we continuously falter.

Shabbos is a day that is likened to the World to Come, when we experience a mindset that puts our struggles into perspective of that greater goal, that is achieved if we constantly battle to overcome the evil inclination that seeks our demise.

The reassertion of that faith and the knowledge of its admiration in G-d's eyes is what creates a radiance of joy.

After the sin of the Golden Calf, the people mourned. Sensing failure they 'relinquished' their ornaments, not physically giving them up, but rather per force their dejected thinking that extinguished their former radiant faith.

G-d instructs them that they cannot simply retrieve this ornament, because it stems from a state of mind, not merely a material possession.

G-d then reveals to them that this radiant faith is embodied in the persona of Moshe. He will no longer be readily available. But *'whoever מבקש השם—sought G-d, would go out to the Tent of Meeting, which was outside the camp'.*

When one gains the awareness that in the 'seeking' lays our mission, one will merit to reflect that former glory each Shabbos through the agency of Moshe. (ישעיהו ב ד) — *Trust in the Lord, עדי עד—forever.*

The phrase עדי עד can also refer to it being our most stunning ornament, as evidenced in the עדין they rescinded.

The restored faith in ourselves founded on our cognizance of G-d cherishing our struggles, must compel us to never relent even as we fail.

May we reignite that light and merit to sense joy in all that we endeavor in seeking Hashem, and may we see very soon the fulfillment of the words of the prophet that *'the joy of the days of yore shall be upon their heads'!*

(Based on an essay of Rav Shalom Chai Mykoff in his work שערים)

באהבה,
צבי יהודה טייכמן

MEMBER NEWS

!!!HAPPY BIRTHDAY!!!

Alex Felder, Ariella Friedman, Shayna Friedman

!!!HAPPY ANNIVERSARY!!!

Moishe & Sarah Sobel, Naftali & Kayla Fink

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Naftali Miller, Yoel Meth

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Tzvi Becker (Kedoshim)

Ariel Rosenblum (Behar)

Akiva Miller (Nasso)

YAHREZIT

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

PRE YOM TOV SHIUR FOR WOMEN

BY RABBI LEVI

Renewing Our Relationships

Part 1: Purim - Bein Adam L'Chavero

Monday February 28th 8:15 PM @Main Shul

DIRSHU'S DAF HAYOMI B'HALACHA

STARTING FROM 8

Join Kollel Member Noam Levi as the cycle begins anew.

Become proficient in the halachos of everyday life.

Begins: Sunday February 20th

Sunday-Thursdays 9:25 PM @Classroom

BUILDING OUR SHUL TOGETHER

We hope everyone enjoyed winter break!

Help us regain the momentum!

Become an ambassador today!

We would like to thank the following
who have signed up already:

Nochum & Chaya Eskin ~ Ze'ev & Avigail Katz

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Dani & Ora Kermaier ~ Zack & Tami Teichman

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Let's reach our goal together! To join go to:
ohelmoshebaltimore.com/form/match2build