

SCHEDULE

שבת קדש

Mincha Erev Shabbos	6:52 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 9:41 גר"א 10:17	
Contrary to what's noted in the full schedule, the afternoon Shiur will not resume this week.*	
Mincha- Followed by Shalosh Seudos	6:50 PM
Maariv	8:03 PM

Sunday

Shacharis	8:30 AM
- Followed by Shiur יורה דעה, חולין New Topics from	
Mincha / Maariv	7:00 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:45 AM, 8:10 AM
Tues, Wedn, Friday	6:40 AM, 8:10 AM
Dirshu Halacha Program	7:30 AM
Mincha	1:45 PM
Mincha / Maariv	7:00 PM
Open Beis Hamedrash	8:00 PM
Rabbeinu Yonah Shaar Rishon	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM
Thursday Night Shiur by Rabbi Teichman After Maariv	

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Kiddush

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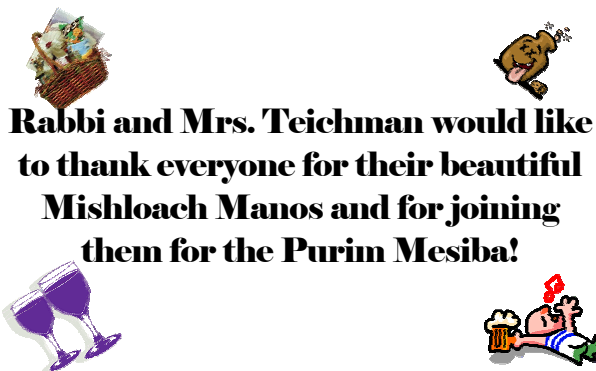
IVA NIDAK

Shalosh Seudos

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Rabbi and Mrs. Teichman would like to thank everyone for their beautiful Mishloach Manos and for joining them for the Purim Mesiba!



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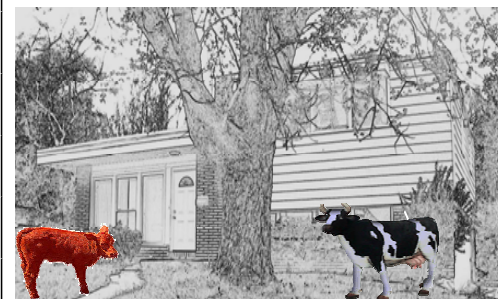
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Volume #83

RABBI'S MESSAGE

! Hope Springs Eternal ולא יכלמו לנצח כל החוסים בד' !

In Chassidic tradition the Shabbos that we read פרשת כי תשא and its woeful tale of the חטא העגל; the sin of the Golden Calf, is referred to as "שבת בושה", the Shabbos of Shame, as we still suffer in embarrassment from the consequences of that grave mistake.

Indeed in earlier times, when the reading of the Torah was accompanied with a public reciting of the correspondent תרגום אונקלוס, Aramaic translation, it was omitted when reading this portion and it's recounting of our disgrace!

One of the effects from the חטא העגל was that we would still be exposed to the מלאך המות; the Angel of Death. Although at מתן תורה; the giving of the Torah, we retrieved the מדרגה; the levels of purity that אדם הראשון and חוה possessed prior to their sin and we were free from the fear of death, the struggle for פרנסה and the pangs of birth, nevertheless in the aftermath of the episode of the Golden Calf we were destined to once again struggle with all the vicissitudes of life until the coming of משיח.

The antidote for the "illness" called טומאה; impurity, that results from the processes of death that still exist, is the פרה אדומה; the Red Heifer. Most years these two portions are providentially read on the same Shabbos that פרשת פרה falls on, which heralds the purification process that was necessary to prepare ישראל for the bringing of the פסח.

Throughout חז"ל, mortal man is often referred to as "יבשר ודם"; of flesh and blood. The גמרא in (ה. סוטה) tells us that the word "בשר" is a contraction of three words: בושה; shame, שאול; the grave and רימה; maggot, obviously accentuating the frail and temporal condition of physical man. Why is the בושה singled out more than any of the other myriad of flawed character traits we display?

The very last description of idyllic man prior to succumbing to the temptation of the עץ הדעת is as "ולא יתבוששו"; *"and they were not ashamed"*. The initial effect from the sin was their sense of בושה; shame and the immediate need to cover themselves up. This then must be the first stages of "death", the prescribed consequence for having partaken from this tree. How do we understand this?

Prodding their request to construct the עגל was their having observed, "כי בושש משה"; *that משה had been delayed*. משה רבינו had belated his arrival by some six hours according to their miscalculation. Rav S.R.Hirsch זצ"ל translates this to mean more accurately "they were disappointed in their expectation", בושש the פיעל of בוש, related to the idea of disillusion, whether it be the shame that results from disappointment in oneself, thus בושה, or the lack of realization of an external prospect, בושש.

בושה is the product of dashed hope. Life is only vital as long as we yearn and strive to achieve that which we believe we are capable of achieving. The moment we give up hope and fail to live up to our expectations of ourselves, we have extinguished an aspect of that G-d given life-force, and have implemented the process called "death".

We begin our "demise" when we lose hope. When we live without goals to strive for we are lifeless. If we lack confidence in our ability to grow, then we have succumbed to the forces of the מלאך המות.

On פורים we are capable of reaching the heights of our aspirations. We pared away our insecurities and let our inner essence radiate to it's fullest. We encountered with clarity the greatest of hopes that our נשמות yearn for and seek to bring to fruition.

We sang שושנת יעקב and expressed with great emotion "להודיע שכל קויד לא יבושו ולא יכלמו לנצח כל החוסים בד'"; *To make it known that all who hope in You will not be shamed; nor ever be humiliated, those taking refuge in you.*

This is not merely a promise of reward for having "hoped" but rather a statement of fact. Those who continue to dream can never be ashamed because they never face or accept disappointment! We embrace "נצח"; eternity, with the unswerving conviction to go on!

באהבה ובתקוה,
צבי טייכמן

Leave the cooking to us! 
Shiva Trapp Bar/Bat Mitzvah Sweet 16
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Zoning Hearing Update

The Ohel Moshe Zoning Hearing has been re-scheduled for March 24th at 9am. Having reviewed and explored all feedback and ideas provided, the drawings have been updated and we are ready to proceed with the hearing to approve the exterior size and layout of the structure. Members of the expansion team will be available in the shul on Monday, Tuesday & Wednesday after Mincha/Maariv (7pm) for those who wish to see the latest drawings. For other times, please call 410-878-7521 for accommodations.



Rabbi Dovid Orlofsky
from Yerushalayim

Monday, March 16
B'nai Jacob Shaarei Zion
The Seder:
*"A Step by Step Approach
to Avodas Hashem"*

\$10 General Admission
\$8 Students

Men and Women are Invited