

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos 5:29 PM  
~Friday Night Learning 7:45 PM

Shacharis- Followed by Kiddush 8:30 AM

Sof Zman K"Z- מ"א 9:00 < גר"א 9:36

Mincha- Followed by Shalosh Seudos 5:25 PM

Maariv 6:38 PM

### Sunday

Shacharis 8:30 AM

~ Followed by Shiur

Mincha / Maariv 5:35 PM

### Weekday Minyanim & Shiurim

#### Shacharis

Monday 6:40 AM

Tues, Wed, Fri 6:45 AM

Thursday - תענית אסתר

Fast Begins 5:33 AM

Shacharis 6:30 AM

Mincha 1:45 PM

Mincha/Maariv 5:20 PM

Fast Ends 6:36 PM (42 min)

Mincha (Mon-Thur) 1:45 PM

Maariv (Mon-Thur) 9:45 PM

Thursday Night Shiur by Rabbi Teichman after late Maariv

## SPONSORSHIPS

### Kiddush

Sponsored by

**Moshe Meir & Shoshana Rubin**

*In commemoration of the Yartzheit of*

*Moshe Meir's Mother*

עטיל רוחמה בת הרב יהושע ז"ל

### Shalosh Seudos

Sponsored by

Insert Name Here.... Send in \$\$\$\$ (\$54)

.....

*Kiddush Sponsorship: Contact Jeremy Schnittman*

*Kiddush@ohelmoshebaltimore.com*

*Donations Can Be Made For Any Occasion*

Welcome  
To  
Baltimore

מזל טוב

Michal & Kalman Alkiva Kovacs

On the Birth of

Yocheved and moving to bmore !!

מזל טוב

*For more information:*

Rabbi Zvi Teichman

ravzt@hotmail.com

410-570-3333

Azi Rosenblum  
azirozenblum@gmail.com  
443-854-2172

Eitan Schuchman  
schuchbalt@yahoo.com  
443-929-0755

CONGREGATION OHEL MOSHE

שבת קודש  
פרשת תרומה

ו' אדר

למנוח



*Rabbi Zvi Teichman*

CONGREGATION OHEL MOSHE  
2808 SMITH AVE  
BALTIMORE, MD 21209  
WWW.OHELMOSHEBALTIMORE.COM  
DAVEN@OHELMOSHEBALTIMORE.COM  
(410) 878-7521

Issue#128

## RABBI'S MESSAGE

### “Socket” To Me !

This Shabbos is known as שבת הפסקה, a “recess Shabbos”. Last week was שבת שקלים, where we read the portion of the Torah that commemorates the Mitzvah of giving the מחצית השקל, the “half coin”, while next week is שבת זכור, when we will read about the command to remember the injustices foisted upon us by the nation Amalek and the resultant directive to eradicate them and any memory of them. A “intermission”, the Talmud tells us, is for the purpose of contemplating what we have learned and to internalize it. What connection is there between these two weeks and what message shall we ponder and absorb?

The very first national collection of silver “half coins” were designated for use in constructing the “אדניס”, “sockets”. These served as the very base of the 48 acacia wood beams that functioned as the walls of the משכן, Tabernacle, each of which had fashioned beneath them two square pegs carved on the bottom that fit in to two silver bases per plank. There was thus a total of 96 sockets acting as a foundation of the משכן.

The Tetragrammaton, the שם המפורש, י-ה-ו-ה, is not pronounced in its written form, instead we use the term א-ד-נ-י, to express G-d's name. The written name which emphasizes, הוה, היה, and יהיה, a G-d who “always was, is and will be”, is beyond our comprehension. We therefore refer to Him in terms we can relate to, א-ד-נ-י, rooted in the Hebrew word “אדון”, “Master”, attesting to His absolute mastery over all of space, time and matter.

In Kabbalah the four letters of the Tetragrammaton have twelve possible combinations, each governing a different month of the year. These total number of letters employed in this exercise equal 48, (12 combinations x 4 letters each = 48) which is represented in the same number of beams that create the very “dwelling place” of Hashem, the משכן! The word “אדניס”, bases, is similar to the word “אדון” and thus א-ד-נ-י, symbolizing this relationship of the two terms we use to describe G-d in the written and spoken word!

The Talmud (ברכות ז:) tells us that it was אברהם אבינו who first called Hashem by the name א-ד-נ-י (בראשית טו, ב). What was so significant in the use of the sentiment of G-d as “Master” that was so profound?

We recite in the reading of Shema each day that we pledge to love Hashem, בכל לבבך, with all your heart, בכל נפשך, with all your soul, ובכל מאדך, and with all your resources. It is certainly not easy to devote our undivided “passion” in serving G-d. It is also quite difficult to give our “lives” up for Hashem. But the most difficult task is to attribute all our talents, accomplishments and initiatives, our very personality and self identity to the Master of the universe who has bestowed us with whatever we possess!

The word used for Hashem, א-ד-נ-י, is read, א-ד-נ-י with a קמץ, , not with a חיריק, . א-ד-נ-י. This is strange because the first pronunciation according to grammatical rules means “my Masters” whereas the second translates as “my Master”! Why the plural if we are indeed referring to the One and Only Master?

The Maharal, (at the beginning of וירא in the episode of the three angels and the usage of this term there) teaches that were we to use a פתח, , א-ד-נ-י, it would clearly mean a plural, my Masters, but a קמץ, , is a combination of both a פתח and a קמץ, a flat line with a dot beneath. It refers to both a plural and singular. Perhaps we can interpret it in our context in the following way:

We are each uniquely equipped with the faculties we need to serve Hashem. Even when we choose to develop them it is all due to the benevolence of our Creator that we succeed. The wealth, strength, beauty, skills and insight are not our's to own and be boastful, but are our “Masters” in channeling them to the ultimate “Master” and devoting them all in His service!

אברהם אבינו, Avraham fathomed that it wasn't enough to merely submit and recognize a higher “power”, but rather to understand that each us has a privilege of discovering our roles in utilizing our special talents toward a much greater goal in serving Hashem. There was no one greater than אברהם אבינו who channeled every fiber of his personality and being in asserting Hashem's Oneness!

In the Selichos for the Fast of Esther we say, **אדניס חליפי מאת ככרי אדניס**, *He (Haman) conspired to weigh out for the treasury of his “master” (silver) to counter the hundred kitar-weights of the sockets (of the Tabernacle).*

Haman sought to deny man his unique relationship with a Creator. He attempted to “master” his own fate in the tradition of Amalek who refuses to accept this possibility. He enlisted all his “talents”, silver or otherwise, in an arrogant and smug display of defiance against G-d and allegiance to his “mastery” of his own fate. It was the “אדניס” the very “foundation” of our consciousness of the relationship of the written and spoken name of Hashem that reflects our selfless devotion of our resources in absolute service of the “Master”!

It is no coincidence that the numerical equivalent of “בכל מאדך”, with all your “resources” and “א-ד-נ-י”, the expressed name of G-d as “Master” are equivalent (65)!

May each one of us discover the gifts we have been granted and utilize them in bringing His presence into our lives. If we do, we will defeat the enemy of selfishness and achieve happiness with ourselves and joy in our serving Hashem!

באהבה ובשמחה,  
צבי טייכמן

Free Wi-Fi  
JCC membership is not  
required

to visit the cafe

Park Heights JCC  
5700 Park Heights  
Tel 410-542-5185



Hours:

Sun. 9am to 5pm  
Mon.-Thru.  
9am to 8pm  
Fri. 9am to 3pm

Saturday night opening from  
Nov. 7 2009

With Michael Coplan Piano

7:30 to 11:00 pm

Come and join us

We have an extensive menu  
featuring:

Pizza, Falafel, Wraps,  
Taco salad, Nacho and  
Cheese, Enchiladas  
and more....

Nah, Nah, Nah, Nah, Nah, Nah, Nah....

Send in Your Appropriate  
After Seudah Mesibah  
Grammen to the shul e-mail  
Purim Mesibah T.B.A.

Appropriate: (ah-pro-prec-et): Funny, but not like "ha ha,  
I'm never setting foot in that place again" funny.

FRIDAY NIGHT LEARNING

