

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos 5:44 PM  
~Friday Night Learning 7:45 PM

Shacharis- Followed by Kiddush 8:30 AM

Sof Zman K'S- מ"א 8:49 < גר"א 9:25

Mincha- Followed by Shalosh Seudos 5:40 PM

Maariv 6:53 PM

### Sunday

Shacharis 8:30 AM

~ No Shiur This Week

Mincha / Maariv 5:50 PM

### Weekday Minyanim & Shiurim

#### Shacharis

Monday & Thursday 6:40 AM

Tues, Wed, Fri 6:45 AM

Mincha (Mon-Thur) 1:45 PM

Maariv (Mon-Thur) 9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

## SPONSORSHIPS

### Kiddush

Sponsored by

~Adam & Elisheva Rabinowitz & Family~  
In celebration of Chanya Rochel's Bas Mitzvah

&

~Ari & Suri Schwartz & Family~  
In celebration of Hadassah Yaffa's Bas Mitzvah

### Shalosh Seudos

Sponsored by

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לע'נ רחל בת ר' יעקב אריה

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**Kiddush Sponsorship: Contact Jeremy Schnittman**  
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Donations Can Be Made For Any Occasion

### *Blood Pressure Screening*

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*Beth Abraham Congregation 6208 Wallis Ave*

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CONGREGATION OHEL MOSHE

שבת קודש  
פרשת כי תשא  
פרשת פרה

כ' אדר

# אהל מויוישה



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**Issue#130**

## RABBI'S MESSAGE

### Rise and Shine!

Many of us who have had the privilege to encounter a truly great Torah personality has sensed the radiance of light that emanates from their faces.

The Torah reports at the end of our Parsha how the skin of the face of Moshe Rabbeinu became radiant when he descended the mountain after delivering the *לוחות העדות, Tablets of Testimony*.

The Talmud (סנהדרין לא) reports how the great sage Mar Ukva was referred to as *לדזיו ליה כבר בתיה, the one whose countenance shines like the son of Bisyah*. Rashi explains that he possessed a radiance similar to that of Moshe who was the “son” (she raised him) of Bisyah the daughter of Pharaoh.

It seems odd that this magnificent light that beamed from Moshe's face, that was certainly due to the “Torah's light” embodied within his very essence, should be attributed to Bisyah without any mention of “Moshe”, but simply the “son” of Bisyah !? This is in fact the only time in all of Talmud and Midrash that he is mentioned with this appellation, *בר בתיה* ?

The Midrash (שמות רבה מו) offers several reasons why he merited this luminescence: 1) When Moshe asks of Hashem to “reveal His glory”, to give him a perception of His G-dliness, Hashem placed His hand over him before removing it and revealing His back (שמות לג, יח-כג). The shielding of Moshe with His hand left a residual “radiance”. 2) When Hashem taught and spoke the words of Torah, *ניצוצות*, “sparks” went forth that embedded within Moshe the resulting light. 3) The Tablets which were six tefachim long, were held on the top two tefachim by Hashem, while the lower two tefachim were grasped by Moshe. It was from the middle two remaining tefachim that he absorbed the radiance. 4) There was some remaining ink, after having concluding writing the Sefer Torah, that was passed on to the head of Moshe that resulted in the “rays of light”. The Talmud (ברכות ז) suggests that it was when at the incident of the *סנה*, the Burning Bush, Moshe out of fear concealed his face, *ויסתר משה פניו (שמות גו)*, so as not to view the Shechinah, Hashem's presence, he merited that his skin became radiant.

There seems to be a common theme in all the reasons offered. There was a eagerness and excitement to connect with Hashem completely. Whether in his quest to understand Hashem's attributes fully, grabbing every spark of Torah, reaching as far as he could to clutch at the Tablets, absorbing every last drop of “ink”, he was aspiring for the maximum connection with Hashem. In the episode of the Burning Bush in a frustrated desire to “see”, yet realizing the danger inherent, he “hides” his face displaying a struggle of both love and fear of Hashem.

Light is the product of energy, excited atoms released, that creates “light”!

The “spiritual energy” of charged and zealous yearning is what is transformed into the “light” of Torah!

*בתיה בת פרעה, Bisyah*, dreamed of raising the Jewish savior (מדרש הגדול בראשית כג,א). The Talmud (סוטה יב) interprets the verse (שמות ב,ה) *ותרד בת פרעה לרחוץ על היאור*, *Pharaoh's daughter went down to bathe by the river*, as an attempt to immerse for the sake of conversion, to rid herself of the “idolatry” of her home. When she extended her arm to reach the basket the Talmud (שם) tells us that it was beyond her natural reach, yet in her pining to save the child she reaches out and miraculously her hand extends to retrieve him.

The verse states (שם ו) *ותפתח ותראה את הילד*, *and she opened it and she saw him, the child*. Rashi intimates there is a redundancy, she saw *him*, the *child*. Rather Rashi explains that *and she saw “Him”*, is a reference to the Divine presence that accompanied him! This perhaps is what Rashi brought earlier (שם ב) *שם*, the tradition that the “house filled with light” when Moshe was born.

What seems apparent is that it was the infusion of that “longing” for more closeness to Hashem by Bisyah, that would instill a ceaseless energy that would continue to motivate Moshe to ever greater intimacy with Hashem and would enlighten the world for eternity.

No wonder the “shine” was attributed to *בר בתיה*, the son of Bisyah, because it was due to her that he aspired to what he achieved.

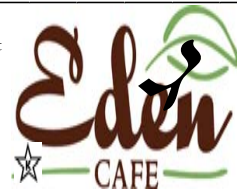
May we realize that to achieve closeness to Hashem we must yearn and invest effort in that quest. For our children to be inspired we must enthuse them through our exuberance and dedication to reaching high peaks and goals!

באהבה ובהשתוקקות,  
צבי טייכמן

Free Wi-Fi  
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to visit the cafe

Park Heights JCC  
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### Girls' Night On!

An open mike night for women, by women.

This Motzei Shabbos, March 6th, 8:30 PM.

Act, sing, dance, play, read, joke, filibuster or  
just watch.

Park Heights JCC. Admission: \$10.

For more info, contact Leslie at  
info@girlsnighton.com. or call 443-940-0749.

### FRIDAY NIGHT LEARNING PROGRAM

### Is O'Fishely Over

You are welcome to come learn, but, B.Y.O.C.

