

SCHEDULE

שבת קדש

Mincha Erev Shabbos **5:12 PM**

Friday Night Learning - After 7:30pm

With Cholent provided by O'Fishel

Shacharis- Followed by Kiddush **8:30 AM**

Sof Zman K"Ts- 9:45 א"ג < 9:09 א"ג

Mincha- Followed by Shalosh Seudos **5:10 PM**

Maariv **6:20 PM**

Sunday

Shacharis **8:30 AM**

~ Shiur will resume next week

Mincha / Maariv **5:20 PM**

Weekday Minyanim & Shiurim

Shacharis

Mon, Thurs. **6:40 AM**

Tue, Wed., Fri **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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Debbie & Sasha Zakharin
In honor of the Bris of their Son
[Insert Name Here]



Shalosh Seudos

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On the Birth of a Baby Boy!

Shalom Zachar after 8pm

6404 Appello Drive Apt. B

מצל טוב

Shul Contacts

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Rabbi Teichman

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Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

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Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcach & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת תרומה

ב' ראש חודש אדר א'

אהל משה



Rabbi Zvi Teichman

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Issue#173

RABBI'S MESSAGE

Thinking Out of the Box

The focal point of the Mishkan was the *ארון העדות*, the Ark of the Covenant, located in the Holy of Holies. The *לוחות*, the Tablets that were given at Har Sinai were placed within it, and the "voice" of Hashem emanated from between the Cherubim above it.

The *ארון* was comprised of three boxes, a wooden one, an outer gold box it was placed in and another inner gold box that was placed within it.

This was in fulfillment of the Torah's directive: *וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְעֹשֵׂה אֹרֶן עֲצֵי אֲצִיָּה תַעֲשֶׂה אֶת אֲרוֹן הַבְּרִית וְעָשִׂיתָהּ מִלְּפָנֶיךָ וְכָסִיתָהּ זָהָב טָהוֹר מִבֵּית וּמִחוּץ (שמות כה יא), They shall make an Ark of acacia wood... You shall cover it with pure gold, from **within** and **without** shall you cover it.*

The wooden Ark wasn't literally "coated" in gold but rather perforce the outer and inner boxes of gold that it contained and was contained in, was then "covered" in gold.

Following the plain reading of the verse, "**within** and **without** shall you cover it", one would have surmised that the inner gold box was first placed into the wood one, so that it was covered "**within**", only then would they take both boxes and place it into the outer gold one in fulfillment of the subsequent directive to cover it "**without**".

Indeed the Yerushalmi so directs us *(ירושלמי שקלים ו ה.)*.

Intriguingly, Rashi on his commentary on this verse reverses the order! He prescribes the placement of the wood box into the outer gold first and then first taking the inner gold one and inserting it into the wooden one!

How does Rashi reconcile this with the simple reading of the verse?

The Vilna Gaon offers a fascinating interpretation of this verse. He suggests that the word *מִבֵּית* from "within", is not referring to the inside of the wooden box but rather to the "inner" wall of the outer gold box which touches the outer wall of the wooden one. The word *וּמִחוּץ* and from "without", also is referring to "outer" wall of the inner gold box which is in contact with the inner wall of the wooden box! Thus commanding us to cover "within" first, by placing the wooden box into the outer gold one and then to cover from "without" by inserting the inner gold box into the wooden one!

What deeper significance is there to this nuanced reading of the verse?

The Talmud *(ברכות כח)* records a dispute that erupted between the Nasi, Rabban Gamliel and the Sages. As a result of their differences, Rabban Gamliel was ousted from his position as Nasi and replaced by Rabbi Elazar ben Azariah. The Talmud relates that when Rabban Gamliel reigned he demanded that only those students whose inner essence was as pure as their outer display may enter the Bais Medrash. He based this educational principle on the Torah's portrayal of the very symbol of Torah, the Ark, as gilded *מִבֵּית וּמִחוּץ* from within and without. Those talmidim who lacked the requisite *יראת ה'* fear of Hashem, despite their following the "dress code", were expelled and shunned from the study halls.

When Rabbi Elazar ben Azariah assumed leadership he abandoned this dictum and allowed all that thirsted for Torah, despite any inner flaws they may have seemed to possess, to come and study. As a result of the more lenient entrance policy, the Talmud reports that some four, or perhaps seven, hundred new students engaged in the passionate study of Torah.

How did Rabbi Elazar ben Azariah reconcile Rabban Gamliel's observation of the Torah's intimating a need for *מִבֵּית וּמִחוּץ* consonance between our inner and outer layers?

Perhaps Rabban Gamliel's approach is the foundation for the Yerushalmi's literal reading of the verse, requiring first an assurance that we are goldenly layered "within" and matched to our presentation "without".

Rebbi Elazar ben Azariah however sees in the verse a very different and more profound meaning. If we succeed in presenting even a "superficial" exposure to Torah whose depth and warmth will "touch" and make "contact" with even a "wooden" attitude that yet lacks inner feeling and depth, will ultimately penetrate and arouse within even a "wooden" box the golden radiance of Torah from "within". This is very the basis for the Gaon's understanding that it is the inner wall of even an external presentation that can connect to the inner essence that resides deep within all of us.

The Talmud in describing the numerous students who reentered the study halls, does not refer to the additional "students" but rather to the several hundred *ספסלים*, benches, were added to the Bais Medrash.

What is the intimation in this strange way of referencing the extra learners that came to participate?

Rav Sherira Gaon in his famous letter teaches that generally only one who had attained an appropriate level of distinction in learning was privileged to sit on a "bench". Those who had not been as accomplished sat on the floor and remained distanced from the lively discussions in the houses of learning.

Rebbi Elazar ben Azariah understood that students had to feel "connected" in order to excel and access their true inner strengths and strivings. He increased not simply the number of students but more importantly the "benches". He elevated them and enjoined them to participate in the fire of Torah and "touch" it, knowing that through that the students would inevitably glow from within with an excitement that would be contagious!

May we succeed in making contact with the golden rays of Torah, awakening within ourselves, our children and families the glistening neshamah that is waiting to be ignited!

באהבה,
צבי טייכמן



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Package Party

for Rosh Chodesh Adar Alef!
(It's not quite shaloch manos...)

For the Ladies of Ohel Moshe:
Motzei Shabbos February 5th, 8:00pm
At the home of Aviva Heinemann
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Everyone should bring an
interestingly-wrapped gift
(cost \$2-\$5).

Each gift is then auctioned to the
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benefit the shul building fund.

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Light refreshments served.