

SCHEDULE

שבת קדש

Mincha Erev Shabbos **5:28 PM**

Friday Night Learning - After 7:30pm

With Cholent provided by O'Fishel

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

Sof Zman K"ס- 9:01 א"ג ◊ 9:37 א"ג

Mincha- Followed by Shalosh Seudos **5:25 PM**

Maariv **6:36 PM**

Sunday & MONDAY



Shacharis **8:30 AM**

~ *Sunday Shiur following Shacharis*

Mincha / Maariv **5:35 PM**

Weekday Minyanim & Shiurim

Shacharis

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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Shalosh Seudos

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Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

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

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & 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 כי תשא

שושן פורים קטן

ט'ו אדר א'

אהל מי-שה



Rabbi Zvi Teichman

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Issue#175

RABBI'S MESSAGE

זה הקטן גדול יהיה! This Little One May He Become Great!

The *Rama's* very last discussion in his commentary on *Shulchan Aruch Orech Chaim*, records the dispute among the *Rishonim* whether we "celebrate" *Purim Katan*, the 14th of the first *Adar* during a leap year, with increased *שמחה ושמחה* feast and joy. He advises that although it is not our custom to, nevertheless one should increase slightly in his meal to fulfill the opinion of those who are stringent. His last words quote *Shlomo HaMelech* in *Mishlei* (15,15), *He that has a good heart, feasts continually!*

Is the *Rama* extolling the value of partying? Is "when in doubt, celebrate" a Jewish value? Is this the intent of *Shlomo HaMelech*?

The verse seems to be informing us that the key to eternal happiness is good heartedness. What indeed is the quality of a *טוב לב?*

Another dilemma is the emphasis of joy being associated with *שמחה*, feasting. Why not simply stress the objective, *שמחה*, joy, rather than the external manifestation of it?

The only person ever described in *Chumash* as *טוב*, good, was none other than *Moshe Rabbeinu!*

When he is born the Torah describes: *וַתֵּרָא אֱתוֹ כִּי טוֹב הוּא (שמות א ב), She saw that he was good.*

Rashi quotes the famous *Chazal*, that the house filled with a mysterious, *אורה*, "light".

Fascinatingly, the very first use of the word *"טוב"* in Torah is found in the context of light, *G-d saw that the light was good.*

Even more intriguing is the fact that 32 words, the *gematria*, numerical equivalent of *טוב*, precede the word *טוב*, a clear allusion to the value of a *טוב!*

The light that illuminated his cradle and home as a child, reappears once again as *Moshe* returns from his ardent and successful appeal to *G-d* that He forgive the indiscretion of the Golden Calf. With a new set of *Luchos*, Tablets in hand, the Torah informs us, *וַיֵּרָא אֱתוֹ כִּי קָרַן עוֹר פָּנָיו שְׂמֹחַ*, *Moshe did not know that the skin of his face had become radiant.*

Moshe observes the people's fear and hesitance and realizes the cause. He then dons a *מסוּחָה* mask so as not to frighten them off.

The *Ralbag* interprets the "mask" not as a literal one but a figurative one. *Moshe* sensed their distancing themselves from his exalted stature that was too lofty for them to handle. He had to struggle to disguise his true essence and "descend" to their level so that he could serve them adequately and lovingly, absent of fear and hesitation. It was his "good heart" that compelled him to exhibit even greater strength in coming back down to the people.

Moshe Rabbeinu's luminescence was merely the absorption of the light of Torah that he had toiled to embed into his very essence. He not only radiated the brilliance of Torah but the *שלוש עשרה מידות הרחמים*, *the thirteen attributes of mercy* as well, that had been revealed to him in Hashem's forgiveness for the sin of the Golden Calf.

During the delivery of the first *Luchos* we do not find this phenomenon of luminance. Why not? Perhaps it can only be received when one first acquires the talent to enlighten and inspire others not just one's self. That quality can only come after learning well the lesson of Hashem's Thirteen Attributes of Kindness that we must strive to emulate. Only then can we reflect the glorious shine of Torah!

The term *שמחה*, feast, is used throughout *Tanach* solely in the context of reaching out to others, never one eating alone.

On *Purim Katan* we are stringent in seeking to glow outwardly in the spirit of a *טוב לב* that seeks not our own selfish gratification, but rather to include others in our thoughts and actions.

If we succeed, then we are beneficiaries of a life of eternal happiness, *משתה תמיד!*

The key is the reduction of "self". *Moshe* was so focused on his reaching out that *הוא לא ידע כי קרן*, he didn't even realize or assume his own greatness.

לא ידע כי קרן, "1495" is numerically equal to *"פורים קטן"*

Maybe this is why we call it *Purim "Katan"*, because that is where our preparation for the real *Purim* begins, in diminishing ourselves.

this "little" one will one day be "great"! If we put the right step forward we will merit to achieve all the greatness this wonderful *Yom Tov* embodies.

We must learn how to "come down" from our mighty mountains and enlighten our world with kindness, graciousness and love to all we are responsible to in order to be prepared for greatness.

א פרייליכען פורים קטן!
באהבה,
צבי טייכמן



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Hey Members!

ARE YOU COMMITTED?
TO SUPPORTING THE BUILDING FUND

MEMBERSHIP UPDATE:

You may have received a call earlier this week with a request to schedule a meeting with R' Teichman and a representative from the building fundraising committee.

Our goal is to meet with all the members at their homes.

The meeting are intended not only for discussing actual pledges, but also to share information, exchange ideas, and to get your feedback about the Shul's future plans.

It is important for each and every member to participate in this effort so that we can gather the energy, information, and resources needed to achieve our goals.

Available weekly time slots are:

Sunday - 8:30 PM

Monday - 7:30 OR 8:30 PM

Tuesday - 7:30 OR 8:30 PM

Thursday - 8:30 PM

At your earliest convenience, please let us know when you (and your spouse) would be available to meet.

We look forward to meeting you in person.

410-878-7521 or building@ohelmoshebaltimore.com

~The Building Fundraising Committee~