

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:12 PM
Shacharis-Followed by Kiddush	8:30 AM
Sof Zman K"Z- 10:00 א"ג < 9:24 א"מ	
Mincha- Followed by Shalosh Seudos	7:10 PM
Maariv	8:20 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis	8:30 AM
~ No Shiur This Week	

Mincha / Maariv	7:20 PM
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Monday - Friday

Shacharis	
Monday, Thursday	6:40 AM
Tuesday ראש חודש	6:30 AM
Wed., Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha/Maariv	7:20 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

SPONSORSHIPS

Kiddush

Sponsored by

Brian & Nasrin Simon

In commemoration of the upcoming Yartzheit of
Beni Simon, Z"L
בנימין בן סמון טוב ז"ל

*And with great appreciation to Rabbi & Mrs. Teichman
and the entire Shul for all the comfort and support they
have provided during these difficult times.*

Shalosh Seudos

Sponsorship Available

Please contact Jeremy Schnittman to sponsor

המקום ינחם אתכם...

Our deepest condolences go out to **Jeff Silverberg**, on
the loss of his mother Elinore Silverberg. Shiva will be
at the Silverberg home 6305 Pimlico Road through
Monday morning. Shacharis on Sunday at 8AM.
Mincha on Sunday at 7:15pm and Shacharis on
Monday at 7:00AM

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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@

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Rabbi Zvi Teichman

CONGESTION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue#181

RABBI'S MESSAGE

Thanks for the Memory

One of the Great Slonimer Rebbes (בית אברהם זצוק"ל) wryly interpreted the verse (ויקרא יג מה) that describes the outcast leper:

And the leper that has within his essence an "affliction" והצרוע אשר בו הנגע.

despite the fact that his garments may look "frum" בגדיו יהיו "פרומים",

his mind is "disheveled" with corrupt ideas ראשו יהיה פרוע.

because this tainted one "reads" and absorbs impure material! because this tainted one "reads" and absorbs impure material!

In this clever and humorous indictment of the inconsistencies we so often observe amongst people and ourselves, may lie the accurate and deeper understanding of the sin of the *metzora*.

There are only three individuals in all of Torah that have been directly conferred the "honorable" title of "מצורע".

Naaman an arrogant general in Aram, who was afflicted with *tzaraas*, leprosy, frustratingly seeks help from the prophet *Elisha*. After being told by the *Elisha* to simply bathe seven times in the Jordan river, he scoffs at the notion claiming that the "better" rivers of Damascus have not succeeded in curing his disease. *Naaman*'s servant encourages him to give it a try and lo and behold his skin rejuvenates like a young boy's! *Naaman* offers riches to *Elisha* in gratitude but *Elisha* declines.

Gechazi the disciple of *Elisha* thinking how foolish it was of his "*Rebbe*" to let this opportunity slip by, runs after *Naaman* claiming his master sent him, and requests some items for his "guests" that just arrived. *Naaman* accedes and doubles the request. When *Elisha* discovers his charade he admonishes *Gechazi* for turning an opportunity to sanctify G-d's name into a desecration of it. *Elisha* curses *Gechazi* and his progeny with *Naaman*'s leprosy. ויצא מלפניו מצרע כשלג (שם שם כז)

Uziyahu became king of *Yehuda* at the age of sixteen and is referred to as a righteous king. In his zeal to offer incense in the Temple, a job reserved for *Kohanim*, he is smitten with leprosy until the day he dies. ויהי מצרע עד יום מותו (שם טו ה)

Gechazi and *Uziyahu* are counted among a short list of ten individuals who "didn't get what they wanted and lost what they had" (סוטה ט:).

The Talmud relates how they followed in the "illustrious" ways of the *Nachash HaKadmoni*, the serpent, who put its eyes on what was not fitting for it, *Chavah*- it did not get what it wanted, and it lost what it had.

G-d intended that it would be king over the animals - now, it is cursed more than all the animals; G-d intended that it would walk erect - now, it goes on its belly;

G-d intended that it would eat human food - now, it eats dirt.

It intended to kill *Adam* and marry *Chavah* - now, G-d put enmity between it and *Chavah*, and between its descendants and hers.

Naaman too lived in a self created fallacy. He is described in his own eyes as *a great man ... for G-d gave him victory in Aram*. *Rashi* elucidates that this refers to his having innocently shot his arrow and "coincidentally" killing the evil king *Achav*, which resulted in victory. Yet he claims "greatness"!

This falsehood is what led him to haughtily expect *Elisha* to adhere to all his demands. *Elisha* confidently humbles *Naaman* into realizing his misconception and eventually converts as a *ger toshav* (גוייטין נ:), formally accepting his belief in the G-d of Israel.

The serpent was the first to be afflicted with *tzaraas* as evidenced in its scaly and craggy hide. (מדרש תנחומא יד ב)

Living in our own delusions of what we need and what we want removes us from "reality". That unwillingness to submit to G-d's world is the onset of the process of death; departure from the realm of G-d to an illusionary world.

for the day you eat of it you shall surely die. ביום אכלך ממנו מות תמות (בראשית ב יז).

The moment man introduces the choice of evil as an attainable objective, is the instant that one leaves true reality for an imagined one. That departure is the equivalent of death, leaving the "boundaries" of earth..

Perhaps we can suggest an alternative to the traditional understanding of the adage that the noun *metzora* is a contraction of the two words *creating evil* (ויקרא יג מה). (ויקרא יג מה)

It is not simply the "expression of evil words", but rather the "creation" of one's own fictitious world of "malignant" achievement.

No wonder the *metzora* is considered as dead!

Slander and its aim to influence and harm through words denies an authentic existence with G-d and allows one to enter into a "twilight zone" where one attempts to live by one's own imaginary rules.

May we not only look "frum" but more importantly live with a precise vision of the true relationship we have with *Hashem* every moment of our lives!

באהבה,

צבי טייכמאן



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Hey Members!

ARE YOU COMMITTED?
TO SUPPORTING THE BUILDING FUND

Thank You!

We would like to thank Aryeh & Miriam
Dickstein for their generous pledges to the
Building Campaign recently

GOT CHOMETZ?



**Be on the lookout for Pesach
Announcements
Don't just sell your Chometz...
Sell it with R' Teichman!**