

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:18 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Z- 9:53 א"ג < 9:17 א"ז	
Mincha- Followed by Shalosh Seudos	7:15 PM
Maariv	8:26 PM

### Weekday Minyanim & Shiurim

#### Sunday

Shacharis	8:30 AM
~ Shiur following Shacharis	

Mincha / Maariv	7:25 PM
-----------------	---------

#### Monday - Friday

Shacharis	
Monday, Thursday	6:40 AM
Tue, Wed., Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha/Maariv	7:25 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night  
Shiur After Maariv

## SPONSORSHIFTS

### Kiddush

Sponsored by

*Dovi & Miriam Becker*

*In Memory of Dovi's Grandfather:*

*Yehushua Ben Yerachmiel*

*and in honor of Tzvi's 2nd Birthday!*

### Shalosh Seudos

Sponsored by

*Go for it, 3rd meal's a charm!*

*Please contact Jeremy Schnittman to sponsor.*

מצל טוב

*Rivka & Shimy Klein*

*On the birth of a Baby Boy!*

Shalom Zachar after 9:30 @

6417 Elray, Apt c

מצל טוב  
מצל טוב

*Deena & Chaim Meister*

*On the birth of*

*Penina*

מצל טוב

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

#### Gaboim:

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

#### Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

## CONGESTION OHEL MOSHE

שבת קודש  
פרשת מצורע

ה' ניסן

אהל משה



WE SELL  
CHOMETZ  
410.570.3333

*Rabbi Zvi Teichman*

## CONGESTION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue#182

## RABBI'S MESSAGE

### The Spice of Life

The *Metzora* has been isolated from all segments of society, humiliated by the torn clothes he must wear and by the removal of his normal head covering. He must ward off all who approach him by shamefully declaring out loud that he is impure. He anxiously awaits the healing of his leprosy so that the *Kohen* may finally come and begin the process of purification.

One of the items that must be brought for use in this ritual is the *ma'avar*, a lowly wild growing herb that may be identified with the hyssop or marjoram and its relative, oregano.

This herb represents humility and the *Metzora*'s need to humble himself from his arrogance that led him to slander others with contempt.

Hasn't he endured enough? Don't you think he has gotten the message by now? What further disgrace must he undergo before he is cured?

This mysterious herb appears elsewhere only twice in the Torah:

It is used in the purification process of *Parah Adumah*, the red heifer, in removing the contamination generated by a human corpse, *טומאת מת*.

The *Eizov* first appears however, as the instrument used in placing the blood on their door posts and lintel when they slaughtered the very first Paschal sacrifice in Egypt.

Is there a common thread here?

The Ibn Ezra writes *מצרים, והנה המצורע והבית המנוגע וטומאת המת קרובים והנה גם הם כדמות פסח and behold the metzora and the house afflicted with tzaraas and the contamination of the dead are all related and they are indeed comparable to the Paschal sacrifice in Egypt.*

What is the common message here?

The Holy Shem MiShmuel *יבא תרע"ה* indeed questions the significance of the *Eizov* particularly its requirement by the Pesach in Egypt and not in subsequent generations. He explains:

*The Midrash tells us that just as a metzora defiles so did Egypt. That is, the forces of impurity there affected the Jews to the extent that it clogged their hearts until they were numb like dead flesh, unable to sense the sharpness of the blade.*

*That is what is implied when the verse tells us they did not heed Moshe's plea because of their shortness of breath and hard work. On the face of it this doesn't make sense. Weren't they eager to grab onto this "splashing of cold water on a worn soul"?*

*But they were so entrenched in their desperate situation that they lost all sensitivity and were immune to any hope or emotion!*

*Therefore G-d commanded them to take the Eizov which represents submission and humbleness... and through that they would ward off the negative influences that stifled their hearts.*

What does the Shem MiShmuel mean that through *שפלות*, humility, they would empty the impurities and fill it with inspiration. Weren't they sufficiently humbled already?

The Ibn Ezra directs us to the verse that speaks of Shlomo HaMelech's knowledge, *על העצים מן הארז אשר בלבנון ועד האזוב אשר יצא בקיר (מלכים א יג א)*, *of trees, from the cedar that is in Lebanon even unto the hyssop that springs out of the wall.*

The Midrash *(שמות רבה י ב)* says that this verse refers to Shlomo HaMelech's understanding the value before G-d of the lowliest herb that is equivalent to Him as the mightiest tree.

When we submit ourselves before Hashem's will fully, and sense our value in His eyes regardless of our stature and accomplishment there is nothing more humbling and inspiring.

It wasn't a sense of defeat but rather a sense of total dependance and trust in Hashem that boosted them in Egypt.

The *Metzora* is in danger of falling from his false sense of haughtiness into an abyss of hopelessness as a result of his severe sentence. We therefore require of him to utilize the *Eizov*, that symbol of worthiness before Hashem that is contingent on realizing how so dependant we are on Him. This is the antidote to the artificially inflated sense of self and the path to a honest humility and enlightened awareness of our closeness to Him.

The one contaminated by "death" is susceptible to this same sense of despair in the face of profound loss. We are saved however with the consciousness of the value of our existence regardless of the circumstances we may find ourselves in.

The Rambam describes how the herb *eizov* is *"eaten by households and used as a spice in their cooking"* *(הלי פרה אדומה ג ב)*. The Ibn Ezra *שמות יב* quotes in the name of a Gaon, that it is a very prominent and delicious spice commonly known as *za'atar*.

We must always find meaning and flavor in life. If we maintain our belief in our value before Hashem no matter our status, we are assured to "spice" our *avodas Hashem* with ever greater taste and satisfaction!

באהבה,  
צבי טייכמאן



#### Free Wi-Fi

JCC membership is not required  
to visit the cafe  
Park Heights JCC  
5700 Park Heights  
Tel 410-542-5185  
Order by email  
Eden.cafe@hotmail.com

#### Hours of operation.

Sun. 9.00 am to 5.00pm  
Mon. to Thru. 9:am to 8: pm  
Fri. 9:am to 3:pm

#### Hey Members!

**ARE YOU COMMITTED?**  
TO SUPPORTING THE BUILDING FUND

#### Thank You!

We would like to thank the following families for their generous pledges to the Building Campaign recently:

**Mr. Ralph & Ms. Freda Jaffe**  
**Chaim & Leslie Klein**

## GOT CHOMETZ?



Rabbi Teichman will be available @ Shul:

**Daily after the Mincha/Maariv.**

**Daily after the late Maariv.**

**Sunday's after Shacharis.**

If the above options are not available to you, please contact  
Rabbi Teichman to make an appointment at:  
410-570-3333 (cell/text) or [ravzt@hotmail.com](mailto:ravzt@hotmail.com)

**Don't just sell your Chometz... Sell  
it with R' Teichman!**