

## SCHEDULE

שבת קודש

Mincha Erev Shabbos	<b>5:35 PM</b>
Daf Yomi- By R' Teichman	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:33 < 8:57א"מ	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	5:30 PM
Maariv -	6:45 PM

### Weekday Minyanim & Shiurim

#### Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Followed by <i>Halacha Shiur</i>	
Mincha / Maariv	5:45 PM

#### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed., Fri.	6:45 AM
Mincha (Mon-Thur)	1:45 PM
<del>Mincha/Maariv</del> - <u>Coming Soon....</u>	
Maariv (Mon-Thur)	9:45 PM

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

## SPONSORSHIPS

### Kiddush

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Leba & Shmuly Dinovitz



In honor of the birth of their daughter  
Eliana Esther!

### Shalosh Seudos

Sponsored by

Dr. Brian Simon

In memory of his mothers Yartzheit

תמר בת משה

### **Baruch Dayan Emes**

Our deepest condolences go out to the Strimber and Cohn families on the loss of Mr. Avi Strimber, brother of Yossi Strimber and father of Shayna Cohn.

Shiva at 3207 Hatton

Shacharis: Sunday 8:30 AM and 7AM Mon. - Thurs.

Mincha 5:40PM Sunday - Wednesday

### Shul Contacts

@OhelMosheBaltimore.com

### **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:

Daniel Goldman- 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 תרומה

ב' אדר

# אהל משה



*Rabbi Zvi Teichman*

CONGREGATION OHEL MOSHE  
2808 SMITH AVE  
BALTIMORE, MD 21209  
WWW.OHELMOSHEBALTIMORE.COM  
DAVEN@OHELMOSHEBALTIMORE.COM  
(410) 878-7521

Issue#224

# RABBI'S MESSAGE

## Beauty Is In The Eyes Of The Beholder

The Torah describes precisely how three layers of covering were placed over the structure of the מִשְׁכַּן, the Tabernacle.

The first layer was referred to as זָבֵן, Tabernacle. They were comprised of a combination of linen and wool threads of different colors with woven images upon them, that measured a total of forty cubits long by twenty eight wide.

The second set of curtains was composed of goat hair that served as a אֹהֶל, Tent. These lied directly upon the first ones. They measured a total of forty four cubits long by thirty wide.

The third covering consisted of red-dyed ram skins and tachash hides, that were placed atop the previous ones, and called מִכְשָׁה, a Cover. They were thirty cubits long by ten wide.

The walls of the Tabernacle enclosed an area of ten by thirty cubits, with its walls ten cubits high.

The first layer of curtains were evenly laid down starting from the top of the eastern entrance of the Tabernacle. It then continued to drape over the top, sides and back, but was not long enough to reach the floor.

The second covering however, due to its additional two cubits in width and four in length enabled it to overhang the first ones.

Two cubits hung down from the top "like a veil of a modest bride" (רש"י שמות כו ט), continuing to fully encompass the first layer and extend beyond it on all sides.

According to the Talmud it continued to flow on the ground behind the western flank of the Tabernacle like "a train of a bridal gown". (שבת צט. רוקח עה"ט שם כו יב.)

Upon concluding a detailed accounting of this exact placement of the second covering, Rashi tells us that the Torah seeks to teach us here a lesson in דרך ארץ, manners: מִיָּדָא אָדָם: חָס עַל הַיָּפֵה, that a person should be protective of all which is beautiful.

Indeed the first curtains were exquisite in their detailed weaving, magnificent images and splendorous colors, while the second ones were made out of the simple coarse hair of goats, colorless and without any designs.

In fact we are so protective, that these marvelous curtains were virtually never visible, as they were always covered by the plain and coarse, goat hair covering!

What is this important "attribute" of protecting that which is beautiful?

The emphasis is not on valuable or precious, which would make much more sense, for what value is there in preserving beauty if it can never be seen? Isn't the purpose of all that is beautiful so it be displayed, so that we may marvel and enjoy its splendor?

There seems to be a parallel between a bride and the Tabernacle as each one is "veiled" and followed by a "train".

A bride too, the Talmud tells us was often called a יָגִיף, because of her unique beauty, this word a contraction of a sentiment referring to the delightful city of Jerusalem as יָגִיף (תהלים מה ג), גוף, a beautiful region.

A bride as well is "protected" with a veil that shields her face and a gown that covers her and extends beyond.

Why emphasize the beauty if we are to hide it?

What is indeed the purpose of beauty in the world?

Rav Samson Raphael Hirsch points out that man's very first encounter in the Garden of Eden was with the sense of beauty. The verse in describing the trees there, even before discussing its value as nutritious and tasty food, first points to its being נֹחַדֵּם לְמִרְאֵהוּ, delightful to sight. He writes:

*Man is the only creature that has been provided with the ability to enjoy beauty for itself... Indeed this beauty of nature... and the sense of enjoyment which Man derives from it, is one of the first means to protect Man from complete brutalization...*

*Joy in the beauties of nature and the beauties of form... forms a bridge towards what is spiritually and morally beautiful...*

*In surroundings where no consideration is given to harmony and beauty, Man too easily grows up wild and unruly...*

*The feeling which gives one joy in harmony and order is related to the feeling for order and harmony in the sphere of morality...*

Have you ever met an ugly Kallah, bride? Never! That's because at the moment when one senses and appreciates the harmony of life, it is simply beautiful.

A bride puts into perspective her past, present and future hopes in the context of the Divine providence that has brought all the circumstances of her life to have met her groom and bring her to this day. That celebration of the symmetry of life is the intangible thrill we feel when we observe something beautiful. A Kallah radiates that true beauty of inner harmony.

The Mishkan is a microcosm of the universe. Each component within its confines complements one another in recreating that perfectly ordered world called Gan Eden.

The Zohar says that the coarse outer layer of the goat hair curtains, represent Man's encounter with a harsh world that seeks to fragment our lives by destroying that inner harmony we so desperately pine for. (זהר תרומה תש.)

Our job is to be inspired by the concept of beauty in the natural world so that we may quest for the higher goal of discovering the perfect balance within ourselves.

This curtain is called the אֹהֶל, tent. A tent's purpose is to contain within it the orderly placed objects contained therein. It also is related to the word הִלָּל, to shine.

When we succeed to maintain a healthy evenness within our spiritual world we radiate an outward intangible beauty.

A person can not satisfy oneself with disjointed pieces of devotion to God. We must find a way how to bring them all together in a seamless and beautiful tapestry of Avodas Hashem.

It requires of us to not allow an infiltration of outside influences and frustrations that create gaps in our unbroken commitments to God.

A person must be protective of all which is beautiful. It isn't the external manifestation we are interested in, but more importantly that inner harmony that makes us most beautiful.

Jerusalem is described as beautiful. It is the focal point from where all our aspirations emanate from. It is the anchor that holds together our people, our souls, our connection to God.

The symmetry that flows from all that Jerusalem with the Temple at its center, represents the source of our nation's beauty. Its what gives context and direction in all that we do.

It is the bride that glows with confidence in having discovered her groom that together will create a most beautiful home together.

If we begin to reconstruct our lives by removing the barriers in our lives that distract us from focusing on our goal to discover true and wholesome beauty, we will merit to shine with a such a beautiful radiance that it will overpower all our obstacles in life.

בְּהַדְבָּה,  
צבי טייכמאן

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## Back by Popular Demand...

### Saturday Night EDEN CAFE IS OPEN!

6:30pm-11:00pm  
Park Heights JCC

### NEW WEBSITE & MEMBER DATABASE IS LIVE!



Attention members, if you have not received your login link yet, please email the Shul ASAP.

## Leba & Shmuly Dinovitz

On the birth of a  
Baby Girl!

## Addison & Stephanie Schonland

On the birth of a  
Grandson!  
To Robyn & Norm Hack

## Pre-Pesach Camp

Ages 2 - 7

Call Sarah Marizan

410-653-1386 or sgm129@gmail.com