

## SCHEDULE

שבת קודש

Mincha Erev Shabbos	<b>5:42 PM</b>
Friday Night Learning	after 7:00 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
—Sof Zman K"Z—	9:27 א"ג < 8:51 א"ז
<b>**Extra Zachor After Kiddush**</b>	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	5:40 PM
Maariv -	6:52 PM

## Weekday Minyanim & Shiurim

### Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Followed by Halacha Shiur	
Mincha / Maariv	5:50 PM

### Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday	6:40 AM
Tuesday	6:45 AM
Friday	6:45 AM
שושן פורים	

### Wednesday –Taanis Esther

Fast Begins	5:20 AM
Daf Yomi	5:45 AM
Shacharis	6:30 AM
Mincha / Maariv	5:35 PM
Fast Ends	6:43 PM

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### Shul Contacts

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### Laining Schedule:

Gavi Cohn- Lain@

### Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- 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@

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Issue#224

## RABBI'S MESSAGE

### Seeing the Light!

On Purim we joyously sing aloud ...להודים היתה אורה... *The Jews had light...*, a sentiment expressed in the Megillah.

The Talmud (מגילה י ב) tells us this light refers to the *light of Torah*, accentuating their renewed enthusiasm for the Torah they had previously neglected and now rediscovered.

Throughout all of the written Torah the masculine form of light, *אור*, as is indeed evident in the very verse cited in the Talmud, where Torah itself is called *אור*.

Why the obvious departure from the norm in utilizing the feminine form, *אורה*, here in the Megillah, especially when the very source for understanding this verse uses the male form?

In recording the lineage of Mordechai we are told:

*Mordechai the son of Yair, son of Shim'i son of Kish, a Benjaminite.*

The Talmud (מגילה י ב) interprets these names to refer to Mordechai's having inspired the nation to new levels in prayer.

*איר*, meaning to "enlighten", to *שמע*, to be "heard" and *אור*, to "knock" effectively on the Gates of Mercy in opening them.

He thus, *enlightened their eyes to prayer, having his entreaty heeded and effectively unlocked the doors of compassion.*

What does it exactly mean to "enlighten" them in prayer?

Secondly, isn't the order of these ideas reversed?

Wouldn't one first *knock* then be *heard* and hopefully succeed in having one's request accepted thus *enlightening* all observers in the efficacy of prayer?

The Torah this week describes the glorious vestments of the Kohen Gadol and his children.

The most remarkable one was certainly the *Breastplate of Judgment*, that bore the names of the Children of Israel "as a constant remembrance before God".

In the Breastplate they placed (שמות כ ה) *אור* and *אור*, the *Urim* and the *Tumim*, a slip of parchment with the Ineffable Name.

This Name was called *אור*, from the word, *אור*, light, because it would cause the individual letters of the tribal names engraved on the stones of the Breastplate to *light up*; and it was called *אור*, from the word *אור*, *completeness*, because if read correctly, these glowing letters presented complete and accurate answers to inquiries that the Kohen Gadol would ask of God.

We are taught (שמות ד י) that Aharon the brother of Moshe merited to wear this magnificent "adornment" in reward for his having sincerely rejoiced over his younger brother Moshe being appointed to greatness.

In the blessing of Moshe to the tribe of Levi it states: *Your Urim and Your Tumim belong to Your pious one.*

The Sifrei teaches that the "pious" one here refers to Aharon who excelled in *חסד*, kindness, as he was known as the penultimate *אור* *loving peace and pursuing peace*, *אור* *loving humanity, and bringing them closer to Torah.*

It was for this exemplary and positive attitude and love for others that he deserved to wear the Breastplate.

What is the correlation between his deep love for his brother and his fellow man that he merited to be deserving of this specific item?

The Holy Bardichever, the *Kedushas Levi*, ponders how unusual it that we inscribe the names of the tribes, since we normally identify the Jewish nation with its Patriarchs, rarely through the *שבטים*, tribes.

Although tradition informs us that the names of the Patriarchs are also to be etched on the stones, nevertheless, the Torah only prescribes explicitly to engrave the name of the tribes alone.

The *Kedushas Levi* says that God's intent was, lest anyone think that by God choosing his beloved Aharon it may appear as if His love for Aharon is to the exclusion of others, He therefore etched their very names in remembrance before Him, so they may realize they are as beloved to Him as Aharon HaKohen.

The *Chizkuni* teaches that the total of seventy two letters inscribed on the stones correspond to the equal number of letters that comprise the Ineffable Name that was inserted in the fold of the Breastplate.

Aharon's love for every person stemmed from his profound appreciation of each individual as the most beloved child of God. He brought that point home to every member of our nation. He carried that message in his bosom and in his heart.

The message he conveyed in negotiating peace between two factions was impressing upon the other the value each Jew possesses despite his failings.

Perhaps that is the underlying principal in his keen ability to be *אור*, bring them close to Torah. It wasn't the goal, but rather the vehicle to achieving peace. By portraying every Jew to another as a counterpart of the Name of God that he is, bringing the reality that each Jew is a component of Torah, he was able to bridge biases and bring understanding between people.

If we realize, as the great sage HaRav Moshe Feinstein once commented, when taken to task by his pupil for not admonishing one of his scoffers: "that God loves the greatest *Rasha*, a wicked one, more than we love the greatest scholar!", we can begin to repair relationships.

Amalek covered before Aharon HaKohen. They knew his message was the fiber of the nation.

The *Clouds of Glory*, that protected the Jewish nation came in the merit of Aharon, warding off the Amalekites. Only when Aharon died and the clouds departed did Amalek attempt to confound the Jewish people once again. (במדבר כא א)

We are told the Amalekites took advantage of the (דברים כה י) *those lagging behind*. Rashi says these were individuals who were *חסרי כח*, "lacking strength" because of their sins whom the cloud expelled.

What is this "weakness" that is referred to?

The Torah doesn't emphasize their sin but rather *השלים*, either rooted in the word *חלש*, weak, with the letters transposed, or more likely *השל*, eliminate or remove. (תרגום אונקלוס)

When one feels rejected, isolated and incapable of appreciating one's own value and love in the eyes of God is the moment one loses a stronghold against Amalek.

When Yaakov is fleeing from Lavan, as well as when the Jewish nation was swiftly escaping from Pharaoh, the one who informed on them to these respective villains was none other than Amalek.

In both instances this moment of fear and self doubt that necessitated scampering away rather than self assured confidence, is described as *החלף*, *had fled*, *לא כב שמו* (ה)

The *Baal HaTurim* points out that the numerical equivalent of *היה* 042 is equal to that of *היה* 042!

Amalek knows that our greatest weakness is when we doubt ourselves. When we are unsure of our relationship with God and feel unworthy of His benevolence, that's when Amalek pounces.

Self doubt causes one to flee.

Aharon fortified the people's faith in themselves and their inseparable bond with God. He was the antithesis of Amalek. As soon as he died and self doubt began to rear its ugly head, its shadow Amalek appeared.

Timna the matriarch of the Amalekite nation sought to join the family of Avraham Avinu. She was repelled. Wallowing in self pity rather than persevering to show her mettle and worth, she succumbs and settles to become a "member of the family" by taking up with that devious criminal and son of Esav, Elifaz. The seeds of self doubt take root.

How do we find comfort and security in our connection to God if we know we are deficient?

How can we avoid the pitfalls of self incrimination and the distance we feel from God?

The Rambam informs that the essence of Purim is encapsulated in one sentence:

*For which is a great nation that has a God Who is close to it as Hashem, our God, whenever we call to Him?*

Mordechai enlightened the nation with this powerful reminder.

God loves us, He is devoted to us and He is here just for the asking!

You are worthy and never withheld from hope!

It was this first step that was necessary in overcoming the forces of Amalek.

It was once Mordechai inspired them with this thrilling message, that their voices are cherished and heard, that they pounded the doors of Heaven in breaking the decree!

They saw the "light"!

The Chassidic Masters in the Torah of Chabad teach us that the difference in the feminine form of *אור*, light, from its male counterpart, *אור*, lies in the emphasis of the light being one that is absorbed from a higher entity, serving as a female, a *מקבל*, a receiver, as a mother who receives the seed and her child. (ספר ערכים חבד אורה ביהם לאור)

It wasn't the joy of merely adhering to the Torah once again that they celebrated, it was rather their profound understanding of that extraordinary relationship we have with God.

They saw the light that was reflected within them and in every aspect of their lives that drew its power from the source of all light, Hashem!

There is no greater joy and no greater strength.

להודים היתה אורה!

We much each reaffirm this idea. It is vital in our relationship to God as well as the key to restoring our relationship with our fellow man.

May we see and appreciate the light within ourselves and others, and exult in the love God has for each one of us!

That is the essence of Purim.

באהבה ובאור,  
א לוסטינג מוריס  
צבי טייכמן

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### HAPPY BIRTHDAY!!!

To the following members celebrating birthdays this week.

Tova Einbinder & Rashi Pachino

Info provided by YOU through our new member database

### Upcoming Yahrzeit's

Mr. Murry Friendman's Father - מורי הירש