

SCHEDULE

שבת קודש

Mincha Erev Shabbos	5:50 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- 9:29 א"ג < 8:45 א"מ	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	5:45 PM
Maariv -	7:00 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Followed by Halacha Shiur	
Mincha / Maariv	7:00 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
Mincha/Maariv - Coming REAL Soon....	
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

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

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CONGREGATION OHEL MOSHE

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פרשת



ט'ז אדר

אהל משה



Rabbi Zvi Teichman

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Issue#226

Relentless

The moment of truth in the story of Purim takes place when Esther risks her life to enter into the chamber of the king uninvited. It is “do or die” time, as Esther literally risks her life for her people.

For three days she fasts and absorbs herself in prayer. We can only imagine the spiritual elevation she must have experienced at that time. The Talmud (מגילה טו) indeed tells us she reached heightened levels of *Ruach HaKodesh*, divine inspiration, as she *clothed herself in divine radiance*, immediately prior to her entry into the king.

In this exalted and purified state she edges forward with renewed confidence that God is with her. But suddenly as she steps foot into Achashveirosh's idol filled chamber the divine presence suddenly departs.

In utter dismay, disappointment and frustration, Esther “roars” out those now famous words, (תהלים כב), *My God, my God, why have you forsaken me?*

What is going on here? Did God lead her on to believe she was being accompanied by Him only to pull away at the last minute?

These words of Esther are strong words, almost as if she was accusing God of abandoning her. Could she have been so confident in her perfection to point her finger outward rather than inward? Is one allowed to approach God in so brazen of a manner?

The Midrash (שורח טו) says the double reference to God alludes to God at the splitting of the sea and God at Mount Sinai at the giving of the Torah.

What is Esther's intent in arousing those images of God's presence exclusively?

Earlier in the story when Esther, not having been aware of the decree, dispatches Hasach to inquire of Mordechai as to why he is sitting in sackcloth and mourning.

The exact wording of the message she asks Hasach to deliver is: *לדעת מה (ה) זע, ועל מה זע (אסתר ד ה), to learn what this was about and why?*

The Midrash (אסתר רבה ח ד) tells us that in this double language of *זע*, Esther was questioning whether the Jewish nation was guilty of disavowing the *זע*, the God they encountered at the splitting of the sea, or perhaps their denying the Tablets of which is written *מזה ומזה הם כתובים (שמות לב טו)*, referring to the miraculous ability of the words, though etched through the Tablets, appearing correctly on the opposite side and not reversed.

Here too, we find a reference to the God of the splitting of the sea and the God at the revelation at Sinai.

Reb Shimshon Pincus explains that Esther was wondering whether the Jewish nation had forgotten about the intimate bond they had with God that was expressed in the ability to “point” directly and exclaim *זע*, this is *my* God, as a son who revels in the unbreakable bond with his father.

She further worried that in their lapse of this awareness they would fail to see God in every facet of life, even in the face of disappointment. She wondered that perhaps they were incapable of seeing in the difficult circumstances of life, the *אנכי ד' I am God*, that appears in every angle, turn and side.

Esther would serve as the paradigm of faith in the face of darkness, teaching the nation what type of relationship we have with our Father, even when all looks so bleak.

Esther would be tested to the max, having risen to the peak of revelation, God would appear to recede. Esther would be left with merely her faith. She appeals to God as only a beloved child could, Tatty!, “למה עזבתני”, “why have you left me?”

But her greatness lies not in her frustrated query, but in the very next sentence.

לילה ולא דומיה ל, אלה-י אקרא יומם ולא תענה, ולילה ולא דומיה ל, O my God, I call out by day but you answer not; and by night but there is no silence from me.

Esther directs her aggravation to her Father in heaven, but she does not relent. Her heartfelt pleas during the day seem to fall on deaf ears, yet she remains not silent knowing with absolute clarity that He is there, and she will continue to appeal even amidst total darkness.

Indeed, her doting Father is waiting for that critical moment where Esther will display an unequalled love and devotion that will warrant the miraculous intervention that will remain with us for eternity.

Rav Hutner discusses in his Pachad Yitzchok (פריים לד) in regard to what the Talmud teaches us that the only holiday that will remain for eternity is Purim.

All holidays are flashes of light that illuminate momentarily the night of *galus*, exile. When the great radiance of redemption will arrive the lights that shone previously will no longer be necessary, as we will benefit from a much greater source of light.

But the subtle senses we honed in the utter blackness of exile will raise our ability to sense God in a much deeper way. This refined perception that penetrates beneath a superficial layer of sight, will serve us even in the most radiant of lights.

The only holiday we begin the festive meal towards the end of the day celebrating into the following night is Purim.

The verse we derive the command to read the Megillah by night is our previously cited verse, *לילה ולא דומיה ל, and by night but there is no silence from me.*

Night represents that invisibility of God's presence, when we persevere by sharpening our ability to feel God beyond the faculty of sight.

We read the Megillah at night to assert that we will not remain silent, we will persist in seeking God out.

We end Purim with a commitment to take its message into the night of *galus*, developing an ability to perceive God in a more profound way.

We take that newly gained skill to be able to sense His presence even when He is not apparent.

May we be relentless in our quest to find God and in that merit bring the ultimate redemption speedily in our time.

באהבה,
צבי טייכמן



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Running out of material? Concerned that the kids are going upstage your knowledge this year? Wanna put yourself back in the concept of ve’higadeta le’bincha?

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Tuesday March 13th, 20th & 27th from 9 to 9:45pm
As we explore insights & ideas to share at the Seder table.

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