

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→ 5:24 PM
Friday Night Learning	7:30 PM
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K'S- 9:38 גר"א < 8:58 מ'א	
Mincha -	2:15 PM
Mincha - Followed by Shalosh Seudos	5:20 PM
Guest Speaker—R' Motty Rabinowitz	
Maariv -	6:35 PM

NEW! EARLY MINCHA ON SHABBOS!

STARTING THIS WEEK

2:15PM

Contact Yossi Frydman for Details or With Questions

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	5:35 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
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Shacharis

-Monday	6:40 AM
-Tues., Wed., Friday	6:45 AM

<u>Mincha</u> (Mon -Thur)	1:45 PM
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<u>Daf Yomi</u> (Take II) Mon-Wed	9:00 PM
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<u>Maariv</u> (Mon-Thur)	9:45 PM
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Thursday - תענית אסתר

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	6:30 AM
Mincha	1:45 PM & 5:25 PM
Maariv	6:10 PM
Fast Ends	6:32 PM

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In honor of the birth of their daughter

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Shachna ben Yitszchock Isaac

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צדקה

Rabbi & Mrs. Teichman
On the Bar Mitzva of their
Grandson Dovid Frand this
Shabbos @ TIA!!

צדקה

Heather & Eitan Berner
On the birth of
Batsheva Raizel

צדקה

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

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Rabbi Zvi Teichman

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Issue#272

Rabbi's Message: *The Fear of the Jews*

This week's Dvar Torah is dedicated in honor of my dear and #1 grandson, a **Determined and On the ball kid, who has true Values, tremendous Insight and is extremely Dependable Frand**, who celebrates his becoming a Bar Mitzva this week. May his many illustrious ancestors mentioned in this Dvar Torah assist him in achieving all his noble goals in life!

We read with longing the detailed description of the *Mishkan*, the Tabernacle and its exquisite vessels, and pray for the day when the *Shechinah*, the Divine Presence will return once again, forever, with the rebuilding of the third Temple.

The focal point of the Mishkan was certainly the *Aron*, the Ark that housed the Tablets that Moshe received directly from G-d, and from where the word of G-d emanated from when He communicated with Moshe. The *Aron* was situated in the Holy of Holies, the innermost chamber where the *Shechinah* resided.

It would seem that the G-d's directive "*They shall make a Sanctuary for Me - so that I may dwell among them*", is something we must wait patiently for. Yet, the *Zohar* reveals that in the absence of a Temple, G-d dwells within the Tefillin we don. Its two components, the Tefillin of the head and the one on the hand next to our heart correspond to the two Cherubim of gold that sat upon the two ends of the *Aron*. With the placement of our Tefillin we are indeed fulfilling the command to make a Sanctuary so that G-d may dwell among us. (שליה מסכת) חולין פרק תורה אור אות ה

There is a fascinating parallel between the Tefillin and the *Aron*.

The Torah assures us that if we adhere to the voice of G-d and follow in His ways then; וראו כל עמי הארץ כי שם יי-הוה נקרא עליך ויראו ממך (דברים כח ה) *Then all the peoples of the earth will see that the Name of Hashem is proclaimed over you, and they will revere you.*

The Talmud teaches that this refers to the Tefillin of the head that is visible to all. **Rashi HaKadosh** adds that the majority of G-d's name **ש-ד-י**, which is represented in the letter *ש*, the *Shin* embossed on the sides of the *beit*, the box of the head Tefillin, and the letter *ד*, the *daled* that is formed in the knot of the straps that descend behind our head, together with the letter *י*, the *yud* fashioned on the knot of the hand Tefillin, is what the verse is referring to as the "Name of Hashem" that people see. (רש"י מנחות לה: ד"ה קשר ועם)

Rabbeinu Bechaye points out that this sentiment is alluded to in the verse itself, as the first letters of the words in the phrase *יהוה נקרא עליך*, spell out *שין*, the full expression of the letter *ש* that symbolizes the name *ש-ד-י*. The verse implies that the sight of this "Name of Hashem" embedded in the Tefillin, will instill fear in those who view it.

Similarly we find that when the *Aron* would journey, Moshe would first plea; ויפוצו אויבך וינסו משנאך מפניך (במדבר י לה) *Arise, Hashem, and let Your foes be scattered, let those who hate You flee from before You.* When the Divine Presence would present itself, as manifested in the *Aron*, the enemies would run. Does the mere sight of the *Shechinah*, the Divine Presence provoke only fear? What about inspiration? Joy? Warmth? Is the sense of nobility that we present with the proper consciousness when we wear Tefillin, simply a weapon to ward off our enemies?

The *Aron* was comprised of a box of acacia wood placed between two boxes, an inner and outer one of gold. This was the manner in which the Torah's directive to "cover it with pure gold, from within and from without..." was accomplished. The Talmud derives from this law regarding the *Aron*, which represents Torah, the notion that a Torah scholar is only worthy if he is "pure", *תוכו כבדו*, from within and without. Do we really need a verse to assert a rather obvious concept? Would we ever be misled to believe that as long as one is superficially observant it makes no difference what inner turmoil resides beneath the veneer of spirituality?

If Tefillin are to be compared to the *Aron*, we may ponder whether is there an equivalent in Tefillin to the *תוכו כבדו* principle? If the letter *ש* indeed signifies the Name of *ש-ד-י*, why then does the Torah state: *כי שם יי-הוה נקרא עליך*, that the Name of Hashem is proclaimed over you, shouldn't it have rather said "the Name of *ש-ד-י*, *Shaddai*" is proclaimed over you?

The R"י HaAksandri reveals that based on the mystical correspondence between the different letters of the Alef Bais known as *ביש*, which asserts that the first letter of the Alef Bais matches up with last letter, thus *א* lines up with *ת*, the second letter *ב* with *ש*, and so on through the entire Alef Bais, we can find an answer to our dilemma in the following manner: The corresponding letters to Name of יהוה are *מ-צ-פ-צ* whose numerical value equals the value of the letter *ש*, (300=90+80+90+40) 1300 So in essence the Name יהוה truly has its representation in the letter *ש* that appears on the Tefillin. (פרישה אריח סימן לב אות מד)

The Name *ש-ד-י* we are taught is a contraction of the sentiment *לאמר לעולמי די*, that He said to the world, *Enough!* We live in a world of *מגזר*, restriction. G-d did not allow for His true essence to be totally revealed and readily visible, He couched it in a world of nature. Our mission is to transform the essence of יהוה, into a world of *ש-ד-י*. We must accept our

"reduced" capacities and infuse them with His presence. By undertaking the challenges that frustrate us and converting them, with faith and trust, into strengths, we radiate the pure essence of His Name.

Perhaps the idea of being pure from within implies an awareness and acceptance that we have a pure and perfect connection to G-d, despite our seeming deficiencies. Without that premise how can we ever be confident in whatever we pursue? How do I know that I can aspire to overcome the barriers that stand in my way? Only from a foundation based on the knowledge that I am a beloved child of Hashem, who designed me precisely with an ability to ascend as only I can, is it possible to begin my journey to reveal that connection in every facet of my life!

The inner pure gold that is at the core of the *Aron* is what inspires the simple non-lustrous acacia wood to strive to attain an outer layer of "gold". That is the sense of *תוכו כבדו* we strive for as we mindfully place the *Mishkan* of Tefillin on our heads.

ליהודים היתה אורה ושמחה ושיון ויקר (אסתר ח טו) *The Jews had light and gladness, and joy and honor.*

The Talmud (מגילה טו:) interprets the word *ויקר*, and honor, as a reference to their having retrieved anew the *mitzva* of Tefillin. It is derived from the verse we quoted earlier וראו כל עמי הארץ כי שם יי-הוה נקרא עליך ויראו ממך, that speaks of the reaction the nations have from this *mitzva*. Yet the first verse speaks of honor while the other one of fear. Where is it evident that Tefillin represents honor?

In the previous verse in the Megilla it describes how Mordechai left the King's presence clad "with a large gold crown", among other finery. The Targum informs that this is reference to his donning Tefillin.

The **great Maharsha** points out a striking parallel. Similar to the verse in Torah that tells of the nations who cover in fear when seeing the Tefillin, here too in the very next verse it describes how following these mentions of Tefillin it states: *רבים מעמי הארץ מתיידיים כי נפל בהם פחד היהודים*, many from among the people of the land professed themselves Jews, for the fear of the Jews had fallen upon them!

What is *פחד היהודים*? It should have simply stated *פחד מהיהודים* because they were afraid of the Jews!

The **saintly Rama** in his classic on the Megilla, *מתייר*, interprets this verse in a most remarkable way! The "fear of the Jews" refers to the peoples astonished sense of awe they walked away with upon observing the "ייראת שמים", the characteristic healthy fear of G-d the Jews possessed as evident in their performance of the *mitzva* of Tefillin, the *פחד היהודים* indeed. This is what prodded these nations to aspire to that same greatness and convert.

Fear need not defeat; it inspires. The realization of the awesomeness of our relationship with G-d compels us to rise to ever greater accomplishment in our service to Him. That is ultimately the greatest pleasure that exists.

The Talmud (ברכות ל:) relates how Rabbah was in a particularly jovial mood. Abaye takes him to task for being so light headed. Rabbah reassures Abaye that he has no need to worry because *ייתפליק מנחאני*, "I am wearing Tefillin!"

The **magnificent Maharal** elucidates that Rabbah was explaining that his joy stemmed from an overwhelming sense of privilege that comes with the awareness of the depth of the relationship we have with our Creator. One who realizes that the "Name of Hashem is proclaimed on him" will walk away with an excited and enthused sense of commitment, accompanied by the thrilling happiness of that discovery.

When our lives are inspired by this amazing reality the other nations will flee in a fearful sense of failure and embarrassment, for their lives are bereft of this joyous striving for closeness with the Almighty.

The greatest asset we have to overcome our enemies is by defeating them with inspiration!

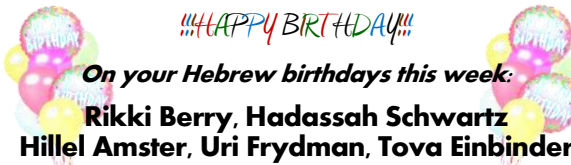
As in the days of Purim when that sense of privilege brought so many closer to G-d, may we re-instill that healthy attitude of *פחד היהודים* that will bring us the greatest of all joys!

באהבה,
צבי טייכמן



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!!!HAPPY BIRTHDAY!!!
On your Hebrew birthdays this week:
**Rikki Berry, Hadassah Schwartz
Hillel Amster, Uri Frydman, Tova Einbinder**

Upcoming Yartzheits
**Murray Friedman on the Yartzeit
of his father Hyman Friedman**

OHEL MOSHE PURIM PROGRAM
Fun for One, and Fun for All!

Purim Day @ 11:30am

Join us for a special Kids & Grown ups program for Ohel Moshe members. The program will feature a special "kids megilah reading" a Groger/Nois maker competition, and a Purim Shpeil.

Program will be 1 hour.

GROWN UPS
-Purim Shpeil
-Dancing, Music & Fun.
-Great Shaloch Manos
"hand off" opportunity!

KIDS
-Kids Megilah Reading
-Noise Maker Competition
-Dancing, Music & Fun.
-More CANDY!

Groger/Noise maker competition details: During the "Kids Megilah Reading" judges will be listening and looking for the most original and unique Groger/Noise maker. No plugs, no compressed air, no fire, no explosives. Lets see what you can create!

PRE PESACH CAMP
Ages: 2-4 and 5-7, two separate groups
When: Sunday 3/17, Wednesday 3/20- Friday 3/22 & Sunday 3/24
Time: Sunday 10:00 am -4:00 pm, Tuesday - Friday 8:45 am - 3:00 pm
Price: \$25 per day per child or \$45 for any 2 days/per child

A Chulav Yisrael lunch and snacks will be served. Great Projects & games for kids of all ages.

For more info please contact: Sarah Marizan at 410-245-1718 or sgm129@gmail.com Or Leora Lasson at 443-676-0521