

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→ 7:00 PM
Daf Yomi	7:30 AM
Shacharis- Sof Zman K'S- 9:49 גר"א < 9:07 מליא	8:30 AM
<i>KIDDUSH THIS WEEK @ R' WEISS'S SHUL MAZAL TOV NACHSON JAKOB!</i>	
Mincha	2:15 PM
Pirkei Avos	6:35 PM
Mincha - Followed by Shalosh Seudos	7:20 PM
Maariv -	8:32 PM

Weekday Minyanim & Shiurim

Sunday

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

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday ב'ה'ב	6:35 AM
Tuesday, Wed., Fri.	6:45 AM
Mincha (Mon-Thur)	1:45 PM
MINCHA/MAARIV	7:30 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Mon-Thur)	9:45 PM

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מזל טוב!

Ben & Deena Jakob
Invite the entire Shul to attend Kiddush in
honor of the Bar Mitzvah of their son
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(R' Weiss's Shul)



Shalosh Seudos

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410-570-3333 or ravzt@hotmail.com

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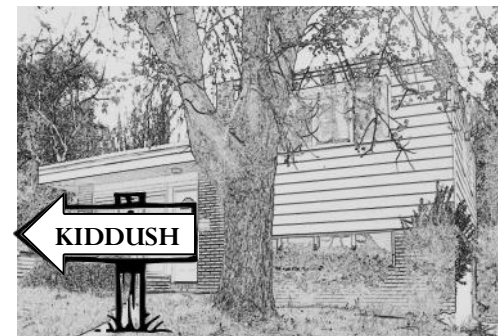
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ג' ניסן

אהל משה



Rabbi Zvi Teichman

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Issue#279

RABBI'S MESSAGE

With Friends Like That, Who Can Have Enemies!

It is reported in the name of the Holy Rebbe, Reb Bunim of Parshischa, that the month of ג-ד-ה is an acronym for the phrase (שמות טו ב) אגני י-ה-ו-ה רופאך (שמות טו ב), the verse where G-d asserts that all suffering and illness serves to cleanse man from sin, and His intent is to influence man to repentance and ultimately cure him.

In regular years (non-leap) the portion in the Torah that deals with the affliction of *Tzaraas*, halachic leprosy, coincides with the onset of *Iyar*.

Tzaraas is the paradigm of the relationship between our physical welfare and our spiritual state. This "disease" attacks one who is smitten with the "malady" of arrogance, among other numerous deficiencies.

The month of *Iyar* also encompasses the bulk of the days of mourning for the students of Rabbi Akiva who died during this period.

The Midrash attributes their deaths to the character flaw of עין צרות, the "stingy" view they had of one another that lead to their not respecting each other appropriately. (מדרש קה"ר יא ה)

This idea as well, relates to צרעת, whose root ערע, is a contraction of the word צר and the letter ע expressing this notion of the צר = "narrow", ע"ע = "eye", the bacteria that causes this sickness to fester. (ערכין טז, פעה"ת לרבינו חיים פלטיאל).

It seems evident then that in an atmosphere where the generosity of spirit prevails we can successfully ward off all that ails us.

The Talmud (מדרים ג) states that one who visits the sick will merit friends of the sort that came to the aid of Naaman, a general of Aram, who was stricken with leprosy and cured him of his ailment. This is the Haftorah of Tazria as well.

Naaman had a Jewish servant girl who suggested he approach the Prophet Elisha who could cure him. When Naaman arrives at the abode of Elisha, Elisha dispatches a messenger to greet Naaman at the door and tell him that he should bathe seven times in the Jordan river. Naaman scoffs at the incredulity of Elisha in not greeting him, as well as at the notion that the Jordan is more effective than Naaman's local rivers in Damascus. Naaman's friends encourage him to nevertheless give it a try. Lo and behold he is cured and his skin restored to that of a lad.

What was so unique in the behavior of these friends that serve as the model of friendship?

In what way is this the particular reward for one who visits the infirm?

Rashi reveals who was indeed his "special" friend.

רעים כנענים: שריפאוו מצרעתו כגון אלישע דהוה נביא וזקן והשיאו עצה לנעמן (רש"י שם)

Friends like Naaman: Who cured him from his leprosy, such as Elisha, who was a Prophet and a Sage, and advised Naaman with his counsel.

Is Rashi merely teaching us that despite Elisha's stature as a Prophet and Sage he nevertheless stooped to help the Aramean general, and therein lies his grandeur as a friend?

Perhaps Rashi is seeking to teach us a profound lesson in human relationships.

Elisha instructs his disciple to simply give over the advice to Namaan. There is no grandstanding nor dramatic affect. The Prophet could have easily capitalized on the resulting sanctification of G-d's name that would result from this episode, were he to have made a spectacular display of his prowess.

Naaman, the verse reports was disappointed. He was expecting some remarkable and dramatic mystical feat that would remove his affliction. Naaman couldn't believe that it was a simple dip in the Jordan river that could do it.

His friends tell him:

אבי דבר גדול הנביא דבר אליך הלא תעשה ואף כי אמר אליך רחץ וטהר (מלכים ב ה יג) *My Father, had the prophet told you to do a difficult thing would you have not done it? - surely since he has told you only to bathe and become cleansed.* (Translation according to Targum Yehonoson)

The great Gaon Harav Yeke'l the Av Bais Din of the town of Ushpitzin in his Sefer Darkei Yosher (בסוף הספר) interprets this verse differently, in a most remarkable way.

There is a reference in a later chapter regarding the great feats Elisha performed, describing them as: הגדולות אשר עשה אלישה (שם ח ד), *all the great things Elisha has done*. The Talmud says that "גדולות", refers to Elisha's prayers, because all of his accomplishments were done ברהמי, through prayer.

What the friends of Naaman were telling him was that this Prophet is not simply a magician, he sincerely cares. They pleaded with him: "דבר גדול הנביא דבר אליך", the Prophet is **praying** for your welfare, ואף כי אמר אליך רחץ וטהר", and he is truly desiring and hoping that you will indeed bathe and be healed.

Loud and obvious displays of expression are often doused of their power by the competing prosecuting angels in heaven. It is the quiet, constant and sincere concern, that one emotes silently, that penetrates the Gates of Heaven unimpeded.

This attitude of caring is what so transformed Naaman. The Talmud (סנהדרין צג) tells us that he went on to become a *Ger Toshav*, formally accepting the G-d of Israel and His direction, rejecting totally his former idolatrous ways.

The arrogance Naaman previously possessed was reduced by the sincere and heartfelt pleas of the Prophet for his wellbeing. There is no more curative medicine than that.

This is what Rashi was so subtly instructing us. The "Prophet and Sage" put aside all the pomp and circumstance and simply gave him good, honest and earnest advice. That is true friendship.

The Talmud (שם) reports how there was a student of Rabbi Akiva who fell sick, and his colleagues did not come to visit him. Rabbi Akiva visited him and made sure to sweep and clean the premises. The student recovered, and attributed his restoration to health to his Rebbe. Rabbi Akiva subsequently declared that anyone who does not visit the sick is equivalent to one who murders.

This act of kindness that cured the student wasn't anything but a simple display of sincere care and concern. Sometimes just tidying up a room, nothing dramatic or gravely significant, is what it takes to revive a person's spirits. It wasn't contrived nor a gimmick, just an act of caring.

Were these the same students who were guilty of lacking true concern for one another? Perhaps.

It is alleged that the passage in the Talmud (סנהדרין צג) that reports of the children of "Haman" who studied Torah in Bnei Brak, should more correctly read "Naaman".

(מרגליות הים שם)

Bnei Brak, the hometown of Rabbi Akiva, was worthy of descendants of Naaman who absorbed the vital lesson that was taught to their grandfather many generations earlier. Together with Rabbi Akiva, the exemplar of love and kindness, the message of sincere friendship permeated this town.

As we mourn the tragic loss of the students of Rabbi Akiva we would be wise to contemplate the cure to the epidemic of self absorption. By caring deeply for one another, constantly being concerned for each others welfare, we will succeed in warding off all physical ailments and radiate a healthy attitude that will bring about a remedy for all that ails us!

באהבה,

צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

To the following celebrating birthdays this week

Chaim Mordechai Meister, Ari Braun, Yaffa Caine, Ezra Frager, Brian Silberberg

**!Happy Anniversary!
Yoni & Tova Herman**

Yehuda & Tzipora Frager

Upcoming Yartzheits

Aryeh Dickstein on the Yartzheit of his father Rabbi Leonard Dickstein

**Rachael & Shalom Kossman
On the birth of a Baby Boy!**

**Shalom Zacahr after 9:30
2710 Woodcourt Rd.**

**Nachshon Jakob
on his Bar Mitzvah
this week!**

**And to his parents,
Ben & Deena!**

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