

SCHEDULE

שבת קדש

Mincha Erev Shabbos	5:23 PM
And Candle lighting	
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	ג'א" 9:39 < 8:59 מ'א
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	5:20 PM
Maariv -	6:30 PM
Avos U'Banim	7:15 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	5:30 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-Fri)	1:45 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

FRIDAY NIGHT LEARNING



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Shalosh Seudos

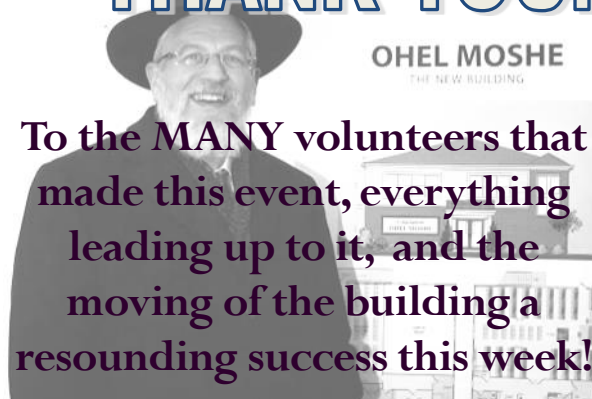
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Celebrating the 1st 3rd meal in the new temporary Shul!

To Sponsor please contact Moshe Wealcatch
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THANK YOU!



To the MANY volunteers that made this event, everything leading up to it, and the moving of the building a resounding success this week!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

Laining Schedule:

Pinchas Friedman- Lain@

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Issue#323

RABBI'S MESSAGE

A Shayna Purim

Virtually anywhere throughout the world whenever one finds oneself at a washing station, inevitably there is a reflection of our *shayna punim*, beautiful face, staring right back at us from the mirror usually positioned right above the sink.

Curiously this "custom" seems to have found its expression in that holiest of places, the *משכן*, the Tabernacle. This week the Torah describes the last vessel that was to be fashioned for the Tabernacle, the *כיור*, the Laver.

This was the large basin situated between the *אהל מועד*, the Tent of Meeting, and the *מזבח*, the Outer Altar, where the Priests washed their hands and feet in preparation for the daily service. The Laver was constructed from copper mirrors that were exclusively donated by the womenfolk, who sacrificed this most precious instrument for the sake of the Tabernacle.

Was the nature of this tool of self-inspection merely incidental to its simple function as a washing station?

A fascinating and intriguing aspect of the nature and purpose of the Laver is recorded by Rav Menachem Recanati, the famed thirteenth century Italian Kabbalist. The Laver was a rounded kettle that was composed of highly polished reflective copper. The Recanati alleges that it was necessary for the Priest to see the face of the those seeking atonement with the bringing of their sacrifices. In order to avoid any possible improper thoughts evoked by the sight of women who may be bringing their obligatory sacrifices, the Priest would accomplish this goal by viewing their reflection in the Laver rather than seeing them directly thus avoiding possible inappropriate thoughts.

The question begs, if indeed the Laver served as a highly refined mirror, wouldn't it still be likely that seeing a women's clear reflection in it could provoke a reaction as well?

Perhaps the answer lies in the essence of the Laver.

By the very nature of the rounded Laver the Priest when viewing the women's face reflected in the Laver, he would inevitably observe his own image reflected in it as well. Seeing himself clothed in the magnificent vestments of the Kohanim, with the entire scope of the Tabernacle as a backdrop, it would surely anchor him to the reality of his role and the levels of sanctity and purity he must always maintain.

So often our eyes us distract us and envelope us in the object of our attention and we totally lose all perspective of where and who we are, allowing ourselves to be consumed by the passion of the moment.

The famed Rashba, a thirteenth century Rav, Talmudist and Halachist, asserts that the daily obligation of *נטילת ידים*, the washing of our hands with a vessel in preparation for our "daily service", is patterned after the Kohanim who began each day with the sanctification of their hands and feet at the Laver.

The illustrious Rambam, Maimonides, adds an additional requirement to wash not only one's hands but one's feet too in preparation for the morning prayer, as well as to wash one's *פנים*, face. (הל' תפילה פ"ד ה"ג)

Might the cleansing of our faces symbolically be an expression of the removing of the layers of distraction and self-deception that prevent our *צלם*, the Image of G-d, that is imprinted on each one of us, from radiating proudly?

As the Kohen who takes a hard and honest look at his reflection, considering who he is and where his responsibilities lie, we too must task ourselves with a similarly brutal truth.

There is only one mention in all of Torah of someone washing his face. When Yosef Hatzadik, still disguised from his brothers, sees his younger brother Binyamin, he flees to his inner chamber bursting out in tears.

The verse then states, *וירחץ פניו (בראשית מ'א)*, *He washed his face*, regaining his composure before returning to dine with them.

The Sainly Reb Shmelke Of Nikolsburg reveals that Yosef washed his face with his own tears, allowing the veils of secrecy to begin to fall. No longer able to live with the dishonesty of the situation Yosef decides to set into motion the final stage in bringing this charade to fruition, and allowing his true "face" to show. (דברי שמואל)

Man was formed in the Image of G-d.

The letter *ג* represents G-d who is One, is composed of a body *ג* sandwiched between two *ו*'s.

The two eyes of man represent the two letters *י*, yud, with the length of our nose is similar to the letter *ו*, vuv.

י, 10+6+10, equals 26 the numerical equivalent of *י-ה-ו-ה*, the Tetragrammaton, the Name of G-d. In the mystical teachings it is taught that a sentiment multiplied by itself represents its full expression. If one multiplies, 10 *י-י* times 10, 6 times 6 and 10 times 10 it equals 236, the numerical value of *ג-ד-ו-ה*, the Laver! (20+10+6+200=236) (מגלה עמוקות (ח

This also equals *יסוד יוסף*, the *Foundation Yosef!* (ספר מאורי אור) (10+60+6+4+10+6+60+80=236)

There is an opinion recorded that the image of Yaakov Avinu that appeared to Yosef HaTzadikk in a "חלון", a "window", as he was being seduced by the wife of Potiphar, was actually his very own image that was similar to his fathers that he observed reflected in a windowpane or mirror in the room. (ילקוט מעם לועז)

At the moment he was about to succumb it was the sudden awareness of who he really was and the legacy of greatness and nobility that resided within him that brought him back to reality and enabled him to conquer his urge and the temptations of his eyes.

Our goal is to never lose sight of ourselves and our elevated status as a Holy Nation and Kingdom of Priests.

There are many tools of distraction that devour or rather seek to define, our sense of self.

Imagine if we had an accurate image of ourselves in the Image of G-d as we endeavor throughout the day.

We do.

Next time you look at your *shayna punim* in a mirror, gaze at the two yuds and the vuv that is embossed on our face. When that inspiration brings you to tears of remorse and then to tears of joy that is when you will succeed in washing away the filth that will allow your true self to shine!

May we never lose focus of who we are.

May we pride ourselves in the grandness of our souls and maintain that objectivity, never allowing ourselves to engage in activities and behaviors that are truly unbecoming of G-d's children!

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צבי טייכמן

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Lisa Friedman, Ahron Berry

Avos U'Banim
Motzei Shabbos 7:15PM

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LAST ONE!

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Chaya & Amir Levy
On the birth of a Baby Boy!
Shalom Zachar after 8:30pm
at 2916 Marnat Rd, Apt D
Bris Sunday 11:15am at
R Berger's Shul.

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