

SCHEDULE

שבת קודש

Candle Lighting & Mincha 5:22 PM

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- א"ג 9:00 א"ג 9:40

Mincha 2:15 PM

Mincha - *Followed by Shalosh Seudos* 5:15 PM

Special Guest Speaker: Rabbi Yaakov Berkowitz

Maariv - 6:32 PM

Father/Son Learning - See you next season!

Weekday Minyanim

Sunday

Shacharis I 6:50 AM

Daf Yomi 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 5:30 PM

Weekdays

Daf Yomi 5:45 AM

Shacharis:

-Monday 6:40 AM

-Tue, We, Fri 6:45 AM

-Thur & Fri - Rosh Chodesh 6:30 AM

Mincha (Mo-Th) 1:45 PM

MINCHA/MAARIV 5:30 PM

MAARIV (Mon-Thurs) 7:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Monday-Thursday) 9:45 PM

WELCOME NEW MEMBERS!

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HELLO
my name is

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NEW GEMARA CHABURAH!

Be prepared for Purim! Come join us as we learn the first Perek of Maseches Megila. It's all there, relevant Midrashim and Halachos about this special day when we accepted the Torah with Ahava. Starting this Monday, the plan is to learn Daf 6b(from the Mishna)-7b (Hilchos Purim), then 10b-17a (Agadata on the Megila). Please bring a Chavrusa or come by yourself and we'll try to help you find one; we would love for you join us.

See R' Dovid Barer or Aryeh Dickstein for details or to Join!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

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

Laining Schedule:

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Sforim & Siddurim:

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Issue #369

RABBI'S MESSAGE:

Let the Sun Shine In!

What compels a thief to steal? Is it simply an uncontrollable hunger for something he lacks? Don't we all pine for things we would like but can't afford? So what is it that leads some people to encroach on the territory of others while others are able to contain their urges?

Evidently the drive to rob someone and violate his rights can at times be so strong that it might compel a thief to take his target's ultimate possession, his life as well, if that interferes with achieving his personal goals.

The Torah teaches us about the law regarding a thief who tunnels his way into someone's property and is discovered and how the owner may kill him without blood-guilt. The assumption is that a thief who stealthily enters the home is quite aware that if the owner finds him the owner will put up a fight to protect his possessions. The thief knowing this is prepared to fend him off even if it means taking his life. It is for that very reason the owner may take preemptive action and strike the thief first, based on his innate right for self-preservation.

I- What flaw can set in motion so powerful of a reaction that begins with 'simple' robbery and ends up with murder?

II- The Torah tells us that there are circumstances when the owner may not take this preventive measure in killing the perpetrator.

(ב שמות כב ב) אם, ורחה השמש עליו דמים לו *If the sun shone on him, there is blood-guilt on his account.*

The simple reading of this sentiment makes no sense, as the Talmud indeed asks: *Does the sun then shine only on him and no one else?! (סנהדרין עב.)*

Rather this is merely an allegorical statement implying that if it is as *clear to the owner as the shining sun that sows peace on the world that this trespasser means no harm to the owner even were he to confront him*, then the owner may not kill him and if he does he has blood on his hands. (רש"י בשם המכילתא.)

An example given in the discussion of this principle is the one of a father who comes to steal from a son, certainly the son is confident that his father would never kill him, and therefore he has no need to take violent action and is thus prohibited from doing so.

Now although the Talmud explains this verse as merely a parable, the choice of this awkward expression suggesting the sun shines for some and not for others, begs for elucidation.

III- Although Moshe was not destined to enter the Holy Land he did however designate the three Cities of Refuge in Transjordan, that would one day serve as refuge for those who murdered unintentionally. In describing the location of these cities the Torah refers to them as being situated (בדרים ד מא) *On the bank of the Jordan, toward the rising sun.*

Rebbi Samlai interprets this unusual way of describing the east direction, *toward the rising sun*, rather than using the more common word *מזרח*, which is often used alone to in pointing eastward, in a most interesting way. He explains that G-d was instructing Moshe: *הורח שמש לרצוחים: Make the sun shine for the murderers!* The remedy to curing their laxity in having accidentally murdered their fellow man is by figuratively 'shining the sun upon them'.

IV- The very first murder reported in the Torah is that of Kayin slaying Hevel. When Kayin was punished by being cast into exile he expressed his fear that people might seek to kill him. G-d promised him that he would place a 'sign upon him' so that no one would kill him. Rebbi Yehuda states the sign by which G-d displayed his protective presence was that *הורח עליו לגלג המה G-d shone the rays of the sun upon him.* (ב"ר כב יב)

Once again the sun's rays provide a rehabilitating murderer its protective rays.

What is it about the sun that stifles the instinct to kill?

V- The great Gaon and Ethicist, Reb Yisroel Salanter once queried, why is it that one of

the greatest pleasures afforded to mankind, that of the sun and its magnificent power to brighten and warm an entire planet daily is so underappreciated?

He wryly responded, it is because it is a pleasure we must share with billions of people!

Why is it that our joy is diminished when the item to be enjoyed is not uniquely savored but shared by others as well? Isn't the joy in its physical sense just the same?

The greatest emotional pain one can experience is the lack of an identity and a sense of self. One who suffers from a lack of self esteem and appreciation can barely enjoy the pleasures life offers because that pain is so great nothing can ever eclipse it in any meaningful way.

One who has a healthy perspective of who they are, what they are morally worth and who live with purpose and direction will never have the need to define themselves by objects or positions of stature. Those who are bankrupt of the vaults of strength that stem from knowing where one finds their role in the universe will resort to defining themselves by becoming singular in their ownership of material objects or by the power they exert over others. The more others share these same 'virtues' the less satisfaction one finds because he is no longer special.

One who finds no need to perceive oneself by anything other than by the principles one lives by and in the awareness of one's own singular contribution to the greater cause of reflecting His Divine Presence through the individual life we each live, is free and unencumbered to enjoy the many magnificent pleasures G-d has provided to mankind for our physical and emotional happiness.

In a sense a person who lives on this plane can be described as sensing the remarkable rays of the sun shining down upon him specifically even while it offers its warmth to billions others.

A thief and a murderer share the same flaw, the need to artificially inflate the ego by grabbing at items that may give him standing or by doing away with those who interfere by their presence with the murderer's distorted sense of self that must erase that 'sore thumb' that gives him discomfort.

Wasn't it Kayin who misguidedly sought presence by removing the competition? If only he would have introspected to that greatness within him and place it in the context of his connection to G-d, this spiral down the staircase of immorality would have been stopped in its tracks.

While he would wander from place to place the 'sun would shine upon him' teaching him that it is not where you live, what your profession is, but merely 'who you are', that will bring you satisfaction in life.

The unintentional murderer who was so wrapped up in himself that it allowed him to slack in his consciousness and concern for others and their worthiness, must rediscover himself in the solitude of the Cities of Refuge, restoring that sense of inherent self-worth that is symbolized in the rays of the sun that shine down 'just for him'.

If only we would reflect on the love and appreciation G-d has for each one of us individually would we be able to overcome these poisonous urges and begin to enjoy life and the warmth of His presence without it being diluted by the fact that He showers it on us all.

May we ponder this message and begin to enjoy ourselves and life and all it has to offer.

Let the sun shine in!
באהבה, צבי טייכמאן

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!!!HAPPY ANNIVERSARY!!!

Somebody...?

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

CHULENT BOWL XXL



UPDATE: By popular demand, the weekly chef may provide ingredients (Kosher) to personalize the flavor as long as they bring them in new containers. Kiddush attendees will cast their votes at Kiddush each week. Round I starts next week.

Who's up? See Azi Rosenblum to get in the bowl!

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