

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:16 PM
Shacharis	8:30 AM
<i>Sof Zman K"V</i> ג"א 9:20 גר"א 9:56	
Shiur	6:40 PM
Mincha- Followed by Shalosh Seudos	7:15 PM
Maariv	8:25 PM

### Sunday

Shacharis ראש הדש	8:30 AM
<i>Followed by Shiur</i>	
Mincha / Maariv	7:25 PM
Torah Youth Shiur <i>Following Min / Mar</i>	
for High School Boys	

### Weekday Minyanim & Shiurim

#### Monday—Friday

Gemarah Shiur (M—Th)	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

#### Shacharis

Mon, Thurs. 6:40AM Tues, Wed, Fri. 6:45AM

Tur & Beis Yosef—Orach Chaim Shiur 7:30AM

Additional daily minyan (Mon - Fri) 8:10AM

**Mincha** 1:45 PM

**Mincha / Maariv** 7:25 PM

Open Beis Hamedrash 8:00 PM

Shiur (Mon-Thur) 9:30 PM

Nightly Maariv (Mon-Thur) 9:45 PM

Thursday Night Rabbi Teichman Shiur **After Maariv**

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### CONGREGATION OHEL MOSHE



## אהל משה



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# RABBI'S MESSAGE

## Of Contrasts and Reflections

In the תורה's description of the laws of צרעת; leprosy, a defining characteristic of a נגע that needs treatment is the fact that it is white. If a patch of skin develops a white spot it requires further examination by the כהן resulting in a possible quarantine before determining its final status as טמא. Yet the תורה tells us כולו הפך לבן טהור הוא; that there are occasions when the leprous area spreads across the entire body of the one afflicted that leaves him deemed halachically clean! What is the logic of this anomaly?

The פנח רוא, one of the ראשונים, explains this apparent contradiction with the following analogy: this is similar to a river; where it broadens is generally shallow as opposed to where it narrows indicates depth. Is this merely a scientific observation signaling the level of penetration of the affliction or is there something deeper implied?

When describing the color of the נגע the תורה states ומראה הנגע עמוק מעור; the mark appears "deeper" than the skin. רש"י explains: every appearance of white is deep, as the appearance of anything lit up by the sun is deeper than the shade.

צרעת is השם's method of directing an individual to examine himself, to look beneath his false exterior and find the root causes of the deficiency of character that led to this disease. Man struggles to maintain his many "disguises"; ego, power, and desire, as G-d begins to uncliothe his delusions with a peeling away of the layers of his falsity through the agency of צרעת.

The גמרא teaches us that there are seven sins that result in צרעת primary among them selfishness, arrogance and slander. The white color contrasted against the healthy flesh indicates a "deeper" issue going on and the need for serious introspection and reform. "Where it narrows indicates depth.."

A person whose entire body has turned white, כולו הפך לבן, has forcibly revealed the superficiality of his existence and testifies loudly and clearly to the beginning of his recovery after his complete facade has been exposed for all that it is not! "Where it broadens is generally shallow..."

The color white also plays a role in the very symbol of the Jewish nation, the moon, the לבנה. The moon is called the "לבנה" because it's "whiteness", the reflection of the light of the sun, represents the absolute and total negation of self and the view of ourselves as total and selfless receptors and reflectors of השם's רצון and השגחה. Here it is not the external layer of our physical flesh being peeled away that is being emphasized but rather our ability of becoming one with the העולמים, בורא כל העולמים, glowing with אהבה and devotion.

The לבנה radiates brightly against the backdrop of the dark sky in the night of גלות, the contrast displaying the profound depth of our greatness as compared with the shallowness of the העולם.

The גמרא based on the concept of "כולו הפך לבן טהור", reveals that אין בן דוד בא; the משיח will not arrive, עד שתתהפך כל המלכות למינות; until the entire world become heretics. Perhaps we may interpret that this refers to a world filled with many false ideologies, a time when the facade of their existence is only skin deep. כולו הפך לבן. We live in a world of superficiality, a place where beneath the surface everyone is seeking true and enduring happiness but are deluding themselves into thinking that it can be found in the shallow pursuits of materialism, consumerism and entertainment. Like the leper the world has been revealed for the emptiness of its claim to achieve satisfaction in life.

On פרשת החודש it is time to "reflect" the "depth" of our roles and the "radiance" of our relationship with תורה and מצות.

May we renew our commitment in devoting ourselves tirelessly to illuminating the world with true meaning and genuine happiness through the meticulous fulfillment of the many special מצוות that await us as we approach חרותנו.

באהבה,  
צבי טייכמן

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## Shacharis Minyanim

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Join Us!

WE NEED YOU

Monday & Thursday 6:40 AM & 8:10AM

Tues, Wed, Fri 6:45 AM & 8:10AM

## Got Chametz?



Rabbi Teichman can sell your Chametz for Pesach!

The Rabbi is available at the Shul Daily

M-F: 7:30am to 9:00am and After the 9:45 Maariv

Sunday: After Shacharis and After Mincha/Maariv

To arrange a special time or for any other questions  
please call Rabbi Teichman at 410-570-3333