

## SCHEDULE

ליל שבת קדש

**Early Mincha & Shabbos** @Main Shul **7:00 PM**

**Candle Lighting &**

**On Time Mincha** @ Social Hall **7:34 PM**

יום שבת קדש

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

Shacharis- Followed by Kiddush **8:30 AM**

-Sof Zman K"ס- א"א 8:56 א"א 9:40

Mincha - **2:15 PM**

**Pirkei Avos** - *By Rabbi Teichman* **6:40 PM**

Mincha - **7:25 PM**

- Followed by Shalosh Seudos

Maariv - **8:44 PM**

**CANDLES NEXT SHABBOS - 7:41PM**

**Kayla & Adam Rubin**  
**On the Birth of a**  
**BABY BOY**  
 Shalom Zachar  
 @ the Shul after 9:30pm  
 (in the social hall)

### Weekday Minyanim

#### Sunday

Shacharis I **6:50 AM**

Daf Yomi **7:30 AM**

Shacharis II **8:30 AM**

Mincha / Maariv **7:40 PM**

#### Weekdays

Daf Yomi **5:45 AM**

*Shacharis:*

-Monday & Thursday **6:40 AM**

-Tue, Wed, Fri **6:45 AM**

Mincha (Mo -Th) **1:45 PM**

MINCHA/MAARIV **7:40 PM**

Daf Yomi (Take II) **9:00 PM**

Maariv (Mo - Th) **9:45 PM**

## SPONSORSHIPS

### Kiddush

Sponsored by:

**Aryeh & Miriam Dickstein  
& Leon & Juliya Sheynman**

**Commemorating the Yartzets of:**

**Aryeh's father, הרב אליעזר חיים בן שלמה זלמן**

**Leons father, משה בן שמחה**

### Shalosh Seudos

Sponsored by:

**Uri & Devorah Meth**

**Commemorating the Yartzzeit of  
Devorah's mother, חיה שיינדל בת יהודה**

To Sponsor please contact Donny or Miri Adler at  
[Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

### NEW MEMBERS! SAY HI!



### Shul Contacts

@OhelMosheBaltimore.com

### **Rabbi Teichman**

410-570-3333 or ravzt@ohelmoshebaltimore.com

#### Gaboim:

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

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Kiddush, Shalosh Seudos Sponsorship, Hall rental:

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*Rabbi Zvi Teichman*

**CONGREGATION OHEL MOSHE**  
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Issue #378

## RABBI'S MESSAGE:

## Israel Dependence Day

The Metzora, a leper, is numbered among a group of select individuals whose suffering is deemed by the sages of the Talmud as being equivalent to death.

Is it the pain he must endure or perhaps the shame he must bear that makes it a fate that rivals death?

There are those who suggest that it is the painful isolation from society that makes this malady so torturous.

(בדד ישב מחרוזת למחנה מושבו ויקרא יג מו) He shall dwell in isolation; his dwelling shall be outside the camp. Solitary confinement is indeed one of the most notorious methods of torture that often lead prisoners to commit suicide as a better alternative.

Truth be told though, the only cities that a leper must distance himself from are those which were surrounded by walls yet from the days of Yehoshua. The Mishna teaches that עירי המוקפות חומה, Walled Cities, have a status of sanctity that distinguishes them from other cities in Israel, that require a leper to be expelled solely from these walled entities. (כלים א ז)

So it wasn't so lonely after all as the leper could clearly frequent and roam freely between the many open-walled towns that were scattered throughout the land.

How then should we understand his being categorized as a 'בדד', an isolated soul, when there were still many possible social interactions available to him?

When Miriam was afflicted with tzara'as, leprosy, after having falsely slandered her brother Moshe, Aharon appeals for Moshe's intervention by exclaiming ... אל זה תהי כמות... (במדבר יב יז) "let her not be like a corpse... The Sifrei derives from this referring to her leprous state in terms of being corpse-like, that a leper is similar to a corpse, just as a corpse transmits impurity upon entering into a tent (to the people or vessels within it) so too a metzora transmits impurity upon entry.

There is one difference between the two however, in that a leper only imparts defilement if he stops to sit or stand, if he is merely passing through everything remains untainted. This is derived from the emphasis in the earlier quoted verse of 'מושבו', literally his 'station', implying a fixed state.

Is this equation emphasizing some fundamental alignment between a leper and the dead or is this merely a sharing of a common method by which they both confer defilement upon others?

Why is the leper only driven from these Walled Cities? What gives them their special standing that requires specifically to rid it of these contaminated souls?

There is another law that applies exclusively to these cities. During the days when the laws of Yovel, the Jubilee was in place, one who would sell ancestral land would regain that parcel from the buyer upon the arrival of the Yovel year. Additionally fields could be redeemed by the seller after two years from the sale and houses built on on those open territories could be redeemed immediately. In contrast, residences in the cities that were walled from the days of Yehoshua could only be redeemed by the seller for one year's time from the day of sale, after which if not redeemed would remain in the possession of the buyer for perpetuity and unaffected by Yovel.

The great Gaon, Reb Meir Simcha of Dvinsk in his masterpiece, Mesech Chochma, explains the rationale behind this discrepancy. In ancient times these walled cities served as mighty fortification against the enemies, a place where they could find secure refuge and lead their attacks from. It was vital that the people who lived here weren't transient. As protectors they must not only be familiar with the terrain but they would need to work together toward this critical and common goal. Imagine if people would come and go throughout the course of the fifty year cycle with all the original owners returning then to find a totally different populace, it would wreak havoc on the unity and sense of purpose that is necessary to succeed in properly defending the country.

These walled cities embodied one of the greatest principles of our great nation, the selfless devotion and sacrifice we must have for each other.

The illustrious Chasam Sofer adds that the extra sanctity these territories contain is due to the fact that these fortresses were once inhabited by the seven nations who previously held the land, whom we miraculously conquered through Divine Providence despite their being safely ensconced in these impregnable walled entities. These cities represent forever the special relationship we have with the Almighty who directs all the events and minutest details of our lives consistently. (ש"ת א"ח קכז) Only one who understands that connection and commits loyalty towards one's fellow man is entitled to walk on its hallowed ground.

What compels man to slander, belittle and speak derisively of others? When a person feels slighted, insecure or inferior when observing others the easiest way to soothe that pain is by putting them down. Were we to realize that G-d runs the world and that our mission in life is to devote ourselves to improving our relationship towards others through empathy and understanding, we would never let the utterances from our mouths create so much divisiveness.

The leper who, by evidence of his affliction, allowed his instincts to blind his consciousness of G-d's involvement and lapsed in his responsibility to others, poisoning the atmosphere with his negative comments, must steer clear of these sacred towns that embody the very antidote to this deadly disease.

Our world was destined to exist for perpetuity if not for the conflict that developed between the force of our body and its physical instinct that blinded its intellectual soul allowing it to indulge in the 'forbidden fruit'. With this reality a new world began where the natural unity between its components can no longer be assumed. Death is the process that breaks down the elements that might otherwise co-exist forever. Just as the soul must depart the body bringing death, so too we are exposed to the possibility of decay, whether with the sloughing off of cells in the uterus that brings about the menstrual cycle or the unfulfilled quest of seed to bring life, the collapse of healthy flesh that is tzara'as, these are all part of the world of 'death' and disunity that brings about a common dysfunction called tumah, impurity. (מלכים שפטים ו כג)

It is not the pain of isolation that is equated with death but rather the arrogant isolation of one's own selfish interests that impede him from sensing G-d and prevent him from being attuned with sensitivity to others. This divide from G-d and his fellow man initiates just another one of the processes of death. This stingy disconnect from the 'soul' of his people and his connection to G-d brings the scent of death to all whom he encounters.

It is precisely at that moment when one firmly implants his 'מושבו', station' and position in life that is tainted with a poisonous 'attitude', that 'death walks in the door'!

Whether one celebrates Israel's Day of Independence or not one must marvel at the sacrifices so many of our people have made to insure the safety of G-d's beloved nation. We stand in awe of the Divine Providence that has shown itself yet from its inception and throughout the many wars and acts of terrorism it has been exposed to.

We are one nation and collectively we must each assume our appropriate roles. We must continue to assert our consciousness of G-d's mastery of events and His benevolence. We must admire those who make the ultimate sacrifice daily in dedicating themselves selflessly to their brothers and sisters.

We must implement this both on a national and personal level. If we do, we will bring about a world of unity that reflects the perfect unity of the Almighty, ridding our world from divisiveness and the deathly effects it brings in its wake.

When we depend on G-d alone and emulate that divine quality by letting others know they can depend on us too, we will bring about the ultimate redemption speedily in our days

באהבה,  
צבי טייכמאן

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### !!!HAPPY BIRTHDAY!!!

**Ari Braun , Tova Dickstein , Yaffa Caine , Ezra Frager ,  
Brian Silberberg , Chana Shoshana Zeller , Mordechai  
Lazar , Sam Braun , Moshe Herman**

### !!!HAPPY ANNIVERSARY!!!

### State of Israel

*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!*

### Yahrzeit:

הרב אליעזר חיים בן שלמה זלמן, Aryeh Dickstein, for his father,

חיה שיינדל בת יהודה, Devorah Meth, for her mother,

משה בן שמוחה, Leon Sheynman, for his father,

**PLEASE NOTE: THE BUILDING IS ALARMED NIGHTLY!**

If you are the last one out at any time please lock all windows and doors, and if its after the last Maariv please arm the alarm using the keypad at the side door. Instructions posted. Please do not enter the Shul late at night or before the 1st Shacharis if you don't know the alarm code. See Naftali Miller, Chaim Meister or Rabbi Teichman if you are often first to arrive and need the code.

**2 RACES ONE GREAT CAUSE**  
Walk or Run and... Make a Difference!

Registration: \$36 \*Your registration fee covers the cost of the race and is not tax deductible. Race is open to participants 8 and above. Children ages 8-9 must be accompanied by a registered adult chaperone (18+).

**WOMEN'S 5K CARE RUN** Jewish Caring Network **MEN'S 5K CARE RUN**

SUNDAY MAY 31 2015 SUNDAY JUNE 21 2015

RACE TIME: 8:30AM - THE MARPAT AND 200 IN BALTIMORE RACE TIME: 10:00AM - BRIDG HILL PARK

SIGN UP BEFORE APRIL 1ST AND RECEIVE A FREE RACE SHIRT! SIGN UP BEFORE MAY 1ST AND RECEIVE A FREE RACE SHIRT!

WOMEN'S RACE, CLICK HERE to register or sponsor MEN'S RACE, CLICK HERE to register or sponsor

Visit [www.jewishcaringnetwork.org](http://www.jewishcaringnetwork.org) for details and to register for or support the Ohel Moshe Men's or Women's teams. The teams are dedicated as a Zechus for a refuah Shelaimah for שאול יצחק בן דבורה יעל.