

SCHEDULE

שבת קדש

Mincha Erev Shabbos	5:38 PM
Friday Night Learning (w/ Chulent)	8:00 PM
Drang Shalom Zachar! After 8:30pm, 2703 Smith	
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס א 8:54 גר"א 9:30	
Mincha- Followed by Shalosh Seudos	5:35 PM
Maariv	6:48 PM

Sunday

Shacharis	8:30 AM
- Followed by Shiur New Topics from יורה דעה, חולין	
Mincha / Maariv	5:45 PM

Weekday Minyanim & Shiurim

Monday—Friday

Shacharis	
Monday, Thursday	6:40 AM, 8:10 AM
Tues, Wed, Friday	6:45 AM, 8:10 AM
Dirshu Halacha Program	7:30 AM
Mincha	12:45 PM
Open Beis Hamedrash	7:00 PM
Rabbeinu Yonah Shaar Rishon	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman
After Maariv

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Kiddush

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*In commemoration of the Yartzheit of
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Shalom Zachar After 8:30pm

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Volume #81

RABBI'S GOLDEN WORDS OF TORAH

"תוכו כברו" The Gold Standard

The Talmud (ברכות כח.) recalls the time when רבן גמליאל was deposed from being the נשיא and was replaced by the young רבי אלעזר בן עזריה. Subsequently, a change in educational policy took place. Whereas during the days of רבן גמליאל's rule, at his behest a guard would be posted at the entranceway of the בית המדרש, whose job would be to turn away any unworthy student who was not "תוכו כברו"; "consistent internally as externally", under the new reign of רבי אלעזר בן עזריה this post was removed, allowing numerous new students to join the academy.

The approach of shunning from the study hall inappropriate students who had not internalized their outward observance was based on and symbolized in the very construction of the most venerated of all utensils in the מִשְׁכַּן, the אֲרוֹן.

The תורה describes how the אֲרוֹן עֲצֵי שִׁטִּים; the Ark of acacia wood, was to be covered in gold, "מִבֵּית וּמִחוּץ תַּצְפֵּנוּ"; "from within and from without shall you cover it". The Ark which contains the very לוחות הברית; the Tablets of the Covenant, may only be present with that which is "gilded" within and without. (יומא עב. :)

If this was indeed the source, then how did רבי אלעזר בן עזריה reconcile this message with his newly implemented leniency in permitting all to enter unconditionally?

The expression תוכו כברו seems inaccurate in describing this noble goal. Isn't the internalization of our values and character primary and the external performance in fulfillment of our very essence secondary? Shouldn't we rather yearn that our "תוך"; our inner self, radiate and enlighten our "ברו"; outward expression, the עיקר resulting in the טפל "ברו"? "טפל בברו"!

The רמב"ם in all of his יד החזקה uses this expression, "תוכו כברו", only once. In his discussing the principles of honesty (הלכות דעות ב,ו) he writes: "It is prohibited to direct oneself with smooth talk and alluring words, one shall not speak אחד אחד", of one mouth and of one heart, rather "תוכו כברו", and the subject in the heart shall be represented in the words of the mouth."

רבן גמליאל was concerned that if the outward appearance of a student was not matched by an equal level of developed character, תורה could not be taught. רבי אלעזר בן עזריה disagreed, for even in the absence of an inner maturity one can be affected to change through the learning of תורה. There was nevertheless one caveat, the need to be תוכו כברו in one's truthfulness to self. It is in honesty with oneself in being aware that we are fooling no one by presenting an exterior posture of "frumkeit", that one can begin to become a student of the תורה. Only the deep values that guide us behind close doors, adhering to that which we truly believe in regardless of who may be viewing us, can bring us closer to Hashem.

The רמב"ם writes in his laws of תלמוד תורה (ד,א) that "one may teach a student who acts respectably or to a תם". Evidently a "תם" has not yet proven his deed, yet we may accept him as a student. What quality is embodied within a תם that permits us to teach him?

רש"י on the verse describing the quintessential student, יעקב איש תם, defines תם as "כלבו כן פיו"; his heart was in total consonance with his mouth! This is the quality of integrity, of תוכו כברו, that enables one to absorb the messages of inspiration in the תורה.

The danger of succumbing to societal norms and finding satisfaction in them is great. It may be in the convenient comfort of our תפילה, in our passionless study, or the shallowness of our לחבירו. Do we sense internally a love for Hashem consistent with the lip service we pay? Are we really concerned with our fellow man even after the smile wanes? Are we really content and uplifted by our learning? Do we possess the quality of תוכו כברו?

To remain a healthy and promising student's of G-d's Torah, it is imperative to strive for honesty in evaluating ourselves. It is not as important to have reached the mountain top as it is to know who we truly are and take it honestly from there. It is with that consciousness that we will be able to rise to new and exciting levels of דביקות בה'!

באהבה ובתמימות,

צבי טייכמן

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AND

SO IS THE PURIM SCHEDULE...

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IS WHERE YOU WILL BE...

SO... STAY TUNED FOR DETAILS!