**SCHEDULE**

 Sabbath קדש

Mincha Erev Shabbos  
6:54 PM

*And Candle lighting*

Daf Yomi  
7:30 AM

Shacharis. Followed by Kiddush  
8:30 AM

- *Sof Zman KS*  
9:29 א’ ב’ אדר  <>  8:49א’ ב’ אדר

Second Parshas Zachor Reading  
2:00 PM

Mincha  
2:15 PM

Mincha - Followed by Shalosh Seudos  
6:50 PM

Maariv -  
8:03 PM

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**Weekday Minyanim & Shiurim**

**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

Mincha / Maariv  
7:05 PM

Daf Yomi –Take II (Mon-Thurs.)  
9:00 PM

Maariv (Mon.-Th)  
9:45 PM

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**Shul Contacts**  

@OhelMosheBaltimore.com

**Rabbi Teichman**  
410-570-3333 or ravzt@hotmail.com

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**Gabaim:**

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

**Laining Schedule:**

Pinchas Friedman- Lain@ 

Kiddush & Shalosh Seudos Sponsorship:  

Moshe Wealcatch- Kiddush@ 

Building Fundraising Committee:  

Ethan Berner & Yaakov Berkowitz- Building@
The Yom Tov of Purim calls for "כתרת הדסה", feasting and rejoicing. True joy can only be achieved in an environment of שלום, רעמה, שלום, peace.

We pray during the Three Festivals that ג-ד should bestow upon us His blessing of שמחת המלך, for life and for peace, for gladness and for joy. We first request peace and then bezech for joy.

It is no wonder then that the holiday of Purim that prods us to rejoice so profoundly is accompanied with the mitzvah of ד苾נה, extending portions of food to our friends, creating an atmosphere of camaraderie and harmony among us.

The last in the listing of the various categories of sacrifices to be discussed is that of חזה התנופה, the Peace-offering. The label Shelamin, rooted in the word Shalom, peace, represents the fact that this sacrifice has something in it for everyone. The Altar, the Kohens and its owner all partake from this sacrifice. It is this quality of "peace" which is the end goal of all that we endeavor. We pines to achieve both externally and internally that congruity with ג-ד, Man and our inner selves, which is commonly referred to as הרגלים, wholesomeness, that unique sense of bonding with creation, that is the purpose of life.

It is for this very reason that this sacrifice specifically is the last to be enumerated, for it represents the ultimate objective: שלום, peace. The last blessing in the אמראת is as well as the one where we treat for that most elusive of all goals, שלום. Without it we are lost, as Rashi declares, "for without peace we have nothing!" (ר"ח)

Throughout the Torah is joy, is associated directly with the Peace-offering. The Talmud teaches that when the verse states, (２, 3) ימינו, you shall rejoice in your festival, it refers to bringing a Peace-offering.

What is inherent within the Peace-offering that accomplishes this noble pursuit? Is it merely everyone getting a piece of the action, partaking of its meat, that can bring about idyllic peace and happiness?

There is a requirement that is unique to all Peace-offerings, that of ד苾נה, waving, and ד苾נה, raising-up. Two specific components of the sacrifice are to be waved and raised up together with its fats. The Torah discusses the ד苾נה, the breast of the waving, and the ד苾נה, the thigh of the raising-up. Waving is a horizontal movement away from oneself and towards oneself in all four directions. Raising-up is a up and down movement, rising and sinking. Although the Torah emphasizes waving of the breast and raising-up of the thigh, the breast and the thigh require both horizontal and vertical expressions.

Rav Sarnson Raphael Hirsch beautifully explains why the breast and thigh are singled out as well their respective stresses on waving and raising-up. The breast encloses the heart, which represents man’s feelings, will and aspirations. The thigh and its powerful muscle represent man’s strength and efforts. We wave the breast horizontally, outward towards the community asserting that we take a fistful of animal feed and declare that although man shares many instincts with the animal kingdom, we will not succumb to baser instincts.

When offended, man’s eyes often resemble those of a wild beast seeking to grab for its prey. The word for "shaking" the lulav is ד苾נה. He alleges that אפוי ידע ציד (בראשית כב כז), man is a sophisticated predator. The Targum Unkelos translates this sentiment as ויתר עמלק.

The Torah describes Esav as an one, one who knows hunting, a sophisticated predator. The Targum Unkelos translates this sentiment as ד苾נה, a residual part of a mitzva. Nevertheless, the Talmud goes on to describe how this waving and raising-up is so powerful it can ward off harmful winds and dews.

Despite its non-essential role this day is referred to as the Day of Waving. Why? We take a fistful of animal feed and declare that although man shares many instincts with the animal kingdom, we will not succumb to baser instincts.

When hungry, man’s eyes often resemble those of a wild beast seeking to grab for its prey. We take the barley which represents our vulnerability of becoming an animal and raise it up vertically. We must move our hearts forward. We must direct all our strength forward, must first be preceded by the natural raising-up of our thigh heavenward. Only then can we push ourselves toward meaningful progress.

The forces of energy within our foot that press against the ground propelling us forward, must first be preceded by the natural raising-up of our thigh heavenward. Only then can we push ourselves toward meaningful progress. It is this mindset that sets the stage for the correct understanding of our true roles whereby enabling us to experience genuine happiness. The three partners of the Peace-offering portray the wholesomeness of a world that generates joy.

Queen Esther calls for the nation to fast for three days so that she may merit success in her intervention to save them. These days transpired on the eve of Passover and the first two days of the holiday. It was at the late afternoon on the second day of Passover that the second party took place, where Haman’s plot was revealed and he was quickly dispatched to the gallows.

This is the day, during the time when the Temple stood, the Omer-sacrifice was brought. Before any grain produce of the new crop may be eaten for general use, a measure of ground barley must be brought as a meal-offering first. The Omer was the dry measure of flour that must be brought.

Here too, the Omer-offering must be waved horizontally and raised-up vertically.

In the Talmud this day is referred to as סוכות, the Day of Waving.

This requirement wasn’t critical. The offering would be valid and permit the new grain for use even in its absence. The Talmud calls this requirement merely ד苾נה, a residual part of a mitzva. Nevertheless, the Talmud goes on to describe how this waving and raising-up is so powerful it can ward off harmful winds and dews.

We take a Lulav waving it in four directions, raising and lowering it as well. A blossom bloomed from a lulav branch.

A righteous man like a date palm will flourish. When hungry, man’s eyes often resemble those of a wild beast seeking to grab for its prey. The commentaries suggest this refers to Mordechai echoing the sentiment of ד苾נה, the thigh of the raising.

The Targum Rishon on Megillas Esther reveals that a graven idolatrous image of Haman, whose fierce anger and selfish greed could only be properly defeated when hungry, man’s eyes often resemble those of a wild beast seeking to grab for its prey. The sociopath Haman, whose fierce anger and selfish greed could only be properly defeated when hungry, man’s eyes often resemble those of a wild beast seeking to grab for its prey.

The word is a combination of the two words ד苾נה, ד苾נה, meaning "waving" and ד苾נה, ד苾נה, meaning "lulav." The pumping heart and ד苾נה, ד苾נה, the thigh are to pay tribute to the Creator who drives their engines. The soups of ד苾נה, ד苾נה, the thigh are to pay tribute to the Creator who drives their engines.

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The great Middle Age scholar and kabbalist, Rav Menachem Tzioni, says that this word is a combination of the two words ד苾נה, ד苾נה, "snake" and ד苾נה, ד苾נה, "thigh,. He alleges that Esav had an image of a snake tattooed onto his thigh! The wild beast Esav could never submit to the lesson of the thigh. He alleges that Esav had an image of a snake tattooed onto his thigh! The wild beast Esav could never submit to the lesson of the thigh.

That dog Haman, even as he breathed his last granted air into his lungs, would avoid extending his chest heavenward. He glaringly fixed his sharp and furious canines upon any who would dare to interfere with his feelings or ambitions. In the prayer שמעי, יתנ עלי יד רעה המלך, A blossom bloomed from a lulav branch. The commentaries suggest this refers to Mordechai echoing the sentiment of ד苾נה, ד苾נה, the thigh of the raising.