

SCHEDULE

שבת קדש

Mincha Erev Shabbos 5:51 PM

Shacharis- Followed by Kiddush 8:30 AM

Sof Zman K'S- מ"א 8:43 < גר"א 9:19

Mincha- Followed by Shalosh Seudos 5:50 PM

Maariv 7:00 PM



Sunday

Shacharis 8:30 AM

~ Followed By Shiur

Mincha / Maariv 7:00 PM

Weekday Minyanim & Shiurim


Shacharis

Monday & Thursday 6:40 AM

Tues, Fri 6:45 AM

Wednesday ראש חודש 6:30 AM

Mincha (Mon-Thur) 1:45 PM

Mincha / Maariv (Mon-Thur)  7:00 PM

Maariv (Mon-Thur) 9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

SPONSORSHIPS

Kiddush

Sponsored by

Ari & Chana Rochel Rabinowitz

In appreciation of the incredible warmth and hospitality that the Ohel Moshe community has shown us.

Shalosh Seudos

Sponsored by

... Last Chance Before Nissan!!

.....

Kiddush Sponsorship: Contact Jeremy Schnittman

Kiddush@ohelmoshebaltimore.com



FOOD DRIVE

Chometz? Donate it!

Ahavas Yisrael Charity Fund Food Drive

Sunday, March 21 from 10 am - 1 pm

Yeshivas Rambam, 6300 Park Heights.

Food must be: unopened and non-perishable. No glass items.

Non food items: diapers, wipes (even opened).

For more information:

Rabbi Zvi Teichman

ravzt@hotmail.com

410-570-3333

Azi Rosenblum
azirozenblum@gmail.com
443-854-2172

Eitan Schuchman
schuchbalt@yahoo.com
443-929-0755

CONGREGATION OHEL MOSHE

שבת קודש
פרשת ויקהל-פקודי
שבת חזק
פרשת החודש
מברכים חודש ניסן
כ"ז אדר
אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue#131

Family Portrait

The many vessels in the משכן, the Tabernacle, were devised from the collective donations of gold, silver, copper and other material's necessary in the construction of them. The identity of the various sectors that each type of material came from became submerged into one collective unidentifiable contribution. There was one exception however, the כיוור, the copper Laver that was used by the כהנים, Priests, to wash their hands and feet prior to their service. The copper used here in the fashioning of this Laver, was "donor directed" by the women who came en masse to Moshe to present their coveted highly polished copper "mirrors" for this purpose.

(שמות לח), ומעש את הכיוור נחושת ואת כנו נחושת במראות הצבאת אשר צבאו פתח אהל מועד (שמות לח), He made the Laver of copper, from the mirrors of the legions who massed at the entrance of the Tent of Meeting.

The אבן עזרא claims that not only were these specifically used for this purpose, but every single mirror donated by these women were incorporated into this vessel. It is for this reason that no exact dimensions are prescribed for the כיוור so as to allow them to implement each mirror into the construction of the Laver!

רש"י quotes the מדרש תנחומא which describes a fascinating debate between Hashem and Moshe regarding the propriety of accepting these mirrors:

The daughters of Israel had mirrors in which they looked to adorn themselves; these, too, they did not refrain from donating to the making of the Mishkan. Moshe disdained these mirrors, since their purpose is to serve the evil inclination. Said Hashem to him: Accept them, for these are more beloved to Me than everything else: through these, the women begot legions of children in Egypt. When their men were exhausted by hard labor, they would go and bring them food and drink and feed them. They would take along the mirrors, and each would look at herself in the mirror together with her husband and entice him, saying, "Look, I'm more beautiful than you," thus awakening desire in her husband and cohabiting with him and conceiving and giving birth there, as it is written (Song of Songs 8:5), "Under the apple tree I roused you."

Why was Moshe so hesitant? Didn't he realize the sacrifice and risks these women undertook under such dire and impossible circumstances to bear these children?

Rashi's reading of the Midrash indicates that the women sought to direct their despondent husbands attention away from their personal plight and focus on their wives beauty in restoring them to the hope for a family life with children, "look I am more beautiful than you".

The Midrash however gives a more elaborate account of the husband and wife's dialogue.

ומתוך כך היו מרגילין עצמן לדי תאוה ופרין ורבין והקב"ה פוקדן לאלתר , זאת אומרת אני נאה ממך וזה אומר אני נאה ממך , She would say "I am more beautiful than you", and he (would respond) and say "I am more beautiful than you", and through this they would arouse a desire to have children and Hashem would grant them their wish immediately.

Apparently it wasn't merely a tactic to distract her husband but rather a "argument"! What was the husband's notion that he was "more beautiful", wasn't he beaten, dejected and downtrodden and certainly not a fine healthy specimen of beauty?

Have you ever lingered lovingly on a family portrait? You see yourself together with parents and children. You realize how beautiful you look because of the magnificent context you are fortunate to be a part of. Remove everyone from the picture and suddenly you don't look as good or radiant anymore!

A healthy sense of self is critical for success in life. Our qualities and talents fuel our ambitions and hopes. But one must realize it is a privilege that is given to us to utilize for others. In a relationship, conveying the sense that "I am worthy" because of my partner, and without him or her I have no meaning, is the foundation for a true and lasting bond of love.

"אני נאה ממך", is a double entendre. It can on a literal level simply mean, "I am more beautiful than you", or more deeply it can express "I am beautiful because of you", ממך, from you!

When each one conveys the sense that the other gives the context for a meaningful "self" that is where love resides.

On the one hand each is asserting אני נאה, I am beautiful, I have qualities that project my essence, but more importantly it is the "ממך", "from you", the assertion that it is my involvement with my spouse, friend, or family member and my appreciation of what they contribute to that identity that gives value to those traits.

With mirrors in hand reflecting their men with them, these wonderful women created the first "family portrait".

The women instilled within their husbands a new sense of self, making them feel uplifted by their significance in the eye's of their wives. In turn the husbands then attributed their self worth to the wives who they cherished as their valuable partners in a escalating cycle of mutual respect, giving their wives ever greater impetus to continue their noble mission.

ועשו לי מקדש (שם כח), and you shall make for Me a Sanctuary. We derive from here that it must be built with an infusion of לשמה, purely motivated intentions. Moshe was concerned that although the women dedicated themselves to the noble task of bearing children under duress, nevertheless there was an introduction of an aspect of "self" in the pleasure one receives in the course of the relationship that might taint the purity of "לשמה". Hashem teaches Moshe that there is no contradiction, The greatest "לשמה" is when one uses that sense of self in creating a bond of purpose and commitment towards others, and therein lies the secret to true אהבה, love.

May we take a good long look at our own "family portraits", familial, communal and universal and instill a love in one another in the tradition of our great ancestors.

באהבה נאה,
צבי טייכמן

Free Wi-Fi
JCC membership is not required

to visit the cafe

Park Heights JCC
5700 Park Heights
Tel 410-542-5185



Hours:
Sun. 9am to 5pm
Mon.-Thru.
9am to 8pm
Fri. 9am to 3pm

OPEN

SATURDAY

NIGHT

We have an extensive menu featuring:

Pizza, Falafel, Wraps,
Taco salad, Nacho and
Cheese, Enchiladas
and more....

Got Chametz?



Rabbi Teichman can sell your Chometz for Pesach!

100 % Satisfaction GUARANTEE
And your Chometz Back

Rabbi Teichman will be available Sundays after Shacharis
And daily after the Mincha/Maariv Minyan

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

Stay Tuned

For upcoming Pesach



and
Pesach Schedules