

SCHEDULE

שבת קדש

Mincha Erev Shabbos 6:58 PM

Shacharis- Followed by Kiddush 8:30 AM

Sof Zman K'S- מ"א 10:12 < גר"א 9:36

Mincha- Followed by Shalosh Seudos 6:55 PM

Maariv 8:07 PM

Sunday

Shacharis 8:30 AM

~ Shiur will resume after Pesach

Mincha / Maariv 7:05 PM

Weekday Minyanim & Shiurim

Shacharis

Monday & Thursday 6:40 AM

Tues, Wed., Fri 6:45 AM

Mincha (Mon-Thur) 1:45 PM

Mincha / Maariv (Mon-Thur) 7:05 PM

Maariv (Mon-Thur) 9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

SPONSORSHIPS

Kiddush

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In Honor of:

Naftali's Bar Mitzva

Shalosh Seudos

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Kiddush Sponsorship: Contact Jeremy Schnittman

Kiddush@ohelmoshebaltimore.com

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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).

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אהל משה



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Issue#132

RABBI'S MESSAGE

Freedom: Destination or Journey?

Of all the offerings that are enumerated in our Parsha the only one that is deemed as if one is proffering one's soul is the "meager" meal-offering, the *מנחת עני*, which is brought as a donation by the poor man. *ונפש כי תקריב קרבן מנחה לה' (ויקרא ב,א), And when a "soul" offers a meal-offering to Hashem.*

Rashi in his commentary on the segment in the Hagadda where we declare as we point to the Matza, "הא לחמא עניא", "this is the poor man's bread", elucidates that we refer to it as such because of it being equated with the *מנחת יעני*, the meal offering of a poor man.

What message lies beneath this enigmatic parallel?

All the many varieties of meal-offerings, with the exception of two, must be prevented from becoming leaven, *לא תעשה חמץ (שם,יא), ...shall not be prepared leaven.* Despite this application to meal-offerings mentioned elsewhere, the Torah chose to state this specifically by the poor man.

The Sefer HaChinuch writes that the reason for this prohibition is to instill within us the attribute of *זריזות*, alertness and quickness. We are to avoid the time consuming process of fermentation and must form the "meal" into *מצה* without delay.

The Torah when commanding us to eat Matza on Pesach emphasizes this quality as well. *לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות לחם. עני כי בחפזו יצאת מארץ מצרים (דברים פרק טז), You shall not eat leavened bread with it, for seven days you shall eat of it, bread of affliction, for you departed the land in haste.* Here too in the context of eating Matza is a reference to our "haste" in fulfilling Hashem's directive to leave.

Why and in what way is this sentiment associated particularly with the *עני*, poor and *עני*, afflicted?

The Maharal (גבורות ה',נה) explains that in truth there is no one more free than a poor man. One who has possessions is bound to them and defined by them. Only one who has no dependency to an employer nor material objects is truly unshackled. It may be a life of difficulty and discomfort living with meager needs, he is nevertheless only beholden to himself.

He adds, that time too, is a confinement of sort. We are held back by the constraints of the necessity of "time" to complete our goals and plans. Our declaration of independence from those barriers lies in the dispatch and nimbleness in which we complete our tasks. Defying the bondage of "time" with overpowering energy and diligence is our ultimate declaration of freedom from this enemy!

The great teacher Rav Hutner (פחד יצחק פסח מאמר א, זצ"ל) elaborates that there are two ways of understanding the trait of *זריזות*, alacrity. One can be solely motivated "to get the job done" out of eagerness to fulfill his mission, or it may stem from a much more profound part of our soul. The *נשמה*, the soul, that resides within our body is from a world that is eternal, that has no limitation of time as we know it. Embodied within a physical container it pines to burst out and reconnect to its natural source. The urgency is not as much a tool for accomplishment as it is an expression of intense desire to cleave to the world of *נצח*, eternity, in proximity to the source of all souls.

One is merely a means while the other is an explosion of enthusiasm of yearning and longing. It is the difference between a dutiful driver who is sent to fetch your child returning after years away from the airport, as opposed to the anticipation and joy evidenced in the face of a mother waiting for that terminal door to release her loving heart's source of joy!

The poor man who owns nothing who is free from attachment to the material world, seeks to cling with the essence of his "soul" to the wellspring of life, Hashem. Enthusiastically he presents his *מנחה*, a meal-offering with a boundless love and with eagerness, his "soul".

On Pesach we unload our "*pekelach*" and declare we are free. With anticipation and passion we partake of the "*לחם עני*", the "poor man's bread", articulating a craving to attach ourselves to that which gives us meaning and definition!

In our preparations for the Yom Tov are we busily and energetically attending to getting the job done responsibly, or are we exploding with happiness in our zest for a connection to the Eternal?

The proof is in the attitude exhibited on our faces and the sense of joy we feel in our hearts!

May we succeed in instilling this sense of "freedom" in all the difficult tasks we undertake to assure us a truly redeeming experience this Pesach!

באהבה זריזה,
צבי טייכמן

Free Wi-Fi JCC membership is not required		Hours: Sun. 9am to 5pm Mon.-Thru. 9am to 8pm Fri. 9am to 3pm
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Bris Special - \$5.99 per person Assorted Bagel and Cream Cheese's, White Tuna Salad, Egg Salad, Scrambled Eggs, Veggie's, Home fries and paper goods. Minimum 50 people		

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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

