

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos **5:36 PM**

**Friday Night Learning - After 7:30pm**

*With Cholent provided by O'Fishe!*

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

Sof Zman K"ס- 9:32 א"ג ◊ 8:56 א"ג

Mincha- Followed by Shalosh Seudos **5:30 PM**

Maariv **6:44 PM**

### Sunday

Shacharis **8:30 AM**

~ Shiur following Shacharis

Mincha / Maariv **5:45 PM**

### Weekday Minyanim & Shiurim

#### Shacharis

Mon., Thurs. **6:40 AM**

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

**Mincha** (Mon-Thur) **1:45 PM**

**Maariv** (Mon-Thur) **9:45 PM**

**Rabbi Teichman's Thursday Night  
Shiur After Maariv**

## SPONSORSHIPS

### Kiddush

Sponsored by

**Mr. & Mrs. Darwood Smith**

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of the anonymous donors)*

### Shalosh Seudos

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*in memory of their father and grandfather*

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**לע"ג אברהם בן ר' יעקב הכהן**

**מזל טוב**

*Esther & Shmuly Lyss*

*On the birth of a Baby Boy!*

*Shalom Zachar @*

*3012 Temple Gate*

**מזל טוב**

**מזל טוב**

*Elana & Daniel Stieglitz*

*On the birth of a Baby Boy!*

*Shalom Zachar @*

*2529 Smith Ave.*

**מזל טוב**

CONGREGATION OHEL MOSHE

שבת קודש  
פרשת ויקהל

כ"ב אדר א'

אהל מי-שה



*Rabbi Zvi Teichman*

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Issue#176

## RABBI'S MESSAGE

### Cease Fire!

In the past few weeks the world has been exposed to the raging anger that has been erupting, and is continuing to spread, throughout many Arab nations.

Anger is the emotion one affects when having lost a sense of control of one's life. Rage motivates men to even risk their lives in the pursuit to reassert mastery over their destiny.

Nations may submit their welfare to the hands of despots in an attempt to live a "controlled" but satisfied existence. However, as soon as they sense a constraint they can no longer bear, that is the moment when complacency transforms into brutal fury.

In our personal lives as well, whether in the "fiefdom" of our family, workplace or home, we all seek a level of control in maintaining our game plan for success. When our grip to manipulate events the way we propose loosens, we begin to become anxious. As the feared loss of power begins to actualize, our uneasiness turns quickly into frustrated anger that often lashes out in all directions indiscriminately.

Rabbi Shimon Bar Yochai in (מח) interprets the verse (שמות לה ג), *You shall not kindle fire in any of your dwellings on the Shabbos day*, as prohibiting the igniting and unleashing of the consuming "fires of wrath" in one's home on Shabbos.

Why is this particular to Shabbos? Shouldn't one refrain at all times from anger?

This verse in its literal meaning refers to the injunction not to commit any one of the 39 prohibited acts of "creative work", with הבערה, kindling, serving merely as an example of one of them. The Talmud maintains that this singling out a specific act, serves to teach us that one need not transgress all of the prohibited acts combined to first be culpable, but even for one single action one would be accountable.

So why was kindling chosen as the paradigm? מלאכה?

Fire more than any other element gives man an instrument by which to "master" all matter. In the words of Rabbi Samson Raphael Hirsch: "*Only by means of fire can he create his tools, can he analytically and synthetically probe into the inner nature of things.*"

After six days of exerting our assertion for control of our lives in the course of our workweek, we enter the Shabbos revoking any illusion of self-determination and declare emphatically that we are totally in Hashem's hands.

Certainly we must restrain our anger at all times. When we lose ourselves we are laying false claim to an ability to truly determine the outcome on any issue. It is on Shabbos though, that special day that reorients our satellite's orbit to its correct position in our universe, that we must be especially attentive. After all this is the essential message of Shabbos.

Rabbi Yaakov Zvi Mecklenberg in his classic, (שמות כו ט), *Shabbos to Hashem*, does not merely mean a day of "rest". The root משוב can alternately imply "contemplation" as in the popular usage, calm and thoughtful deliberation. It is a day whose purpose is to, שוב, "return" from our selfish intentions of misguided personal expectations and reconnect to our בן זוג, true partner, for success in all we do and seek to achieve; Hashem.

In a brilliant observation, the great Gaon Rabbi Yehonson Eibshitz posits in his (שמות לה ג), that the reason the Torah singled out הבערה, kindling, here and not earlier in the directive to heed Shabbos that appears in the two Luchos, is due to the fact that there the Torah says we keep Shabbos "commemorating creation". Fire was first created on the first Motzei Shabbos when Adam found himself in the dark with the extinguishing of the אור, the original "light" of creation that Hashem now hid, and he produced a spark from two rocks to ignite a fire that would now light up his nights. It simply didn't exist in מעשה בראשית!

The Holy Sfas Emes (ויקהל תרנ"ז), quotes the Zohar that talks about two forms of light. מאורי the *Illuminants of (original) Light* and the מאורי, *Illuminants of Fire*. The light of creation never wanes, receiving its energy from the endless source of all energy, Torah. The post creation light, the light of fire, is contingent on consumption of fuel, it illuminates by the process of destruction.

We have access to the source of all light. When we are enjoined we are vitalized. When we rely however on the "light of fire" to power our success, we stand the danger of destroying those we "fuel" ourselves on, and us too!

The Talmud (שבת קיח) tells us, whoever gives joy to the Shabbos will be saved from the battles of Gog and Magog, the birth pangs of Moshiach and the judgment of Gehinnom.

In these momentous times let us reconnect to the ultimate light and never allow ourselves to be consumed by destructive and futile anger. In that merit may we see the coming of Moshiach very soon!

באהבה,  
צבי טייכמן



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Hey Members!

**ARE YOU COMMITTED?**  
TO SUPPORTING THE BUILDING FUND

### Thank You!

We would like to thank the following families for their generous pledges to the Building Campaign recently:

Shmuly & Hindy Abramson  
Moshe & Aviva Heinemann  
Aiton & Deborah Marizan  
Shuie & Elise Steinharter  
Herb & Renee Siegel  
Dovid & Gali Wealcatch

## Save the Date

Ohel Moshe's Ladies Shiur n' Shmooze

**Not A Chance:**  
*The Eternal Battle Between  
Yisrael and Amalek*  
by Leslie Klein

Motzei Shabbos March 5th, 8:30pm  
At the home of Bracha Cain 2810 Smith Ave  
(next to the shul)

Please R.S.V.P to [Leezers34@aol.com](mailto:Leezers34@aol.com).

Light refreshments served.