

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	<b>7:04 PM</b>
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
—Sof Zman K"Z- 10:08 א"ג < 9:32 א"ב	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	7:00 PM
Maariv -	8:14 PM

### Weekday Minyanim & Shiurim

#### Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Followed by Halacha Shiur	
Mincha / Maariv	7:15 PM

#### Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed., Fri.	6:45 AM
Mincha (Mon –Thur)	1:45 PM
Mincha/Maariv	7:15 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night  
SPECIAL Shiur After Maariv

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### Shul Contacts

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### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

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# אהל משה



Rabbi Zvi Teichman

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Issue#228

## On the Altar of Man

One can only imagine what it must have felt like at this time of the year in the Land of Israel when the Temple stood, as they read with the arrival of the month of Nissan, *Parshas HaChodesh*, enumerating the details of the impending holiday of Pesach and all its rituals.

Preparations were excitedly being made for the magnificent journey each family would take from the outer regions of the land, heading towards Jerusalem where the multitudes would gather in unison to bring and partake of the Paschal sacrifice with unparalleled joy and celebration.

Exactly one hundred and fifty years ago a great polemic arose among the greatest sages of its time, regarding the viability or even obligation to offer the *Korban Pesach*, even while the Temple was in a state of ruin.

Rav Zvi Hirsh Kalisher, a disciple of the great Gaon and leader of Jewry in his day, Rav Akiva Eiger, wrote a treatise *Drishas Zion*, wherein he poses this possibility.

Based on the opinion of the Rambam who maintains the halachic dictum, *מקריבין אע"פ שאין בית*, one may offer sacrifices even in the absence of the Temple, he goes on to tackle the numerous obstacles necessary to overcome in making it possible.

There was question of the precise location of the Altar, the authenticating the lineage of Kohanim that allowed them to do the service, the creation of the priestly vestments in accordance to its precise materials and fashion, the issue of ritually impurity and many other legal concerns, not to mention the political realities of Turkish rule at that time.

One of the protagonists in this passionate debate was the great rabbinic figure Rav Yaakov Ettlinger, the rabbi of Altuna. In his Responsa Binyan Zion, he challenges many of Rav Kalisher's assertions and raises several of his own.

One of them relates to a concept mentioned in our *parshah* this week.

The Torah repeatedly refers to the acceptance by God of the sacrifice and its service, in terms of it being a *חֵטְא* (ויקרא א ט), *אשה ריח ניחוח*, *Fire-offering, a satisfying aroma to Hashem*.

The Talmud (זבחים מו:) asserts that one of the intentions the Kohen must have during the service is to perform it *לשם ניחוח*, for the sake of its smell, and *לשם ניחוח* for the sake of it being pleasing to God, giving Him "*nachas*" that we have performed His will.

This is a criterion for a sacrifice to be worthy, if it is missing this component it may not be consumed.

Rav Ettlinger directs us to a verse at the end of the Book of Vayikra, where it foretells of the eventual destruction of the Temple as a result of our sins. There God affirms that there will come a time when *והשימתי את מקדשיכם ולא אריח בריח ניחוחכם* (ויקרא כו לא), *and I will make your sanctuaries desolate; I will not savor your satisfying aromas*.

God's unwillingness to "favorably accept the scent of the sacrifice", Rav Ettlinger posits, should thus disqualify the bringing of sacrifices until such time as the Temple is rebuilt, as without this aspect it is precluded.

The Netziv suggests that although this may be true regarding most sacrifices where the requirement of *ריח ניחוח* is clearly stated, however as regards the Paschal sacrifice nowhere does the Torah call for it to be *לשם ניחוח*! It would therefore be possible for the *Korban Pesach* to be brought even while the Temple is in ruin. The Netziv claims that Rabban Gamliel indeed brought it post the destruction, as indicated in the Talmud (סנהדרין יא:). (העמק דבר דברים טו ג)

This observation is quite intriguing. Why of all sacrifices would the Pesach be the one not requiring a "pleasing scent"? This was after all the very first sacrifice that was offered by us as a nation, with great risk while still in the midst of Egypt, and among all categories of offerings this one should lack the requirement of *ריח ניחוח*!

It was the "blood of the Pesach" that made us worthy and pleasing in God's eyes!

God Himself declares: *"Through your blood shall you live!"*

In the very first summon to man to bring a sacrifice, God calls to us, *אדם א ב*, *from among you who brings an offering*.

The term *אדם* used here is a departure from the normal usage of *איש*. Rashi alludes to this anomaly by telling us that this refers to *אדם הראשון*, *Adam*, teaching us that just as Adam did not bring sacrifices from stolen items, as there was no one to steal from,

everything wash his, so too shall we refrain from bringing offerings from ill gotten gain.

It seems odd that this should be the initial directive regarding all sacrifices. Furthermore, the analogy is inexact, as there was no potential for Adam to grab that which was not his.

We are taught that Adam was created from the earth beneath the *אֶלְטָר מִזְבֵּחַ*, *בראשית א ז*.

The Midrash parallels the two Altars in the Temple to the *נשמה* and the soul and body of man. The *אֶלְטָר מִזְבֵּחַ הַזֶּה*, the Altar of Incense, corresponds to the soul and its unique ability to derive pleasure from scent, a spiritual sense, and the *אֶלְטָר הַנְּחוּשֶׁת*, the Copper Altar, that consumes the various sacrifices mirroring man's consumption that nourishes his body. (*מדרש תדשא ע קט*)

Man is placed on this earth to serve as an altar, fulfilling God's will through the tools and instruments He has provided him.

The notion of *"אדם"* here then represents our selfless devotion in directing all of our resources towards God. It is not merely a prohibition from stealing that is accented here, but more appropriately the idea that nothing is mine for my own sake of "possession" but solely as opportunities to carry out the will of God.

"Stealing" is oxymoronic to the concept of man as an altar, not simply a proscription! Rav Yaakov Mecklenberg in his masterful *HaKsav V'haKabbalah*, teaches that the *ריח*, the scent of the sacrifice proffered, represents the idea that just as one can discern even from the distance through the faculty of smell the essence of what is not yet in one's immediate proximity, similarly God senses the penitent's resolve to improve and repair even while it is yet in the future.

The sacrifice and its scent exude a *ריח ניחוח*, pleasant aroma that indicates man's desire to give God "*nachas*".

Perhaps on Pesach we are so elevated, that the essence of whom we are is capable of radiating from the altar of Man himself. Normally a sacrifice can not convey the owner's essence in the absence of the Temple, but the altar of man is eternal and can radiate the true core of its being.

Tradition tells us that the day Yaakov Avinu received the blessing from his father Yitzchak, was Pesach. The two goats he prepared for his father were the *Korban Chagiga* and *Korban Pesach*.

When Yaakov enters Yitzchak exclaims: *וירח את ריח בגדיו ויברכוהו ויאמר ראה ריח בני* *he smelled the fragrance of his garments and blessed him; he said, "See, the fragrance of my son is like the fragrance of a field which God had blessed."*

The Baal HaTurim reveals that *ריח*, fragrance, is numerically equivalent, 218, to *ליל פסח*!

The fragrance of the field, he continues, alludes to the pleasant aroma that emanates from the Temple!

On the night of Pesach as we drink the four cups we are pouring the wine of libation into our body, onto the Altar. The Matzoh we swallow is likened to the meal offering in the Temple that was placed on the Altar. In the days of the Paschal sacrifice our "Altar" consumed the meat of the sacrifice as well.

God savors not only the fragrance of our future commitments but cherishes the fragrant individuals we are today.

As we prepare for this momentous night let us realize the power of our essence.

Let us contemplate how we give "*nachas*" to the Almighty.

May we consider the opportunity we have to arouse His attention once again, so that He may redeem us in this final redemption.

May all our actions be laden with the fragrance of His fulfilling His will.

With the blood of "sacrifice" that runs through our veins, may we herald the arrival of Moshiah very soon!

באהבה,

צבי טייכמאן

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