

## SCHEDULE

שבת קדש

Mincha Erev Shabbos

 11 PM

Daf Yomi— By R' Teichman 7:30 AM

Shacharis— Followed by Kiddush 8:30 AM

—Sof Zman K"Z— מ"א 9:25 < גר"א 10:01

**Shabbos הגדול**  
דרשה →  
6:20 PM

Mincha - Followed by Shalosh Seudos 7:10 PM

Maariv - 8:21 PM

### Weekday Minyanim & Shiurim

#### Sunday

Daf Yomi— By R' Teichman 7:30 AM

Shacharis 8:30 AM

Mincha / Maariv 7:20 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 7:20 PM

Maariv (Mon-Thur) 9:45 PM

Pesach Schedule Coming Soon

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### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

### Laining Schedule:

Gavi Cohn- Lain@

### Kiddush & Shalosh Seudos Sponsorship:

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### Shul Upkeep and General Repair & Maintenance:

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### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

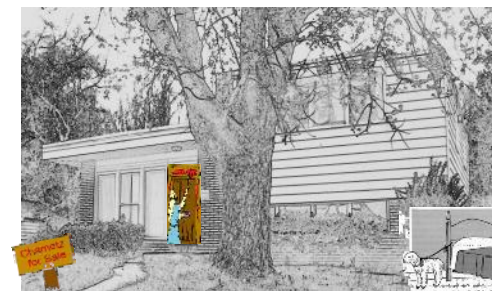
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CONGREGATION OHEL MOSHE



# אהל משה



Rabbi Zvi Teichman

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Issue#229

## RABBI'S MESSAGE

### Handle with Care

The very first service that was performed daily in the Temple was the scooping up of a shovelful of ashes from the innermost ashes on the Altar and placing it on the floor of the Courtyard, east of the ramp that leads to the Altar.

This is known as the *Terumas haDeshen*, the separating of ashes.

This deceptively simple task of housekeeping, required the service of a Kohen in his priestly garments.

Normally once a consecrated object fulfilled its purpose it became permitted for mundane use. It would stand to follow that the sacrifices consumed on the Altar having been transformed into total ash would have achieved their objective and thus be permitted. Yet in an exception to this rule these ashes remain consecrated and prohibited forever.

We derive this from the verse that states *ושמו ויצקו ויקראו אש* and *place it (ash) next to the Altar*. This intimates a permanent placement of the ashes there, thus indicating its being prohibited from use.

One of the miracles that took place daily in the Temple was that these ashes were miraculously absorbed into the ground becoming one with the earth. (וינמיא כא).

It is quoted in the name of one of the Baalei Tosafos, Rav Yehuda Barzelai, that God mourns over the destruction of His Temple at precisely the junctures during the night when this service was performed while the Temple stood. (תוספת הראישי, תוספת הר"י ברכות ג.)

On Yom Kippur the *Terumas haDeshen* was performed at midnight, on Holidays at the end of the "first watch" of the night and year round about dawn.

During these hours God bewails: *"Woe to the children whose sins have caused me to destroy my house, burn my Temple and exile them among the nations"*. (ברכות ג.)

What of all the sacrifices, the incense and so many other significant rituals?

Does God bemoan the memory of the removal of ashes more than He does the absence of the *עבודת יום הכיפורים*, the inspiring service that was performed on the Day of Atonement or the joyous *ליבון המים* Libation of Water service that took place on the holiday of Sukkos?

Rav Samson Raphael Hirsch teaches us a most thrilling message that underlies this unassuming law.

*...The scoopful of the Terumas haDeshen have been laid down as a remembrance of the devotion represented by the sacrifices of the past day to God and to His holy Torah... primarily for the permanent consciousness of the Nation. It would give the idea, as the introduction to the service of the day, that: Today brings no new mission, it has only to carry out, ever afresh, the mission that yesterday too was to accomplish. The very last grandchild stands there, before God, with the same mission of life that his first ancestors bore, and every day adds to all its predecessors in the whole passing of centuries, his contribution to the solution of the task given to all generations of the House of Israel.*

The *Terumas haDeshen* is what bridges the past with our future. No wonder it retains its sanctity, no wonder it requires the skill of a Kohen..

It is the conclusion of each day's service that inspires with refreshing excitement our dedication anew every day laden with opportunity.

The awareness of that privilege, that we carry the very same banner our ancestors bore, and that we, with whatever our limitations, must and can achieve what they set out to accomplish, is at the core of who we are.

God does not mourn as much over the lack of our ability to serve as previous generations might have, as He grieves over that gap that we have created between our mission and that of our predecessors. The lost faith in ourselves and our ability to bring about the greatest hopes and aspirations of our ancestors is indeed the greatest tragedy, because when we lose our resolve all hope is lost.

On the eve of Pesach we ponder this very lesson.

We assert with confident exuberance, *בבשר זה עשה ה' לי*, because of **this** purpose and mission, God took **me**, not merely "us", out of Egypt!

For each one of us God wrought his miracles, so that "I" would bring about the purpose of creation, the purpose of the exodus from Egypt. So that "I" would bring to fruition the mission of our Forefathers.

We build on the "ashes" of the past, ashes that maintain their sanctity, that meld into our essence, inspiring our very being.

Perhaps its placement adjacent to the Altar is reminiscent of the creation of Man from that very earth beneath the Altar, conjuring as well the merit of the ashes of "Yitzchak" that remain forever heaped on the Altar post the Akeidah.

The Talmud (תמורה ד') analyzing the verse directing us to carefully place the ashes next to the Altar, instructs: *ושמו בנחת, and place it, and he shall place it gently, ושמו and he shall place it completely, ושמו שלא יפזר, and he shall place it that it not scatter.*

May I humbly suggest that the secret to assuring a successful transmission of this noble notion to future generations lies in making sure our presentation is "gentle" and sweet, that we devote ourselves and our attention fully to the task so that our children sense we are "completely" focused and involved with them, not distracted, and that we involve ourselves with them consistently and not in a "scattered" fashion.

Pesach is a day devoted to teaching Torah, *והדרת לבך, Tell it to your child*, teaching the Torah of the Exodus to every child no matter the level of knowledge or observance he is on, with an unconditional love.

It is also a day of great camaraderie and peace among our fellow men, *כל דכפין ייתי, כלל* reaching out we invite all who are hungry.

In the days when the Paschal lamb was brought we ate it in a *חבורה*, a group, which required staying with each other not being allowed to leave, eating within one area where we were each capable of "seeing" each other.

The ability to reach our children, to connect with each other is contingent on careful, deliberate and constant effort.

God directs us to write the beautiful song of Torah teaching it to the Children of Israel, *ושם לך שלום, place it in their mouth, ושם* (דברים לא יט).

When the Torah discusses the implementation of peace too it states, *ושם לך שלום, and may He place peace for you, ושם* (במדבר כו).

In both sentiments the key is *ושם*, placing, gently, wholeheartedly and consistently.

Perhaps we call it the *ליל סדר*, a night of "orderliness" emphasizing the need to place ourselves before our loved ones, devoted to those we cherish, with kindness, focus and commitment.

Only in that way can we present who we really are and what we seek to convey in an effective and meaningful way.

The numerical equivalent of the *ושם* place is 340 equal to *ליל סדר* plus its letters!

In our effort to achieve this goal we are actually emulating an attribute of God Himself. Man's very encounter with God was his "placement" by the hand of God when He gently, with devotion and consistence placed Adam in the Garden of Eden.

*ושם שם את האדם אשר יצר (בראשית ח).* *and He placed there the man whom He had formed.*

When our children sense our focus solely on them is when they will begin to fathom the attention God pays to each one of us.

This is the story of our people.

Despite the travail and troubles that may give us an appearance as a people abandoned, we reassert each Pesach the lesson we have reviewed time and again, the message that's built upon the holy ashes of our past.

There is no being more dedicated, conscious and involved than the God who took us out of Egypt and nurtures, protects and cherishes us till this very day.

May we merit to accept and appreciate our strengths and resolve to bring about the day that we will declare once and for all that our mission has been accomplished.

Building upon the holy ashes of our ancestors that inspire our every breath may we strive and yearn for the final redemption, living each day with an infectious freshness that will elevate our families, our community, our people and all of humanity.

באהבה,  
צבי טייכמן

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**Thursday April 5th**

**Bedikas Chametz**

**After 8:26pm**

**Friday April 6th**

**Finish Eating Chametz**

**By 10:26am**

**Biyur Chametz**

**By 11:40am**

**Candle Lighting**

**7:18PM**

**Afikomen Munch**

**Before 1:09am**



## !!Happy Birthday!!

**To the following celebrating birthdays this week**

**Shimy Klein**

**Avi Meth**

Info provided by YOU through our new member database

**Rena Berkowitz**

**Frayda Breitowitz**

**Miriam Zaltz**

**Tamar Herman**



## !!Happy Birthday!!