

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	5:16 PM
Friday Night Learning		7:30 PM
Daf Yomi		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K"Z-	9:42 א"ג < 9:02 א"ז	
Mincha - Followed by Shalosh Seudos		5:15 PM
Maariv -		6:27 PM

SEASON FINALY

The Final Father Son Learning 7:15 PM
Pizza for Dad's and Prizes for all! →

Weekday Minyanim & Shiurim

ראש חודש	<u>Sunday</u>	ראש חודש
Shacharis I		6:50 AM
Daf Yomi- By R' Teichman		7:30 AM
Shacharis II		8:30 AM
Mincha / Maariv		5:15 PM
	<u>Monday - Friday</u>	
Daf Yomi- By R' Teichman		5:45 AM
Shacharis		
Monday	ראש חודש	6:30 AM
Thursday		6:40 AM
Tues., Wed., Friday		6:45 AM
Mincha (Mon-Thur)		1:45 PM
Daf Yomi (Take II)		9:00 PM
Maariv (Mon-Thur)		9:45 PM

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on the engagement of their son, Chaim, to Ilana Perew of West Hartford, CT.

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Rabbi Teichman

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Gaboin:

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

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Rabbi Zvi Teichman

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Issue#271

Praying for Salvation

This week our portion presents a comprehensive overview of all civil law as governed by the Torah.

Much of the intricate details regarding these laws are to be found in the three “*Babbas*”; *Bava Kama*, literally the “first gate”, that deals with damages, *Bava Metzia*, the middle gate, which discusses property law, and *Bava Basra*, the last gate, that deals with responsibility towards neighbors.

The *Tikunei Zohar* (תיקוני זוהר) reveals that the first letters of the first three words in the Torah, בראשית ברא אלוקים, form the word “יבנא”, alluding to these vital “portals”, in whose adherence to their rules insures us success in all our interactions in this world. The three “יא”s that make an appearance in each of these words, hint to triple gates.

He goes on to point out that in a verse that appears amidst the section that deals with custodians and their obligations, the Torah makes reference to these three tractates more specifically.

כל על דבר פשע על שור על חמור על שה על שלמה על כל מבדה אשר יאמר כי הוא זה (שמות כב ח)
 For every item of liability - whether an ox, a donkey, a sheep, or a garment- regarding any lost item about which he says, “This is it”!

The ox, donkey and sheep and the damages they inflict and the owner’s consequent duty to pay, is what the beginning of *Bava Kama* is preoccupied with. The first Mishna of *Bava Metzia* opens with two litigants both seizing a garment and claiming ownership. *Bava Basra* initiates with a discussion surrounding two partners and their obligations to each other. The very first partnership in history began when Adam found his “מבדחי” (קידושין ב:), lost item; that part of him that was removed for him to discover and return as one “unit”, his mate.

(לקוטי לוי”צ לחייג ע תא) What is unique about this verse in particular that the Torah sought to hint the full scope of civil law precisely here?

From the words in this verse אשר יאמר כי הוא זה, *about which he says, “This is it”!*, the Talmud in *Bava Metzia 3b* derives a novel concept.

We are taught that the subject of this verse regards a claim by an accuser that the other party owes a specific amount of money. The defendant in turn makes a partial admission. So for instance, if the accuser claimed he lent someone a 1000 dollars, and the borrower responds by acknowledging having borrowed, but qualifying that it was only 500 dollars, the Torah demands that he must take an oath to free himself of responsibility for the rest. This is popularly known as the oath of a *מודה במקצת*, partial admission.

The logic behind this rule is as follows:

Were the alleged borrower to have denied the claim entirely he would have been exonerated completely without any need to swear. This is based on the notion that a person wouldn’t be so brazen as to lie and deny outright a claim from someone who did him a favor by lending the money nor would he risk being exposed as a liar. However, when making a partial admission it raises our concern that he might indeed be lying because we suspect that what motivated him to partially admit stems from an earnest desire to repay in full, and his denying the rest may simply be an attempt to buy some time until he can come up with the money.
 (רשיי ותוסי שם)

This is a most fascinating idea. One is committed to doing the “right thing” in the long run, but is nevertheless willing to compromise and rationalize in order to serve his more immediate needs.

Isn’t this the sum total of so much that we do. We know and perhaps yearn for greater nobility, but fool ourselves time and again in allowing our personal goals to interfere, all of course with the intention to one day do the right thing.

We often jockey for a position of control that places us in the drivers seat even though it might conflict with a more purely motivated action that would require for us to relent. When our physical desires come up against halachic restrictions we often shop for a “heter” that would salve our conscience. When our need for recognition comes up against a wall of opposition we often trounce on others to obtain our fix for validation even when we know it might be at the expense of others. But of of course, always under the banner of “*toeles*”, justified benefit.

We vacillate from unswerving and sincere adherence to Torah and its principles, to compromised observance as per need, never departing fully from our beliefs, only

partially admitting to weakness.

No wonder the Torah strategically placed the entire body of civil law smack in middle of the partial admitter!

Strangely, this very verse is the song that is sung by the Wolf in Perek Shirah.

What might be its relevance to this concept?

The wolf epitomizes the skillful predator. Binyomin is termed a “*predatory wolf; in the morning he will devour prey and in the evening distribute spoils.*” (בראשית מט כז)

A lion can rely on its might but a wolf must maintain its focus. He must remain attentive, waiting for the ripe moment when to attack. The wolf must remain hidden and silent, not revealing its intention so that he may take advantage in the distraction of others. The Talmud relates that the wolf strikes at the heart (שבת ג:) to insure it takes home the prize.

The wolf, unlike its cousin the dog, doesn’t submit to brazenness. A dog will bark instinctively, reacting to the sight of food without any thoughtful consideration. The dog is not skilled at focus, just reaction. The wolf waits patiently until it can grab for its prey.

Many derive the notion of the partial admitter from the wording used here:

אשר יאמר כי הוא זה, *about which he says, “This is it”!*

The word הוא, he or it, is in third person, referring to someone or something that is not present. זה, this, on the other hand signifies presence; “this” which is before you. Thus, the partial admitter maintains that “יהיא”, “that” amount his accuser claims he owes, is not existent or relevant, but rather “יהי”, “this” amount, that I acknowledge, is what is relevant.

Achashveirosh when confronted by Esther that there is a plotter desiring to destroy her people, exclaims: מי הוא זה ואיזה הוא (אסתר ז ה) “*Who is this and where is he*” who has dared to do this?

Was Achashveirosh so dumb that he forgot that he was in on the plot?

Many explain, among them the illustrious Rav Meir Shapiro of Lublin, that he wanted to know if Esther was aware of the revealed plotter, Haman, as well as the silent partner, himself. He thus inquires as to who is the “יהי”, the open plotter and which is “יהיא”, the hidden one, wondering whether Esther is aware of his evil role.

Haman and Achashveirosh live in a world that is founded on opportunistic grabbing that takes not into account contemplation only selfish and blinding desire. It was this constant see-saw of brazen, careless and mindless clutching that ultimately did Haman in. Indeed the Midrash equates Haman with the dog. (ילקוט תהלים כב)

Esther a descendant of Binyomin was the quintessential predator, quietly and patiently awaiting the precise moment of attack. Never indulging in the seductive options available to her, that could have easily lightened her load, she vanquished her prey striking at the heart successfully.

We prepare to read the portion of Shekalim, which recalls the command for every Jew to contribute a half shekel to be represented in the communal sacrifices equally, which signifies each Jew’s unique mission and value in the eyes of the Almighty.

We must reiterate our goals anew and the commitment to focus on them, not permitting ourselves the indulgence of “partial” allegiance.

We sing on Simchas Torah the song מי הוא זה א-ל ואמרנו הוא זה א-ל ונאמר *Who is This, and where is He, this is my G-d and I glorify Him!*

The partial admitter puts G-d on the proverbial back burner while focusing on his own priorities. The goal is to prioritize in making the הוא into the זה, never giving preference to our selfish needs. We must seek a tangible consciousness of א-ל “this”, is my G-d!

If we succeed we will recapture the glory of the days of Purim and merit the rebuilding of the Bais HaMikdash and the Altar once again in the portion of Binyomin!

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Dani Kermaier

Upcoming Yartzheits

Shayna Cohn on the Yartzheit
 of her father אברהם בן קלמן אליעזר הלוי

~

Moshe Meir Rubin on the Yartzheit of
 his mother עטול רחומה בת ר יהושע



Avos U'Banim

7:15 PM Motzei Shabbos



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FRIDAY NIGHT LEARNING



After 7:30 PM