

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→ 5:32 PM
Friday Night Learning	7:30 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K'S-	9:33 א"ג < 8:54 א"ג
Mincha -	2:15 PM
Mincha - Followed by Shalosh Seudos	5:30 PM
Maariv -	6:42 PM
Megillah-	7:05 PM
See full schedule for the rest.	

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
-Monday שושה פורים	6:40 AM
-Thursday	6:40 AM
-Tues., Wed., Friday	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Daf Yomi (Take II)	9:00 PM

א-ת-ש-ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל-מ-נ-ס-ע-פ-צ-ק-ג-ב-א	<p>Elishama & Adeena Kassel On the birth of a Baby Boy Shalom Zachar at 3224 Marnat Rd</p>	א-ת-ש-ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל-מ-נ-ס-ע-פ-צ-ק-ג-ב-א
א-ת-ש-ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל-מ-נ-ס-ע-פ-צ-ק-ג-ב-א	<p>Deena & Chaim Meister On the birth of a Tikva Tova</p>	א-ת-ש-ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל-מ-נ-ס-ע-פ-צ-ק-ג-ב-א
א-ת-ש-ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל-מ-נ-ס-ע-פ-צ-ק-ג-ב-א	<p>Rabbi Dovid & Yehudis Barer on the engagement of their son Ben to Shonnie Topas</p>	א-ת-ש-ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל-מ-נ-ס-ע-פ-צ-ק-ג-ב-א
א-ת-ש-ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל-מ-נ-ס-ע-פ-צ-ק-ג-ב-א	<p>Amitai & Sarah Barth On the birth of Gila Malka</p>	א-ת-ש-ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל-מ-נ-ס-ע-פ-צ-ק-ג-ב-א

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!Purim Night!

Megillah	7:05 PM
Megillah (take II)	8:30 PM

!Purim Day!

Daf Yomi	5:45 AM
Shacharis	6:25 AM
Megillah	7:10'ish
Shacharis (in case you missed it)	8:30 AM
Megillah	9:15'ish
Megillah (Take II)	10:30 AM
Shul Purim Event*	11:30 AM
*See other side for details	
Yeshivas Mordechai Hatzadik	2:30 PM
Mincha	3:30 PM

NEILAS HA'CHAG: Rabbi & Mrs Teichman invite the Oylam (not Olam) to cap-off Purim on a high note at a the Teichman home after Seuda (6pm or later).

2610 Summerson Rd

Maariv 9:30 PM

CONGEGATION OHEL MOYSHE

שבת קודש
פרשת תצוה
פרשת זכור
י"ג אדר

Congregation Ohel Moshe

کنیسی اهل مشه



Rabbi Tzvi Teichman

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Issue#273

Rabbi's Message: *Take Your Pulse!*

As Yitzchok Avinu already defined the rules of engagement between the descendants of Yaakov against those of Esav; it is only by the might of our "voice", קול יעקב, that we can subdue and defeat the powerful "hands" of our enemy, the עשו.

When Esav's cruel grandson, Amalek, confronted us as we departed Egypt, it was only through our devotion to the elevated "hands" of Moshe in supplication to G-d, that enabled us to succeed in weakening them, countering the hands of Amalek.

In fact the Midrash interprets the description of יחזקאל (שמות יו"ט), *Yehoshua weakened Amalek*, as precisely just that; disabling them without killing them, by merely severing their "hands" and legs. (דעת זקנים)

There is a clear contrast being emphasized between the "hands" of Amalek extended in battle against the hands raised towards heaven.

In the Megilla as well we find this counterpoint. There it relates how Achashveirosh gives the estate of Haman to Esther after Haman was hanged on the gallows for having; *שלה דור ביהודים (אסתר ח' ז)* (*lit.*) *extended his hand against the Jews*. In the next chapter it describes, conversely, how despite the Jews having defeated their enemies, nevertheless, ובבוא לא שלחו את ידם (שם ט טו), *they did not extend their hands unto the spoils*. Virtually identical word use, שלח ד, yet in stark contrast.

The very first action in the commission of the sin of eating from the Tree of Knowledge was יתקח מפרי (בראשית ג' ג), *and she took of its fruit*.

Later when G-d banishes Adam and Chava out of fear lest they partake from the Tree of Life and live forever, the Torah chooses to articulate it; *כי יטלה ידו, lest he put forth his hand...*

Is it simply about extending one's hand? Isn't the real issue about eating from it? The putting forth the hand is merely a utility, as much as any other body part, that is vital to performing actions? Why the emphasis on the hand?

In our portion the Torah details the splendid vestments of Aharon and his children, that were worn during their service in the Mishkan.

The Torah sums up the entire process by describing the donning of these garments together with the prescribed anointing of the Kohanim and concludes with the sentiment that by doing this, Moshe is assured by G-d; *ומלאך את ידם (שמות כח טא)*, *and you shall fill their hands*.

What does it mean to "fill their hands"? If it refers to a sense of fulfillment, then why the accent on the hands? Wouldn't it be more appropriate to discuss the filling of their hearts with a feeling of accomplishment?

The great Tzror HaMor throughout our entire portion aligns the concept of the Kohen's glorious clothing and the detailed aspects of his service, to the restoring of Man to the original honor he possessed before the sin. His sudden shame in discovering his nakedness that resulted from his obtaining "knowledge" after eating the forbidden fruit, is rectified in the body of this Kohen Gadol with his special clothing and lofty service. His sense of dignity and nobility as well as his absolute allegiance to the exact word of G-d serves as a paradigm to emulate in bringing us all back to that original relationship with G-d.

It is to that notion of restored stature that the verse refers to in "filling his hands".

In light of the above it all makes sense. It began with an abuse of the hand by Adam, and its health is returned to that very same place, in the person of the Kohen Gadol.

But what is it about hands in particular that is so significant which is clearly being emphasized here?

The Holy Barditchiver, Rav Levi Yitzchok, adds an exquisite explanation to the idea of "filling" one's hands, that I believe will lead us to solve this riddle.

Man naturally seeks satisfaction. There is a constant quest to fill that void for happiness, because in the natural world there isn't anything that can truly satisfy. It may pacify us with fleeting pleasures but never does it last. One who understands that in our connection to G-d lies the only source of nourishment for the soul, will always be content and never feel lacking in any aspect of life.

Aharon and his sons in their heightened sense of awareness of the relationship we have with G-d, were always happy and thus fulfilled. Although there are many rungs to climb on that ladder toward G-d, nevertheless, each step of the way provides us eternal satisfaction that serves as the foundation on which to build a even more profound sense of closeness.

The Maharal (נתיב הבודד) points out that hands represent our most external self. We utilize them to "feel" our way around a very physical world, drawing unto ourselves its corporeal pleasures.

The very first act of allegiance we perform in our daily service, as the Kohen in the Temple did, is the act of *עליית ידים*, which more literally means to "elevate" our hands. By "raising our hands" each

moming, we reaffirm our comprehending the exercises in futility and the many distractions our external senses often lead us to. We assert our need to direct ourselves upward rather than to grab for goodies outward.

Hands are in distance the furthestmost point from our "being", and also represent the most physical of senses, that of touch.

In a "feel good" world we become accustomed to expecting sensory pleasure from everything we engage in. We measure value by how "I" feel. If it doesn't feel right then it must be worthless.

That is the philosophy of Amalek. If there was just one Mordechai that refused to bow, then something is wrong. The Matriarch of this family, Timna, longs to be part of the legacy of Avraham. When she is shunned by Avraham, she resorts to partnering with the evil Elifaz, after all, he too is a great grandson of Avraham. It feels good, that's all that counts.

The Torah states; *ראשית גוים עמלק, Amalek is first among nations*. The acronym of this notion spells *רגע*, the moment; the here and now is what is important; it feels good then go for it.

The Amalekite nation sought to attack us a second time, after the death of Aharon when we were left exposed as the Clouds of Glory that came in Aharon's medeparted with Aharon's demise.

Aharon and all he stood for was antithetical to Amalek. Self content and fulfilled without any need for external simulation. Amalek despised everything Aharon represented. They despised people who could find inner happiness and calm. Aharon's ability to seek and instill peace among men didn't stem from his skill as a mediator. He taught people how to find happiness from within. When we discover that calm, disagreement has no fertile soil on which to flourish.

No wonder the Blessing of a Kohen is known as *שיאת כפים*, the raising of the palms; for therein lies the secret of its power.

How we view our "hand" will determine the health of our relationship with the world around us and ultimately with G-d.

The first encounter with Amalek took place at *רפידיים*, Rephiddim. We are taught that its name implies the reason we were susceptible to attack. *רפידיים* is the contraction of the words *רפיו יתיים*, they loosened their hand (grip), from studying Torah.

Does one study Torah with the hand?

Perhaps it infers that they allowed their "fingers to do the walking", indulging in external exploration of what was within their grasp to draw from the wide world surrounding them.

They weren't content by what their "hands were filled" with already.

The mystical Rav Nachman of Breslov points out that we take our pulse from the wrist, right at the juncture where the hand begins. It measures the health of the heart and its capacity to pump mightily at the farthest distance.

This is the accurate measure of our spiritual health as well. Does the excitement that flows through our veins, coursing from the heartfelt passion beating within us, determine and control where our "hands" roam.

We live in two worlds that too often intersect in conflict. We seek sensory satisfaction even in the spiritual goals we pursue. If it doesn't provide an immediate response we "cool off" from our inspiration. We are fooled by our "feelings" in allowing them to determine our commitments. That is the power of Amalek.

Its time to "*Haib of deine hentelech to Tate in Himmel!*" Submitting our "hands" to our Father in Heaven.

The halacha states that on Purim, *כל המפוטט ד ותנין לו*, whoever opens one's hand in need we must respond and give without discriminating.

The word *מפוטט* alternately mean to resolve. Perhaps we may suggest that if we resolve the dilemma of the "hand" G-d assures us happiness and great bounty!

When one drinks alcohol it dulls the senses, especially that of touch. That is our goal.

May we get *shikkur* with the love for Hashem, giving ourselves permission to dampen our delusional senses and rediscover extreme happiness in our privileged bond with Hashem!

Take your pulse this Purim and determine the health of your soul!

באהבה, צבי טייכמאן

Eden Food

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Hours of operation.
Sun. 9.00 am to 5.00pm
Mon. to Thru. 9:am to 8: pm
Fri. 9:am to 3:pm

!!!HAPPY BIRTHDAY!!!

On your Hebrew birthdays this week:
Rashi Tikva Pachino, Yehudis Schwartz, Lisa Friedman, Yoel Meth, Ethan Berner, Ahron Berry, Shmuel Dinovitz & Aaron Schnur

OHHEL MOSHE PURIM PROGRAM

Fun for One, and Fun for All!

Purim Day @ 11:30am

GROWN UPS

-Purim Shpeil
-Dancing, Music & Fun.
-Great Shaloch Manos
"hand off" opportunity!

Join us for a special Kids & Grown ups program for *Ohel Moshe* members. The program will feature a special "kids megilah reading" a Groger/Nois maker competition, and a Purim Shpeil.

KIDS

-Kids Megilah Reading
-Noise Maker Competition
-Dancing, Music & Fun.
-More CANDY!

Program will be 1 hour.

Groger/Noise maker competition details: During the "Kids Megilah Reading" Judges will be listening and looking for the most original and unique Groger/Noise maker.

No plugs, no compressed air, no fire, no explosives. Lets see what you can createl. Due to limited space, event is for members only.

PRE PESACH CAMP

Ages: 2-4 and 5-7, two separate groups

When: Sunday 3/17, Wednesday 3/20- Friday 3/22 & Sunday 3/24

Time: Sunday 10:00 am -4:00 pm, Tuesday - Friday 8:45 am - 3:00 pm

Price: \$25 per day per child or \$45 for any 2 days/per child

A Chulav Yisrael lunch and snacks will be served. Great Projects & games for kids of all ages.

For more info please contact: Sarah Marizan at 410-245-1718 or sgm129@gmail.com Or Leora Lasson at 443-676-0521