

## SCHEDULE

שבת קדש

Mincha Erev Shabbos **5:39 PM**

And Candle lighting

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- 9:29 א"ג < 8:49 מ"א

Mincha 2:15 PM

Mincha - Followed by Shalosh Seudos 5:35 PM

Maariv - 6:49 PM

Avos U'Banim See you next year!

### Weekday Minyanim & Shiurim

#### Sunday - ROSH CHODESH!

Shacharis I 6:30 AM

Daf Yomi- By R' Teichman 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 5:40 PM

#### Monday - Friday

Daf Yomi- By R' Teichman 5:45 AM

Shacharis:

Monday מ"א 6:30 AM

Thursday 6:40 AM

Tues., Wed., Fri. 6:45 AM

Mincha (Mon-Fri) 1:45 PM

Daf Yomi -Take II (Mon-Thurs.) 9:00 PM

Maariv (Mon.-Th) 9:45 PM

### FRIDAY NIGHT LEARNING



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### Shul Contacts

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### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

#### Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

#### Laining Schedule:

Pinchas Friedman- Lain@

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כ' ט אדר

## אהל משה



**WARNING:** This image is fictional. Dressing up & playing in a construction site with a tree that has giant eyes & a mouth is dangerous and foolish. Click it or ticket. Walk DO NOT run.

Rabbi Zvi Teichman

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Issue#325

# RABBI'S MESSAGE

## Be a Fein Shmecker!

Upon the conclusion of all the inspired donations of material and industrious and devoted work that resulted in the construction of the *Mishkan* and its vessels, Moshe enthusiastically blesses the nation for their magnificent efforts. He expresses a prayer that "G-d should dwell in all the work of their hands", adding the sentiment: **ויהי נעם ה' אלקינו עלינו**, *May the pleasantness of the Lord our G-d be upon us.*

What is this wish for "pleasantness of G-d" upon us? Is it something tangible or just a feeling?

The Targum (**תהלים צ טז**) interprets this as referring to the **בסימותא דגן עדן**, *the scent of the Garden of Eden.*

What does the scent of Garden of Eden smell like? What does it do for us?

On the Yom Tov of Purim the halacha requires of us **"או"ח תרצה** "לבסומי בפורי"א", which generally translates as: "to get intoxicated on Purim", yet literally it means to give off a scent.

What scent must we emit on Purim?

It is noted that both heroes of Purim, Mordechai and Esther, have names that allude to scent.

The chief spice used in the Incense offered in the Temple was **מר דרור**, myrrh. The Targum translates it as **מירא דכיא**, words very similar to the name **מרכי**.

Esther is referred to as **הדסה** (**אסתר ב ז**), a myrtle; a tree that produces no fruit but possesses a beautiful fragrance.

A scent reveals the inner essence of an object. The ability to smell represents the sense most removed from a physical tangible entity.

It is the one sense that remained pure and was not used when Chava sinned by partaking from the Tree of Knowledge. She saw it, held it, listened to the seductive words of the snake and tasted it. But she never misused her sense of smell.

The ability to still discern the true essence of an item by following its "scent", is a remnant from a world before sin.

When Yitzchok Avinu addresses Yaakov who is disguised as Esav, he reflects: **ראה ריח בני כריח שדה** (**בראשית כז**), *See, the fragrance of my son is like the fragrance of the tree.*

HaRav Yaakov Mecklenberg understands this as a directive and the ultimate blessing.

Yitzchok is instructing Yaakov to be true to himself just as the fragrance of the field is instinctive to and representative of its true nature. It is not merely a scent that it derives from being in the proximity of spices, but generates it from within itself. (**הכתב והקבלה**)

Mordechai and Esther never lost the trail of the scent from Gan Eden.

It was evident in Mordechai's keen sense that knew that with time and perseverance the true essence of the Jewish Nation would reveal its nature and rise to greatness.

Esther too, no matter how deeply entrenched she was in the foul atmosphere of the palace of Achashveirosh, that was part of her fate, she nevertheless gave off a fragrance of Gan Eden that overpowered even the most malodorous of Kings.

Perhaps we don't disguise on Purim, similar to the mask Yaakov donned, to show how despite the cover we still emanate a powerful scent from Gan Eden.

Wasn't it on the same night, the eve of Pesach, that these two events took place, the episode with Yaakov being blessed by Yitzchok, and Esther's summoning the nation to fast on the eve of Pesach as she entered unannounced to Achashveiros to

initiate the events that would lead to the undoing of Haman.

**הרבי מסטרופקוב - דברי יחזקאל שרגא פורים**

The verse that Moshe blessed the nation continues: **ומעשה ידינו כוננה עלינו** **ומעשה ידינו כוננה**, *the work of our hands establish for us, the work of our hands establish it.*

What is this double emphasis? It appears repetitious.

Rashi says that the first refers to the handiwork of the Mishkan and the second to that of our everyday lives.

The ultimate purpose of the Mishkan is that we create a Mikdash within ourselves.

In our lives we aspire to not only be inspired to follow the ways of the Torah but to inculcate it to the extent it becomes part of us, not merely a garment we wear. We pine to discover that inner essence that is reminiscent of the exquisite scent of a world without sin.

The Holy Arizal teaches that the five times the emphasis **"נ"** appears in this verse, equals 280 the same Gematria as **פר**, bull, an allusion to the sin of Golden Calf, and an emphasis on the attribute of Justice that exists to challenge us when we fail.

We must add a dimension of G-d, represented in the Holy Names of **א-ל** and **יה-וה**, the attributes of Kindness and Mercy respectively to transform these difficulties into a positive relationship with G-d.

**א-ל י-ה-וה ויאר לנו** (**תהלים קיח כז**), *The Almighty is G-d He illuminated for us.*

If we insert a heightened consciousness of G-d into the equation adding **אחד**, 1, to each **נ**, we arrive at 285, the equivalent of **פרה**, the Mother Cow, the Red Heifer, which atones for its calf.

The month of Adar, the Arizal teaches, corresponds to the **חוטם**, the nose.

It is a month in which we must take a deeper look within ourselves and towards others. We must elevate our sense of smell in becoming *fein shmeckers*.

At times we become entangled in a world that emphasizes **נו**, the suffix that implies "us".

We must measure ourselves by the light of G-d, and by how much that relationship defines our true essence.

We must emulate the attributes of kindness and mercy, gaining a healthier view and appreciation of others and seeing the fragrance of greatness that emanates from them.

Perhaps this aspect of **פר**, reminiscent of a time when we lost ourselves in selfish diversions causing us to face the challenge of Purim.

We must, **לבסומי**, indeed use our powerful sense of smell, to scout out the presence of G-d in all we do and in discovering the true essence of all those whom we interact with.

If we succeed we will experience a joy that only those who live constantly in the environment of Gan Eden can.

**באהבה ,  
צבי טיימאן**



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**!!!HAPPY BIRTHDAY!!!**

**Chedva Kermaier**

**This space is provided by YOU through the member database. Please be sure to update!**

**New Members!** Hello my name is **Leibel & Juliya Sheynmen & Family**

*In this new section we plan to welcome new members as they join the Shul!*

**ברית** **Gershon Alexander Felder** **ברית**  
**On his bris this week**  
**And to his parents**  
**Miriam & Jorj**

### CONSTRUCTION UPDATE:

This week prep work on the expansion of the foundation continued. Hopefully the snow will hold off so we can continue progress on setting the new "footprint" PLEASE continue to keep a safe distance from the site.