

# SCHEDULE

שבת קדש

Mincha Erev Shabbos	<b>5:46 PM</b>
<i>And Candle lighting</i>	
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	9:23 א"ג < 8:48 מ"א
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	5:45 PM
Maariv -	6:56 PM

Change your clock!



Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	6:55 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday	6:40 AM
Thursday	Taanis Esther (see below)
Tues., Wed., Fri.	6:45 AM
Mincha (Mon-Fri)	1:45 PM
Mincha / Maariv	6:55 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM



תענית אסתר (מוקדם)  
Thursday

Fast Starts	6:01 AM
Daf Yomi	5:45 AM
Shacharis	6:30 AM
Mincha	1:45 PM
Mincha/Maariv	6:45 PM
Fast Ends	7:52 PM

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Issue#326

# RABBI'S MESSAGE

## Nachas!

*Nachas.* We want *nachas* from our children. We hope our deeds grant *nachas* to the Almighty. And we certainly hope to receive some *nachas* from ourselves.

But what precisely is *Nachas*? Pride? Calm? Joy? It is an inner feeling that somehow defies definition, yet we all pine for it.

Once a year on Yom Kippur when the Temple stood, the *Kohen Gadol*, the High Priest, would enter into the Holy of Holies and offer the Incense, the pinnacle of the service of that holiest of days. One can only imagine the *nachas* G-d received at that moment. Yet there is even something greater than that.

טוב מלא כף נחת ממלא חפנים עמל רעות רוח (קהלת ד ו) *Better is one handful of pleasantness, than two fistfuls of labor and vexation of the spirit.*

The Midrash interprets this verse as attesting that more valuable than the two fistfuls of incense that were brought by the High Priest in the Holy of Holies, that required significant exertion in its preparation and special dexterity in its presentation, was the meager handful of meal that a impoverished man offered to the Altar. (ויקיר ג א)

Is it merely the poor man's sacrificing his daily ration of food that makes this offering more significant than the High Priest's special service on Yom Kippur?

The High Priest certainly must have invested many years of intense spiritual growth at much personal sacrifice in order to reach the stature he attained that made him worthy of this holy task. Was he any less worthy of giving G-d *nachas*?

There are four types of meal-offerings; Fine-flour, Oven-baked, Pan-baked and Deep-pan.

The Great Netziv avers that the four categories of personal meal-offerings were brought not necessarily by those who sinned per se, but specifically by those individuals who struggled and battled with their internal demons.

He lists the four challenges of; depression, frivolity, lust and anger, forces that seek to sometimes swallow us alive, diverting us from properly serving G-d. They knew in the times when the Temple stood how to direct one's intentions in conjunction with these varied meal-offerings and assist one so motivated, in overcoming these dangerous enemies.

He points out that it is the only offering where the one bringing it is referred to as *נפש* כי תקריב קרבן מנחה (ויקרא ב א), *when a "soul" offers a meal-offering.* It is one's very soul, one's inner self, that is being addressed with this sacrifice.

The meal-offering is distinct from animal offerings insofar as it the only category of offering that must be brought individually, never jointly with anyone else. It is the most personal of all offerings as it touches on the depth of one's soul and one's own personal struggles. (RSRH)

The word *נחת* Is rooted in the concept of *נוח*, To come to rest, having "arrived".

The very first usage appears when the Torah describes how G-d took "the man", Adam, and (בראשית ב טו) *ויניחהו בגן עדן*, *And placed him in the Garden of Eden.* But doesn't it already state that *וישם שם את* (האדם) *האדם*, *And placed there the man?*

G-d took man and didn't simply deposit him to "leave" him there but rather carefully placed him in an environment of *מנוחה*, "pleasantness", that stemmed from man's willfully following and fulfilling the will of G-d. It was man's "coming home" to surroundings that would give him exquisite pleasure in his submission to the word of G-d. (הכתב והקבלה)

The Torah describes G-d's "satisfaction" from the presentation of sacrifices with the term *ריח ניחוח* (ויקרא א ט), literally *a satisfying aroma.*

Rav Hirsch however understands *ריח*, smell, merely as a metaphor for a substance's finest particles that are volatilized, and the ability to perceive it in its faint expression. *ניחוח* he suggests means, granting rest, giving satisfaction, in this case with the compliance by man of His will.

This *ניחוח* the Talmud (ובחים מ:) *נחת*, *nachas*.

Man inherently possesses a sense of pleasure that stems from our original placement in the Garden of Eden. It is that sense of "pleasure" that prods us towards serving Him and His will. But we live in a world where often we lose sight and are distracted and deluded by the dark forces of depression, frivolity, lust and anger. When we strive however, to retrieve that which is instinctive within us by redefining our goals and straining to adhere to G-d's will, that is a true "*nachas moment*". We rediscover however fleetingly a glimpse of the Garden of Eden.

(בסוד ישרים ליל שב"ק לך תשנ"ט)

We are impoverished not only in material needs but in our awareness and consciousness of His presence.

When we show G-d that we are ready and eager to find our "place" in the Garden of Eden once again, we give Him a *nachas* that supercedes even that which the High Priest in the Holy of Holies on the holiest day of the year grants Him.

When we falter we are often in danger of giving up.

There is a Name of G-d known as *א-ה-י-ה*, meaning "I will be", that encourages us with the knowledge that even though we may have failed "I", G-d will be there, longing for our efforts to return and *shep nachas*.

There is a concept that the Name of G-d is represented in its full form. Thus *א-ה-י-ה* in its full expression is *הא יוד הא*. The letter *ה* can be expressed not only as *הא* but by *הי* and *הה* as well. So then *א-ה-י-ה* can be further displayed as *הי יוד הי* and *הא יוד הה*.

The numerical equivalent of these three expressions is 143, 161 and 151 respectively, equaling 455. If we add an additional 3, representing each of these Names, we arrive at 458 which is the numerical value of



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**On the birth of a**  
**Baby Girl!**



(ערוגת הבושם בשם הארז"ל פרשת ויקרא) (50+8+400) *נחת* G-d is waiting for *nachas*. He believes in us. All we have to do is seek him.

The letter *ה* is the letter used by G-d to fashion this world. (מנחות כט):

The second letters in the three expressions of the letter "ה" are *הה*, *הי*, *הא*, spell *היה*, as in the ministering angels inquiry, *היה* "מקום כבודי", *Where is the place of His Glory.* (שבת)

All He wants is for us to seek Him. If we look for His support and His guidance He will extend His hand in return and derive much *nachas* from us!

באהבה,

צבי טייכמן