

# SCHEDULE

שבת קודש

Mincha Erev Shabbos	<b>6:54 PM</b>
And Candle lighting	
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	ג"ר א"ר 9:29 < 8:49 מ"א
<b>Second Parshas Zachor Reading</b>	<b>2:00 PM</b>
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	6:50 PM
Maariv -	8:03 PM

Don't Forget!



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## Weekday Minyanim & Shiurim

### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tues., Wed., Fri.	6:45 AM
Mincha (Mon-Fri)	1:45 PM
Mincha / Maariv	7:05 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gaboin:

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

### Laining Schedule:

Pinchas Friedman- Lain@

### Kiddush & Shalosh Seudos Sponsorship:

Moshe Wealcatch- Kiddush@

### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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## Shalosh Seudos

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## !Purim Night!

Megillah	8:25 מ"מ
Megillah (take 2)	9:30 מ"מ

## !Purim Day!

Daf Yomi	5:55 AM
Shacharis	6:30 AM
Megillah	7:15'ish
Shacharis (in case you missed it)	8:15 AM
Megillah	9:00'ish
Megillah (Take 2)	10:30 AM
Yeshivas Mordechai Shtetl	9:50 AM
Mincha	3:30 מ"מ

Join The Rabbi at his Seudah  
In The Shul!, After 6:30!!

Maariv	9:30 מ"מ
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CONGREGATION OHEL MI-SHE



# אהל מי-שה

Congregation Ohel Moshe  
کنیسای אהל משה



Rabbi Zvi Teichman

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Issue#327

# RABBI'S MESSAGE

## Making Waves!

The Yom Tov of Purim calls for "משתה ושמחה", feasting and rejoicing. True joy can only be achieved in an environment of שלום, peace.

We pray during the Three Festivals that G-d should bestow upon us His blessing לחיים ולשלום לשמחה ולששון, *for life and for peace, for gladness and for joy.* We first request peace and then beseech for joy.

It is no wonder then that the holiday of Purim that prods us to rejoice so profoundly is accompanied with the mitzvah of לרעהו מנות אפש לרעהו, sending portions of food to our friends, creating an atmosphere of camaraderie and harmony among us.

The last in the listing of the various categories of sacrifices to be discussed is that of the שלמים, the Peace-offering. The label *Shelamim*, rooted in the word *Shalom*, peace, represents the fact that this sacrifice has something in it for everyone. The Altar, the *Kohen* and its owner all partake from this sacrifice. It is this quality of "peace" which is the end goal of all that we endeavor. We pine to achieve both externally and internally that congruity with G-d, Man and our inner selves, which is commonly referred to as שלמות, *wholeness*, that unique sense of bonding with creation, that is the purpose of life.

It is for this very reason that this sacrifice specifically is the last to be enumerated, for it represents the ultimate objective; שלום, peace. The last blessing in the *Amidah* as well is the one where we entreat for that most elusive of all goals, *Shalom*. Without it we are lost, as Rashi declares, "for without peace we have nothing!" (רש"י: "בשם הספרא ויקרא כו")

(רבינו בחיי ויקרא ז לו)

Throughout the Torah שמחה, *joy*, is associated directly with the Peace-offering. The Talmud teaches that when the verse states, (דברים טז טז), *and you shall rejoice in your festival*, it refers to bringing a Peace-offering.

What is inherent within the Peace-offering that accomplishes this noble pursuit? Is it merely everyone getting a piece of the action, partaking of its meat, that can bring about idyllic peace and happiness?

There is a requirement that is unique to all Peace-offerings, that of תנופה, *waving*, *raising-up*. Two specific components of the sacrifice are to be waved and raised up together with its fats. The Torah discusses the תנופה, *breast of the waving*, and the תנופה, *the thigh of the raising-up*. Waving is a horizontal movement away from oneself and towards oneself in all four directions. Raising-up is a up and down movement, rising and sinking. Although the Torah emphasizes waving of the breast and raising-up of the thigh, the breast and the thigh require both horizontal and vertical expressions.

Rav Samson Raphael Hirsch beautifully explains why the breast and thigh are singled out as well their respective stresses on waving and raising-up.

The breast encloses the heart, which represents man's feelings, will and aspirations. The thigh and its powerful muscle represent man's strength and efforts.

We wave the breast horizontally, outward towards the community asserting that we will never let our selfish emotions deter us from keeping our sense of community and others in mind.

We elevate the thigh towards G-d thereby asserting that we will never be misled into thinking we are independently powerful.

All our feelings and efforts must be used for the benefit of our fellow-man and G-d. Rabbeinu Bachya maintains that these two organs, the breast and the thigh, represent motion, the G-d generated life-force behind all of creation. The pumping heart and the thrusting thigh are to pay tribute to the Creator who drives their engines. (שם שם ל)

Perhaps these two ideas can be merged to form the following observation.

When man takes a deep breath his chest projects outwardly in an instinctive expression of acknowledgment of a world and responsibilities that lie beyond oneself.

The forces of energy within our foot that press against the ground propelling us forward, must first be preceded by the natural raising-up of our thigh heavenward. Only then can we push ourselves toward meaningful progress.

It is this mindset that sets the stage for the correct understanding of our true roles thereby enabling us to experience genuine happiness. The three partners of the Peace-offering portray the wholesomeness of a world that generates joy.

Queen Esther calls for the nation to fast for three days so that she may merit success in her intervention to save them. These days transpired on the the eve of Passover and the first two days of the holiday. It was at the late afternoon on the second day of Passover that the second party took place, where Haman's plot was revealed and he was quickly dispatched to the gallows.

(רש"י ד"ה י"ט מגילה טו. רעוד)

This is the day, during the time when the Temple stood, the Omer-sacrifice was brought. Before any grain produce of the new crop may be eaten for general use, a measure of ground barley must be brought as a meal-offering first. The Omer was the dry measure of flour that must be brought.

Here too, the Omer-offering must be waved horizontally and raised-up vertically. In the Talmud this day is referred to as יום הנהף, *the Day of Waving*.

This requirement wasn't critical. The offering would be valid and permit the new grain for use even in its absence. The Talmud calls this requirement merely שירי מצוה, *a residual part of a mitzva*. Nevertheless, the Talmud goes on to describe how this waving and raising-up is so powerful it can ward off רוחות רעים ותללים רעים, *harmful winds and dews*. (סוכה לו).

Despite its non-essential role this day is referred to as the Day of *Waving*. Why?

We take a fistful of animal feed and declare that although man shares many instincts with the animal kingdom, we will not succumb to baser instincts.

When offended, man can react violently with emotion like a wounded animal.

When hungry, man's eyes often resemble those of a wild beast seeking to grab for its prey.

We take the barley which represents our vulnerability of becoming an animal and wave it outwards, dedicating the emotions of our heart to being sensitive to others. We raise it up, committing and directing our energies and strength to G-d.

The Torah describes Esav as an (בראשית כו כז) *one who knows hunting*, a sophisticated predator. The Targum Unkelos translates this sentiment as נחשירכין

The great Middle Age scholar and kabbalist, Rav Menachem Tzioni, says that this word is a combination of the two words נחש, *snake* and רכין, *thigh*. He alleges that Esav had an image of a snake tattooed onto his thigh!

The wild beast Esav could never submit to the lesson of the thigh. He was much too engaged in the conquest to give any consideration to a Power above.

The sociopath Haman, whose fierce anger and selfish greed could only be properly described with an analogy of an angry rabid dog. He had no feeling but for himself, blind to the existence of others.

The Targum Rishon on Megillas Esther reveals that a graven idolatrous image of himself hung upon his breast! (ת"ר מגילת אסתר ג ד "בחדיה" יעייך רד"ל פדר"א פ"ג אות לא)

That dog Haman, even as he breathed G-d granted air into his lungs, would avoid extending his chest generously outwards towards others. He glaringly fixed his sharp and furious canines upon any who would dare to interfere with his feelings or ambitions.

In the prayer אשר הניא that we recite after the Megilla we state:

בן פרח מלולב, *A blossom bloomed from a lulav branch.*

The commentaries suggest this refers to Mordechai echoing the sentiment of צדיק (תהלים צב יג) *A righteous man like a date palm will flourish.*



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!!!HAPPY ANNIVERSARY!!!

**Shuie & Elise Steinharter,**  
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We take a Lulav waving it in four directions, raising and lowering it as well.

The Lulav is similar to the spine, which enables us to control movement.

We place our entire being, emotional and physical, dedicating it with joy to fulfill the will of our beloved Creator.

The word for "shaking" the Lulav is נענע, signifying double motion, the root word being נענ, for movement.

We must move our hearts forward. We must direct all our strength heavenward.

When we are fortunate to breath-in life giving oxygen, let us remember it is so that we may extend ourselves for others.

When we lift our powerful thigh may we place its force solely in the context of the will of G-d.

Within this notion lies wholeness, from that wholeness stems utter joy.

The numerical equivalent of נענע is 240 precisely that of עמלק!

If we don't shake a leg in getting on the right track we can easily succumb to the influence of Amalek.

Let's make some waves and overpower our world with the love of Hashem and our people.

If we succeed we will achieve the purpose of Purim!

פורים שמות, באהבה,

צבי טייכמאן