

SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 6:56 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"ס- 9:35 א"ז , 10:15-א"ז 8:30 AM

Kids Shabbos Groups This Week for kids age 3-5

From 9:30 AM until after Kedusha in the Social Hall!

Ages 3-5 ONLY, please pickup children immediately after Kedusha!

Followed by Kiddush

Mincha - 2:15 PM

Bnos - Girls age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15

Mincha **Followed by Shalosh Seudos** 6:50 PM

This week... with Sushi and Beer!

Maariv 8:06 PM

42/28 מזג האוויר בשבת *
46/27 Ohel Moshe Weather
*Only Hashem can guarantee

**CANDLES NEXT
SHABBOS - 7:03 PM**

PRE-PESACH SHABBOS SHIUR FOR WOMEN

By Yael Friedman

**"Why Are We Doing This Again?
Understanding the Seder of the Seder"**

This Shabbos @5pm in the Shiur Room

Shalosh Seudos 2.0

As we continue to invigorate Shalosh Seudos with Ruchnius and energy, we thought we should add some Gashmius too! Join us this week for Sushi & Beer in addition to the usual delicacies

Weekday Minyanim & Shiurim

Sunday

Shacharis 6:50 & 8:30 AM

Mincha Now Sunday - Friday! 1:45 PM

Mincha/Maariv 7:05 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M,Th) 6:35 & 7:50 AM

Shacharis (Tu, W,Fr) 6:45 & 7:50 AM

Mincha (Su - Fr) Now Sunday - Friday! 1:45 PM

Mincha/Maariv (M-Th) 7:05 PM

Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM(Su), 5:45AM(M-F) & 8:00PM(M-Th)

Daf Hayomi Behalacha- 7:25 AM

Seder Limud (Sun-Th) 9:00 PM

Women's Tehillim Learning Thursdays 9:15 AM

SPONSORSHIPS

Kiddush

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Jake Adler & Dova Boyars

*In honor of our anniversary,
our newest niece Hannah Pearl Boyars and
our first great-niece Bracha Tzirel Ribakow!*

Shalosh Seudos

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???

To Sponsor an event or book the social hall please contact Miri Adler at Kiddush@OhelMosheBaltimore.com

GOT CHAMETZ?
Rabbi Teichman will be available to sell your Chometz following all scheduled minyanim & by appointment if needed. Please contact him directly at 410-570-3333 for a special appointment or with any other Pre-Pesach questions. Call/Text/Email, don't hesitate! *There's no such thing as a silly question!*



Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Repair & Maintenance:

Shuie Steinharter & David
Wealcatch- FixIt@

Laining Schedule:

Pinchas Friedman- Lain@

Bulletin & Announcements:

Shoshana Goldberg & Gali
Wealcatch- Bulletin@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

Sisterhood@

Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

Sforim & Siddurim:

Dovi Becker- Library@

Aqudah Scrip

Sasha Zakharin - scrip@

Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

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אהל משה



Rabbi Zvi Teichman

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Issue #523

RABBI'S MESSAGE:

At the onset of the laws governing the bringing of sacrifices it alludes to the very first קרבן, offering, that was presented to G-d.

אדם כי יקריב מכם קרבן לד' (ויקרא א ב) *When a man among you brings an offering to G-d.*

The Torah addresses man as 'אדם' rather than the more common usage of איש. Rashi, quoting the Midrash, tells us that this is coming to teach us a vital rule regarding offerings that is derived from the very first sacrifice that was offered by אדם, Adam, the first morning after his creation.

Just as Adam, the first man, never offered sacrifices from stolen property, since everything was his, so too, you must not offer sacrifices from stolen property.

The Holy Shelah poses the obvious question. How can we derive the lesson not to bring a stolen sacrifice from someone who never had the potential to steal as everything belonged to him? Were there to have been an opportunity for Adam to steal and he nevertheless refrained, we could correctly observe that one shouldn't bring stolen goods, but in the absence of any possibility to steal how can we surmise that it would otherwise be prohibited to be offered?

Additionally, it is asked that elsewhere the Talmud infers the proscription to bring stolen property from the word מלככם, from you, that appears in this verse, that implies it must be 'yours' and not stolen? (סוכה לא.)

One reading the earlier verse, אדם כי יקריב מכם, in its literal form, could translate it more accurately as: 'when a man offers himself'. Were the Torah merely seeking to exclude items that don't belong to the bringer it could have more clearly expressed that idea alone by stating: אדם מלככם כי יקריב, a man, from 'yours', i.e. your own possessions, shall offer.... The fact that the Torah chose to write it with this double inference is instructive.

Although certainly no one can offer 'themselves' in the plain sense, but perhaps the Torah is directing us to be authentic and genuine in our personal desire to come close to G-d. Often our motive for initiating a deed is because we seek to emulate others or simply do what is expected of us. The Torah calls for us to driven by our very personal need for closeness and desire for definition in serving G-d in the way most natural and suited to our unique personality and soul.

The Kli Yakar points out that this was precisely the deficiency in the offerings that were presented to G-d by the children of Adam - Kayin and Hevel. Kayin brought some meager flax seeds as a tribute to G-d's role in his success. It lacked though any sense of inner passion for closeness, which would have been more effectively expressed were Kayin to have brought robust fruits or grains. Hevel too, demonstrated a weakness by his merely mimicking his brother's initiative in offering his sacrifice and not being compelled to offer one on his own.

Perhaps that is the deeper meaning in the lesson we derive from Adam.

When we construct our goals and ambitions in life by formulating them by observing the manner in which others live their lives and by the choices others make, seeking merely to imitate what appears commendable or appropriate we are being disingenuous to ourselves. We are guilty in a sense of 'stealing' and 'grabbing' that which is not always authentically ours.

Adam had no one to mimic. He followed his G-d endowed instincts in pursuing and developing his persona and unique relationship with G-d. His authentic offering was an expression of his sincere gratitude to G-d and exclaimed his honest desire to become ever closer. He was pristine in his authenticity.

Smoke & Mirrors

At times we are afraid to pursue nobler goals out of fear that we will be doubted or at worse mocked. Often we quell our conscience by satisfying ourselves that we are no different than anyone else, in the process stifling the opportunity to grow. In either scenario we are denying ourselves the ability to become who we truly are. We are guilty of dealing with 'goods' that are not genuinely our own.

We must emulate Adam who forged his personality authentically.

Before the sin of Adam, there was little to obscure the landscape of pursuing one's spiritual goals. Adam was to live forever, serve G-d in any locale, and be unencumbered by an instinctive material pull towards indulgence. But subsequent to the partaking from the Tree of Knowledge mankind became ensconced in a 'cloud of smoke'.

עשן the word for smoke is an acronym for שנים, space; שנה, time; שני, our sense of self.

We can longer create a sanctuary, wherever we roam, there are now specific places more suitable and designated to achieve the closeness to G-d we so yearn for. We no longer have unlimited time to attain our goals and must pursue our goals within a limited and unknown quantity of time. We must struggle with our inclinations in discerning between good and bad, never being fully certain in the purity of our motives and choices. We live in a world of 'smoke and mirrors' that constantly becloud our vision and deceives us in determining the absolute truth.

The only method by which we can 'bring ourselves close' to G-d is by striving for authenticity and not allowing ourselves to be influenced by popular opinion or comfortable complacency.

Part of our problem lays in the fact that we resist accepting our unique circumstances and constantly look enviously at others and their stations in life whom we think are happier than us. We desperately seek to mimic those who seem to be more successful and miss the opportunity to discover whom we truly are.

The masters of the secrets of Torah reveal that the word for stolen goods, גזל, is an acronym for the words גזל לטובה, this too is for the good.

אהלה שם אלקים בשיר ואגדלו בתודה. ותישב לד' משור פר מקרין מפרים (תהלים סט לב)

I shall praise the name G-d with song and I shall magnify it with thanksgiving. And it shall please G-d more than a full-grown bull possessed of horns and hoofs.

The bull referenced here is the offering Adam brought on the second day of his life. King David delights in his ability to offer something even greater than that first sacrifice.

Living life with joy despite the challenges; thanking G-d for the unique circumstances that are as exclusive to each individual as the world was to Adam when he stood alone at creation; peering through the smoke and mirrors in discovering and presenting our true selves before G-d, is indeed the most thrilling experience in the world. Identifying who we truly are and living authentically with that awareness is tantamount to experiencing the joy of life in the Garden of Eden once again.

The antidote to the sin of 'stealing' is indeed accomplished when we live our lives by the credo of 'this too is for the good', accepting the reality of our circumstances as our personal Gan Eden.

באהבה,
צבי טייכמן



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!!!HAPPY BIRTHDAY!!!

Donny Adler, Rachel Berman, Chedva Kermaier,
Fred Karlip, Conor Pachino, Benjamin Silberberg,
Eli Ankri, Miriam Felder

!!!HAPPY ANNIVERSARY!!!

Gobbie & Shayna Cohn
Jake Adler & Dova Boyars

YAHREZIT:

Mordechai Bodenheimer for his father on Tuesday
Binyomin Bodenheimer בנימין בן ברוך

Elliot Einbinder for his mother, Susan Einbinder this past week.

We need YOU to help maintain the member database!

PLEASE Pesach clean your profile in ShulCloud, we are finding that addresses & not updated, email & mobile numbers are not provided for all household adults, members are not listed & other lifecycle events/dates are not recorded.

We want to properly celebrate & commemorate your important dates with you, please help us do that!

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$250,944.05

COLLECTED FROM PAYMENT SCHEDULES: \$103,816.75

Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee at building@ohelmoshebaltimore.com or talk to Rocky Caine, Noki Ganz, Joel Gedaliu, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!