SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 5:36 PM Friday Night Learning With Chulent 7:00 PM

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM

SHACHARIS

@Main Shul@Main Shul8:30 AM

Netz - 6:43 am | Sof Zman K"S 8:52 א"ב" | Sof Zman Tefilah - 10:27 אר"א 15 א מב"א 15 א ב"לא 15 א מב"א 15 א ב"י

Followed by Kiddush

Bnos @Social Hall2:15 PMMincha2:15 PMMincha5:30 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 6:46 PM Avos Ubanim 7:35 PM



מזג האוויר בשבת* Ohel Moshe Weather CANDLES NEXT Shabbos - 5:44 PM

WEEKDAY MINYANIM

SHACHARIS

Sunday - 6:50 & 8:30,

Monday - 6:35 & 7:50

Tuesday, Wednesday- 6:45 & 7:50 Thursday & Friday—ROSH CHODESH- 6:30 & 7:50

MINCHA & MAARIV

Mincha Sunday-Thursday 1:45 PM Mincha/Maariv Sunday-Thursday 5:45 PM Maariv Sunday-Thursday 7:45 & 9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi— $S/S - 7:30 \text{ AM} \sim M-F - 5:45 \text{ AM}$ 7:00 PM PM Daf Yomi - Sun.-Thu. 9:30 AM Smichas Chaver - Sunday Daf Hashavua - Mon. & Wed. 9:00 PM 9:10 PM **Breathing Life - Monday** Holy Machlokes - Tuesday 9:00 PM **Begging For More - Tuesday** 9:10 PM The Whole Megila - Thursday 9:00 PM Mishna Brura Yomi - Sun-Thu 9:25 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

???

@Main Minyan

Sponsored by:

The Mevorchim Club

SHALOSH SEUDOS

Sponsored by:

???

RAV'S DRASHA

Sponsored by:

Rabbi Michael and Linda Shmidman

in honor of the upcoming yahrzeit of Mrs. Roslyn Stern a"h, Rochel bas Shimon Michel

SHABBOS MEVORCHIM LINEUP

SHACHARIS: Yoni Herman MUSSAF/MEVORCHIM: Rabbi Teichman KIDDUSH VORT: Yudi Englard

THE MEVORCHIM CLUB

Gold Club Members

Jeff & Barbara Ifrah

Club Members

Deborah & Aiton Marizan

With thanks to Rabbi Teichman & Rabbi Levi

Club Fans מברכים

Frank & Beverly Berger

Yossi & Naomi Frydman

LAST WEEK OF THE SEASON!!! AVOS UBANIM!

Motzei Shabbos! 7:35 PM
Sponsored by: Chalavna & Malky Meth

Featuring a story from the Rabbi plus learning, pizza and prizes!

To sponsor contact: Chaim Wolfish at jwolfish@hotmail.com

CONGREGATION OHEL MOSHE

שבת קודש פרשת ויקהל כ״ה אדר-א תשפ״ב מברכים חודש אדר ב פרשת שקלים

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE
2808 SMITH AVE
BALTIMORE, MD 21209
WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Issue #720

RABBI'S MESSAGE:

Home is Where the Heart Is

Despite the numerous details involved in the fashioning of the various vessels used i the Mishkan, from the Altar to the Menorah, the Torah when reviewing the manufacturing of these items never states specifically that it was done 'as G-d commanded Moshe'.

Yet, in the portion discussing the production of the garments of the Kohen Gadol it emphasizes eighteen times that each detail was made 'as *G-d commanded Moshe*'.

Why the discrepancy?

One suggestion to resolve this enigma is based on a dictum in the Talmud that asserts that man is אי אפשר לצמצם —incapable of being precise in measurements. When the Torah requires a very specific measurement — not one iota less or more — man lacks the capacity to get it to the finest measure. The Talmud, referring to one of the vessels, the Altar, states that despite our inability, we are expected to try our best to get as close as we are able. (בכורות יז ורשיי שם)

If that be the case then one can suggest that precisely because these instruments had very specific measurements, as outlined in the verse, we cannot truly state they were made 'exactly' 'as G-d commanded', since we lack that skill. In contrast, although the garments were specific in the materials to be used, there was no requirement of an exact size, thus allowing for an assertion of sewing them 'as G-d commanded'.

There is only one area of Torah where there exists an enumerated exact measurement requirement, where if it were a bit larger or smaller would disqualify the item from use — the vessels of the Mishkan. All other objects of Mitzvah have possible minimum prerequisites, but can be larger, thus never requiring 'precision'.

Is there possibly a message in this singular phenomenon that calls for precision yet accepts the reality of its impossibility, specifically in the context of the Mishkan?

The Torah records how every בדיב לבו—one whose heart motivates him, יְבִיאֶּהְ—shall bring it. את תרומת די as the gift for G-d.

The Ramban is bothered by the structure of the verse. Couldn't it have simply stated ביא—he shall bring, "תרומת די,—the gift for G-d. Why does it seemingly repeat itself with 'he shall bring 'it', a reference to the gift, and then reiterates with greater clarity that 'it' refers to the 'gift for G-d'?

He suggests that 'it' refers to a תרומה עליונה—an 'elevated' gift, that accompanies the physical gift for G-d. He adds that the extra word שאת dused here is often used to mean, with, so that the verse now reads 'he brought the elevated gift **together** with his physical (gold, silver or copper) gift'.

What is this 'elevated' gift?

Ramban adds one more reference. He quotes the verse that tells how the daughter of Pharaoh discovers the floating basket, open it and sees את הילד—the child (Moshe), quoting the Midrash that goes on to interpret it similarly as 'with' Moshe, referring to the Divine Presence that accompanied the child.

The great and beloved Mashgiach, Rav Shlomo Wolbe expounds on this idea in his Alei Shur.

There are two ingredients to achieving happiness in life. One is to be happy with our lot, sloughing off disappointment and sadness by understanding and accepting that we each have exactly what we need for success and joy. Secondly, one must sense the privilege each mitzvah affords us in gaining closeness with G-d.

Each mitzva has two components. The adherence to detail and the minutiae of halacha, represents our fear of G-d and commitment to devote to His absolute will. How our hearts drive us to eagerly volunteer our being to His will, is the aspect of love that bonds us inextricably with G-d.

The Mishkan, the abode where we connect with G-d, is founded on the 'generosity of spirit' we sense and display by the nature of our selecting to volunteer happily to the task. That is why it all began with 'donations' to the cause.

When we give 'ourselves' happily over to fulfilling the greater will of G-d, expressing a loving joy in that opportunity and privilege, that is when we are 'with' Hashem. When we bring that to the table, we are presenting an 'elevated gift' — a 'piece of the Divine Presence', as it were, that accompanies our material donations.

The Midrash says that indeed G-d is the 'heart of the people' as King David sings, "...the rock of my heart and my portion is G-d forever". (שהשייר פה ב)

Perhaps it is for that reason the vessels that comprise the Mishkan symbolize those moments in life when we have not yet 'measured' fully up to our potential but express a sincere drive and desire to gain that closeness by rising in those areas we have conquered, by devoting ourselves lovingly to fulfilling His will.

After the initial surge of donations, the Torah describes how there was more than enough and they were instructed to restrain from donating anymore.

The famous Rav of Chemed, Rav Shlomo Noach Kroll, who saved thousands of Yemenite children from assimilation during that dark time in Israel's history, asks an obvious question.

Why was it necessary to stifle their giving? Couldn't the extra material be stored for a further date?

He suggests that it wasn't simply the physical surplus that is being addressed, but rather the sincerity in the giving. The surplus referenced alluded to their giving beyond their innate and honest desire to give.

In the realm of the Divine Presence only the purely motivated donation could enthuse the abode with the Divine Presence. The delicate overstepping of the line between sincerity and coercion, as subtle as it may have been, has no room in a house of hearts.

May we each discover our hearts, devoting ourselves to creating space for the Divine Presence to dwell within us.

They shall make a sanctuary for me — so that I may dwell among them!

באהבה צבי יהודה טייכמאן

PRE YOM TOV SHIUR FOR WOMEN BY RABBI LEVI

Renewing Our Relationships
Part 1: Purim - Bein Adam L'Chavero
Monday February 28th 8:15 PM @Main Shul

MEMBER NEWS

!!!HAPPY BIRTHDAY!!!

Ephraim Wiener, Sheindel Ifrah, Chaya Tzirel Tron, Chedva Kermaier, Dani Kermaier, Adam Langer, Avromi Wiener

!!!HAPPY ANNIVERSARY!!!

Mordechai & Elaine Bodenheimer, Avromi & Mindy Wiener

IIIBAR/BAT MITZVAH PARSHA ANNIVERSARYIII Simcah Malin

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Tzvi Becker (Kedoshim) Ariel Rosenblum (Behar) Akiva Miller (Nasso)



Purim is coming! Spread the *simcha* and connect with shul members by sending Mishloach Manos from Ohel Moshe.

You'll be supporting the shul at the same time!

Cost:

Participation \$36 (6 Families plus Rabbi Teichman included)
Per Additional Family \$5
Send to the Whole Shul \$180*

*buy now and save- cost goes up to \$200 after Rosh Chodesh Adar II

https://www.ohelmoshebaltimore.com/campaign/ shaloch-manos-2022.html

BUILDING OUR SHUL TOGETHER

Join our growing list and become an ambassador today!

We would like to thank the following who have signed up already:

Nochum & Chava Eskin ~ Ze'ev & Avigail Katz Jack & Judy Siderer ~ Susan & David Kaplon Dani & Ora Kermaier~ Zack & Tami Teichman Ari & Esther Braun ~ Yoni & Tova Herman Shlomo & Oshrah Golfeiz ~ Zolly & Naomi Cadle Aiton & Deborah Marizan ~ Naftali & Miri Miller Moshe & Shoshana Rubin ~ Tzvi & Shira Pancer Yaakov & Aviva Gluck ~ Chaim & Shani Wolfish Rocky & Bracha Caine ~ Dovi & Lauren Gluck Gershon & Deborah Bandos ~ Irvin Naiman Shmuly & Hindy Abramson ~ Jacob & Eli Kates Avromi & Mindy Wiener ~ Marc Horwitz Yehuda & Yehudis Katz ~ David & Atara Kastner Bernie & Tova Fellner ~ Shawn & Chavi Burstyn Joshua & Jessie Cline ~ Lion & Sara Sassoon Ahron Leib & Reena Wealcatch

Let's reach our goal together! To join go to: ohelmoshebaltimore.com/form/match2build