

SCHEDULE

ליל שבת קדש

Candles 5:35 PM
Mincha & Kabalas Shabbos 5:35 PM
Friday Night Learning with Chulent 7:00 PM

יום שבת קדש

Daf Yomi @Main Shul No Daf This Week
SHACHARIS

@Main Shul 6:50 AM
@Main Shul 8:30 AM

Netz - 6:45 am | Sof Zman K"ס 8:53 א"ס | Sof Zman Tefilah - 10:28 א"ס

Followed by Kiddush

Mincha 2:15 PM
Bnos @Upstairs Classroom 2:15 PM
Mincha 5:25 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 6:45 PM
Avos Ubanim 7:30 PM

51/31 מזג האוויר בשבת
45/37 Ohel Moshe Weather

CANDLES NEXT
SHABBOS-5:43 PM

WEEKDAY MINYANIM

SHACHARIS

Sun-6:50 & 8:30

Monday, Thursday-6:35, 7:50

Tuesday, Wednesday, Friday-6:45, 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 - Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun -Thu 7:00 PM
Smichas Chaver Program - Sunday 9:15 AM
Royal Tea - Mon 8:15 PM
Daf Hashavua - Mon. & Wed. 9:00 PM
Breathing Life - Monday 9:10 PM
Holy Machlokes - Tuesday 9:00 PM
Begging For More - Tuesday 9:10 PM
Connections - Tuesday (for Women) 8:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

Any insomniac or someone who loves one!

@Main Minyan

Sponsored by:

Moshe Meir & Shoshana Rubin

Commemorating the Yahrzeit of Moshe Meir's Mother

עטיל רוחמה בת ר' יהושע

SHALOSH SEUDOS

NOT Sponsored!

It's like Mishloach Manos, good time to practice, Sponsor Me!

To sponsor this week or a future week email: kiddush@ohelmoshebaltimore.com

To sponsor a day of learning email: daven@ohelmoshebaltimore.com

Mazal Tov!

Shaya Steger on his
engagement to Eve Messing!

AVOS UBANIM!

Motzei Shabbos! 7:30 PM

Sponsored by:

Chaim & Batya Preiser

L'iluy nishmas Michoel ben Yaakov

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

For questions or sponsorship contact

Chaim Wolfish at jwolfish@hotmail.com

HIGH SCHOOL BOYS

NEXT Sunday March 5th

9:30 AM Shacharis

Followed by breakfast and a shiur with Rabbi Levi.

Sponsored by Tzvi & Shaindy Shear

L'Zechus a Refuah Shelema

for Leib Yitzchok ben Chana

CONGREGATION OHEL MOSHE

שבת קודש

פרשת תרומה

ד' אדר תשפ"ג

אהל משה

"משוננס אדר"
מרצין בשמחה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #770



RABBI'S MESSAGE:

Givers and Takers

They shall make a Sanctuary for Me — so that I may dwell, בתיכם—among them (שמות כה ח)

The Holy Alshich famously interprets this promise of G-d to dwell among 'them', as an intention to reside בתיכם כל אחד ואחד—within each one of us.

This most oft quoted idea leaves us wondering. What exactly is the implication of that reality? In what way does He occupy our being? Is it a heightened consciousness? Does it imply G-d accompanies us in our every endeavor?

The very first detail delineated on this journey towards creating a sanctuary directs us, ליקחו לי—take for me a portion. Every individual is commanded to donate the various materials and monies needed to construct this marvelous edifice and its vessels.

As many commentators point out, the verb used to describe the giving of these donations — to 'take', is odd. We aren't taking anything but rather expected to 'give'?

The Torah doesn't merely instruct us to offer donations but emphasizes that it must be given לי—to 'Me', which the Tanchuma takes to mean that it must be given solely for the sake of G-d, with no ulterior motive.

Isn't that true of all the commandments, that we must strive to perform them for their own sake, not for our personal gain? Why is it stressed in this command more than the others?

The famed author of the K'tzos HaChoshen, in his introduction to his renowned treatise, Shev Shmattsa, tackles this dilemma by first quoting the words of the Holy Alshich.

The Alshich directs us to a novel halachic idea. When one seeks to marry a woman, he consecrates that union by 'giving' an item of value to his prospective bride, who in exchange commits herself fully to her husband, and is thus 'acquired' as a wife.

There is a circumstance, though, where the woman is the one conveying a gift to the man, yet is nevertheless, acquired by the man as well.

If the suitor is a אדם חשוב—prominent person — who people revere, respect and cherish to be associated with, graciously receives a gift from someone, through his acceptance he confers honor, delight, and privilege upon the giver, and in essence is 'giving' something of 'value' to his benefactor. If the recipient, the man in this case, expresses his intent to take the woman's hand in marriage in exchange for this 'value' she is receiving, the woman has then 'taken' that value and agreed to being acquired by that 'gift'.

So, giving at times is an act of taking. Most certainly, in the case of G-d — Who possesses all, and yet graciously permits us to utilize His tools in service to Him — when He happily accepts our donations, allowing us to partner with Him, that intense pleasure we gain in that honored opportunity is deemed as we have received 'the world'!

So, although we are technically 'giving', in truth we are 'taking' so much more!

In this light, the K'tzos adds, we can now understand why giving altruistically is so critical here more than by any other commandments. If we were to give with a taint of intention to gain some personal reward, or added influence, we would be de facto cheapening the thrill of being able to connect selflessly with G-d, and instead reducing it to a bartered quid pro quo of goods for, yet unrendered services.

The value we express here is the pure joy of G-d's graciousness in accepting our offering, with no strings attached.

Perhaps then, the notion of G-d dwelling in each one of us refers to the fact that in our interactions with one another, we must realize that in the person opposite me is a representation of G-d's will in this world. He or she was placed here on earth as an opportunity to connect with G-d, Himself, by utilizing our assets, talents, and very being, to give physically and emotionally, from that bounty G-d has granted us and permitted us to utilize, in relishing those moments where we may seem to be giving but are really on the 'taking' side, exercising the gift we receive to partner with G-d, in creating a virtual sanctuary for His presence, reflected in the faces and personalities we, through Providence, are directed to engage with.

We must view each fellow Jew as the אדם חשוב—prominent individual, who I happily serve selflessly, fulfilling my role in G-d's greater plan, appreciating that I am the one on the receiving end, despite being the giver, privileged in the role I play.

Many question how it is possible that the Sages legislated a command on Purim to give 'gifts' of food to one's friend, doesn't Shlomo HaMelech in Proverbs relate that *'he who hates gifts will live'?* (משלי טו כז)

Perhaps when someone accepts a gift with the intention not to relish the present, but rather to convey in his gracious acceptance a sense of importance to the giver, then the recipient becomes a giver and not a taker and continues to merit long life.

Taking this idea a step further I might boldly suggest that the entire institution of the mitzva of Mishloach Manos, in the absence of the Temple, a time of G-d's concealment, was intended to echo this very first foundation stone of a physical Sanctuary — ליקחו לי—to 'take' by giving, but implementing it instead within the souls of the Jewish people — the aspect of the Sanctuary that is embodied within each one of us.

We build up an abode for G-d when we see His presence masked by our fellow men. We ostensibly are giving to one another, but with a heightened consciousness that it is our greatest privilege in partnering with G-d, and we understand that we are indeed the true receivers in every one of our relationships.

The formula for this mitzva is to send מנות איש לרעהו—portions a man to one another.

The word איש appears exactly this pure way, without prefixes or suffixes, throughout the entire written Torah, one thousand one hundred and eighteen times. That is the numerical equivalent of the entire verse of Shma Yisrael. Additionally, the first letters of each of the six words that comprise this famous verse, each start with one of these three letters א-ב-ג. Finally, the gematriya of מנות איש לרעהו is exactly the same as the entire verse of Shma Yisrael!

If we truly want to merit the Third Temple we must begin by reconstructing our relationships. We must view each other as opportunities to promote the will of G-d by selflessly doing for others, despite the challenges, and realize that the greatest pleasure we can derive is when we realize we are on the taking side, meriting to partner with G-d in creating the unity that will one day herald G-d is One!

באהבה,

צבי יהודה טייכמאן

MEMBER NEWS

!!!HAPPY HEBREW BIRTHDAY!!!

Miriam Becker, Ephraim Dickstein, Meira Grosberg, Shoshana Rubin, Akiva Wolfish, Stanley Plunka, Karin Mirkin, Hadassah Schwartz, Esther Rabinowitz, Lily Klein, Tova Einbinder, Uri Frydman

!!!HAPPY ANNIVERSARY!!!

Mordechai & Elaine Bodenheimer

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Dani Kermaier, Joe Berkowitz, Ephraim Dickstein

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

Sluli Levin (Bamidbar)

YAHARZEIT

Moshe Meir Rubin, for his mother, Mrs. Rubin

עטיל רוחמה בת ר' יהושע

BARUCH DAYAN HAEMES

Hersh Toibman, on the passing of his mother, Chana Toibman

Shiva will be at 6810 Timberland Road

Monday, Tuesday, Wednesday—8:00-10:00 AM

Monday & Tuesday—1:00-4:00 PM, 7:00-9:00 PM

Shacharis 8:00 AM, Mincha Maariv 5:40 PM

BARUCH DAYAN HAEMES

Mayeere Schwarzbaum, on the passing of his father, Rabbi Aaron Schwarzbaum

Shiva will be at 7111 Park Heights Avenue, Unit 302

Motzei Shabbos—Maariv 6:45 PM until 10:30 PM

Sunday—Shacharis 8:30 AM, Mincha/Maariv 5:45 PM, shiva until 9

Monday—Shacharis 7:30 AM, Mincha/Maariv 5:45 PM, shiva until 9

Tuesday—Shacharis—7:30 AM