

SCHEDULE

ליל שבת קדש

Candles	6:57 PM
Mincha & Kabalas Shabbos	6:57 PM
יום שבת קדש	
Daf Yomi @Main Shul	7:30 AM
SHACHARIS	
@Main Shul	6:45 AM
@Main Shul	8:30 AM
Netz - 7:13 am Sof Zman K'S 9:34 א"ת 10:14 א"ת Sof Zman Tefilah - 11:14 א"ת	
Followed by Kiddush	
Mincha	2:15 PM
Bnos @Upstairs Classroom	2:15 PM
Mincha	6:50 PM
Followed by Shalosh Seudos	
Maariv/Havdala (50min)	8:07 PM

	62/40	מזג האוויר בשבת
	54/30	Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 7:04 PM

WEEKDAY MINYANIM

SHACHARIS

Sun-6:50 & 8:30

Monday-6:35, 7:50

Tuesday, Wednesday, Friday-6:45, 7:50

Thursday-**ROSH CHODESH**-6:30, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday 1:45 PM

Mincha/Maariv: Sunday-Thursday 7:10 PM

Maariv: Sunday - Thursday 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	6:10 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

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@Main Minyan

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SHALOSH SEUDOS

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All Day Learning & Davening

Sponsored by:

Yisrael & Esther Katz

In gratitude to Hashem for the birth and health of their daughter, Chana Leeba, and in appreciation to their families for their support

To sponsor, email kiddush@ohelmoshebaltimore.com

GOT CHAMETZ?

Beginning this Thursday,
Rosh Chodesh Nissan,
Rabbi Teichman will be available to sell
your Chametz following all scheduled
minyanim & by appointment if needed.

Please contact him directly at

410-570-3333 or

ravzt@ohelmoshebaltimore.com

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!



CONGREGATION OHEL MOSHE

שבת קודש

פרשת ויקהל-פקודי

כ"ה אדר תשפ"ג

מברכים חודש ניסן

פרשת החודש

אהל משה



Rabbi Zvi Teichman

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Issue #773

RABBI'S MESSAGE:

A Time for Reflection

After a full accounting of all the donations that were given and of the various materials and vessels that were constructed, was concluded, the Torah describes the details for the actual setup of the Mishkan.

Targum Yonoson reveals how each of the vessels correspond to four divisions of our people.

The wealthy who are provided with the means to distribute their bounty to others are symbolized in the Table upon which the Showbread were placed, twelve specifically, alluding to the twelve tribes. The Elevation-offering Altar symbolizes the offerings they distribute to the poor.

The Menorah reflects on the righteous who illuminate the world with their protective merit.

The Gold Altar, whose incense gives off an exquisite scent, reminiscent of the Torah scholars' wisdom that enthralls our senses.

The Laver, the washing station that supplies the cleansing waters for the ritual washing of the hands and feet of the Kohanim in preparation for the daily service, represents the pouring out like water the crookedness within our hearts, that permits us to do Teshuva — repentance, and return.

The Targum also corresponds the anointing of these vessels to the leadership of our nation.

The general anointing echoes the anointing of the Jewish Kings, the descendants of Yehuda.

The Altar being anointed intimates the anointing to leadership of the Aharon and his children, as well as Eliyahu HaNavi.

The Laver points to Yehoshua who would lead the nation to the promised land and divide it amongst them, and whose descendant, the Mashiach Ben Yosef, will lead the victory in the end of time against Gog and Magog and herald the final redemption.

This last parallel leaves us perplexed. Is a simple washing station which serves merely in a preparatory role, so significant as to embody the notion of Teshuva and the final redemption? In what way is Yehoshua specifically the paradigm for this great concept?

Rav Yitzchok Reitbord, a student of the Beis HaLevi and the school of those who nourished from the Torah of the Vilna Gaon, cites a fascinating Gr'a and offers a stunning explanation of the deeper understanding of this unique vessel based on it.

The Kiyor — Laver, was constructed from the copper mirrors the women generously donated, despite it being a woman's prized possession.

The only specific reference of a 'reflected image' in Torah, is found in a verse in Proverbs.

As in water, a face reflects a face, so the heart of man to man. (27 19)

Many liquids reflect a man's image, why is water selected?

The Vilna Gaon points out that the word for water — מים, is unique. Every letter in the Alef Bais is expressed by its full pronunciation. An מ is therefore more fully — מים. א י is יוד. Again, the מ is displayed as מם.

Each of these letters have a 'revealed' essence, and a 'concealed' one. That which is part of the full word for water is their evident persona, that which is not expressed, but the inner aspect of a letter, is the 'hidden' part. Each letter has a numerical value, the letter *mem* is forty, *yud* is 10, and *mem* again is forty. The hidden letter in *mem* is *mem* so they are equal. Similarly, the *yud*'s invisible letters are *vov* and *daled*, 6 and 4 respectively, thus 10 in total!

King Solomon incorporated the lesson of a person reflecting positivity towards someone else and effecting a reciprocal response specifically with water. In order to initiate a cycle of warmth one must be sincere externally and internally. One who feigns sincerity will be instinctively repelled, because only one who adheres to truth fully, within and without, can behold this law of nature, that informs us that just as it is a reality to see one's own reflection in water, so too can one instill a rebounding of genuine love from the one we

confront purely and honestly.

Rav Reitbord extends this brilliant insight to explaining the greatness of the Laver.

The Laver was constructed from the copper mirrors the women utilized to beautify themselves. Sometimes this is done to glorify oneself for one's own validation or to flaunt one's beauty. Yet, these women used them to draw their dejected husbands in Egypt to return to family life. It was done with extreme and pure devotion for the sake of their husbands and to courageously mother Jewish children in the most trying of circumstances and times. They succeeded in cajoling their husbands to positivity, initiating the bond of noble love that was in danger of being extinguished.

The Laver, he notes, had both an external reflection — the polished copper, and an internal vehicle of reflection — water.

The hard outside represents man, the pliable hidden — modest water, symbolizes the woman.

This vessel of service is the key to all our relationships, man and woman; man and G-d, man and himself.

We all talk the talk of our allegiance to the word of G-d, to follow His directives that assure us happiness in life and closeness to His Presence.

But do we really follow through from our innermost drives, desires, and objectives?

Are we committed to the truth and nothing but the truth, never allowing our selfish ambitions to cloud what we know we must truly do?

Yehoshua was the exemplar of humility and adherence to the word of his teacher, Moshe, and the word of G-d. He was so genuine in everything he did to be in total consonance with the will of G-d, he couldn't feign as Kalev did to his cohorts, the Spies, his true intention, and displayed his resistance to their devious plan without hesitation!

We deceive our spouses, friends, teachers, by following the 'playbook' but so often permitting our own interests to weaken true and unadulterated resolve to carry out the will of Hashem.

We live in a world where at least superficially there appeared to be some notion of true care and concern for one another, despite some differences. But the drive for self-expression, and entitlement to personal pursuits and pleasures that contradict any notion of an absolute truth and system of morals, has eroded any possibility of repair.

The descendants of Yehoshua, will lead us back to sincerity in all our relationships that will be the pinnacle that will bring the world to a common allegiance to the sole Power in creation.

It starts from within us. It is the key to full repentance. It is critical to the repair of all relationships. It is the only way we will begin to see Hashem reflected in everything that we do.

It is a time to reflect!

באהבה,
צבי יהודה טייכמן

KIDDUSH

Yisrael & Esther Katz invite the kehilla to a kiddush in their home in honor of the birth of their daughter, Chana Leeba
2826 Marnat Road, Apt D

MEMBER NEWS

!!!HAPPY HEBREW BIRTHDAY!!!

Ehpraim Wiener, Chaya Tron, Sheindel Ifrah, Yisroel Shafranvoich, Penina Meister, Molly Klein, Racheli Caplan, Hayley Orlofsky, Tamar Herman, Aitan Lewis, Chedva Kermaier, Dina Vaks

!!!HAPPY ANNIVERSARY!!!

Gobbie & Shayna Cohn

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

Simcha Malin

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

Sruli Levin (Bamidbar)

YAHRZEIT

Elliot Einbinder, for his mother, Susan Einbinder

צפורת בת דוים אז

WITH GRATITUDE TO HASHEM
WE WOULD LIKE TO INVITE YOU
TO THE VORT OF

SHANI AND SHMUEL

SUNDAY, MARCH 19TH 2-6 PM
KESSER CHAYA HALL
K'HAL SHEARITH ADAS YISROEL
(RABBI FORCHEIMER'S SHUL)
418 5TH ST
LAKEWOOD, NEW JERSEY

TEICHMAN AND WEIDBERG FAMILIES

Chaverim Yedidim!

Please see this as a personal invitation to join in our great Simcha!

No Pressure!

Just want to share the overwhelming joy we sense with the people we feel closest to!

May we always share in each other's joy, from close and afar!

Rabbi and Mrs. Zvi Teichman

Did you know that you can dedicate a Siddur, Chumash, Yahrzeit Plaque, and general donation in honor of someone or something? Details available on our website!



THANK YOU FOR YOUR SUPPORT!