

SCHEDULE

ליל שבת קדש

Candles 7:03 PM
Mincha & Kabalas Shabbos 7:03 PM

Special Kabalas Shabbos for Erev Purim

Led by "Cantor" Aharon Gerstein

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM

SHACHARIS

@Main Shul 9:28 א"ת 6:50 AM

@Main Shul 10:08 א"ת 8:30 AM

Netz - 7:04 am | Sof Zman K'S | Sof Zman Tefilah - 11:10 א"ת

Followed by Kiddush

Mincha 2:15 PM

Bnos @Upstairs Classroom 2:15 PM

Women's Shiur @6503 Steerforth Ct 5:30 PM

Mincha 6:55 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 8:13 PM

Megillah followed by Mesiba 8:35 PM

 53/48  55/30	מזג האוויר בשבת Ohel Moshe Weather	CANDLES NEXT SHABBOS - 7:10 PM
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WEEKDAY MINYANIM

Sunday-see Purim Schedule →

SHACHARIS

Monday, Thursday-6:35, 7:50

Wednesday, Friday-6:45, 7:50

MINCHA & MAARIV

Mincha: Mon- Thurs 1:45 PM

Mincha/Maariv: Mon - Thurs 7:15 PM

Maariv: Mon - Thurs 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 6:25 PM

Daily Mishna Following Shacharis

Shaarei Teshuva Between Mincha/Maariv

Smichas Chaver Program - Sunday 9:15 AM

Oraysa Yuma Program - Sunday-Thursdays 8:50-9:50 PM

Daf Hashavua - Mon. & Wed. 9:00 PM

Breathing Life - Monday 9:10 PM

Connections - Tuesday (for Women) 8:00 PM

Mishmar—Thursday 9:00 PM

SPONSORSHIPS

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In honor of

Ariel's Bar Mitzvah!!!



SHALOSH SEUDOS

???

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

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

PURIM SCHEDULE

Motzei Shabbos

Megillah 8:35 PM

Purim Mesiba 9:15 PM

Megillah II 10:30 PM

SUNDAY

Daf Yomi 6:00 AM

Shacharis 6:45 AM

Megillah 7:20 AM (*approx.)

Shacharis 9:00 AM

Megillah 9:30 AM (*approx.)

Yeshivas Mordechai Hatzadik 10:30 AM

Extra Megillah 11:30 (Ezras Nashim)

Kids Mini Megillah 12:30 PM

Mincha 2:00 & 3:30 PM

Neilas Ha'Simcha 7:30 PM

(at Rabbi Teichman's House) Maariv 9:30ish



שבת קודש

פרשת ויקרא

"ג אדר-ב תשפ"ד

פרשת זכור



Rabbi Zvi Teichman

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Issue #823

RABBI'S MESSAGE:

It's All Good!

In a departure from the way most commands in the Torah are addressed to **אָדָם** — man, in the introduction to the offerings in the Tabernacle it speaks to **אָדָם** — *When a man among you brings an offering to G-d*, utilizing the term for 'man' that is also the name of Adam, the first human. Rashi quoting the Midrash relates that this teaches us that our offerings must never be stolen property, just as when Adam made an offering it obviously wasn't stolen, as he was the sole occupier of the world and thus all was his.

Is this the very first detail we must know in the long list of laws regarding offerings?

So long as there was no one else in the world — with everything available for Adam's exclusive use — there was only one choice before him. Will he 'give' attribution to a benevolent G-d, or will he take it all for himself and ignore his generous benefactor.

Adam's bestowing of an offering was the ultimate testament to his gratitude and selfless submission to G-d's will. (עֲקִידַת יִצְחָק שָׁעַר נֶבֶל)

We take the highest lifeform beneath man, representative of all the strata of life below it, and present a symbol of our cognizance that all we are privileged with is a product of a benevolent Creator, and with it our absolute devotion to Him.

The moment others came into existence, first with the arrival of Chavah, his helpmate, and then his children Kayin and Hevel, the struggle to maintain that selflessness began. In the interaction between two parties that are expected to work together in bringing to fruition their unique talents, the challenge to remain focused and dedicated to the other without feeling taken advantage of, or imposed upon, upsets the balancing act in determining whether one is a 'giver' or a 'taker'.

As Rav Dessler so famously taught, our mission in life is to be a **גּוֹלֵן** — giver, and not a **נוֹטֵל** — taker.

From day one when Adam was confronted by G-d for having partaken from the Tree of Knowledge, he immediately blamed it on *'the woman whom You gave to be with me'*. Ungrateful for the gift he was given, Adam began the transformation from giver to disgruntled taker.

His children continue the battle in vying for dominance and validation. Kayin, resentful that he was not acknowledged for his innovative offering, became murderously jealous of G-d's attention to his 'copy-cat' brother, Hevel.

The tug-of-war that began with the arrival of another, continues in all its brutal consequences until this day.

The disqualification of an offering that was stolen is not just about the sin of stealing per se.

The presenting of an offering which is intended as the ultimate expression of gratitude to G-d for the blessings, kindness, and tolerance He grants us, and our trust in His providence, cannot be tainted with greed, for in that greed lies an unhappiness with the lot in life one has been given, being so dissatisfied that one resorts to take that which he is not entitled to.

We must strive to overcome the instincts of contention and resentment towards others — that stem from our own misplaced expectations of entitlement and remain selfless and giving unconditionally without prospects of reciprocity — as Adam lived before the competition arrived.

One who lives solely by his self-devised map of entitlements, unable to accept one's circumstance and situation, is doomed to live a life of unhappiness and disgruntlement.

One must open one's eyes to G-d's benevolence Who guides all with an eye for what is in our best interest.

In the prayer we say after the reading of the Megillah it highlights the corrupt attitude of Haman who *'would not remember Saul's compassion, that through his pity an Agag the foe was born.'*

The epitome of evil begins with ingratitude and concludes with a passion for genocide.

The antidote to Amalek is its antithesis, **הַכֶּרֶת הַטוֹב** — recognizing only the good.

The moment we can remove our discontent with those who we think have wronged us and only focus on the good that we have benefitted from them, is the day we return to the standing of Adam before his sin.

In a teaching from the Pele Yoeitz, popularized by Rebbetzin Feldman — the wife of the Rosh HaYeshiva of Ner Yisrael, Rav Aharon Feldman — through her students, lies the secret to conquering Amalek, discovering happiness and our return to the Garden of Eden.

He who repays evil for good, evil will not depart from his house. (Mishlei 17 13) It is obligatory upon man if he has ever received any benefit from his fellow, that it remains forever engraved in his heart, never to repay him for any wrong that one may have done, and only recompense the good that came your way. Even if one wronged you, it must be forgotten, but the good must always be recalled. One must emulate our Creator Who said he

would 'forget' the Sin of the Golden Calf but 'never forget' our accepting His Torah. (Yeshayahu 49 15) (פֶּלֶא יוֹעִיץ קַפ"ה)

The Baal HaTurim reveals that in this very verse in Proverbs is embedded an allusion to man's first failure in this vein.

The last letters in the three words that describe the fate of the ungrateful, **לֹא תִדְּעָה** — *It will not depart, רָעָה* — *Evil, from his house*, spell out the word for a woman — **אִשָּׁה**, alluding to Adam's lack of appreciation to G-d and his wife.

Clearly, were Adam to have appreciated the gift of his wife that G-d granted him, her healthy sense of self would have empowered her to ward off the ill intentions of the devious snake.

Is it any wonder then why in the preceding verse that describes that moment of weakness when G-d asks, **"הֲמֵן הָעֵץ"** — *Have you eaten of the tree from which I commanded you not to eat?*, that the word **"הֲמֵן"** — that the Talmud tells us hints to **הָמָן** — Haman the wicked — rears its ugly ungrateful head.


On Purim we achieved a level of unity only paralleled in the harmony we experienced at Mount Sinai.

We can retrieve it once and for all, for all eternity, by implementing the vital lesson of the Pele Yoeitz.


א פרייליכען פורים,
באהבה,
צבי יהודה טייכמאן


The Second Yahrzeit of Maran Sar Hatorah Rav Chaim Kanievsky Zt'l will take place this Shushan Purim.

BALTIMORE COMMUNITY ASIFA



Shushan Purim Monday, Mar 25, 2024
At Shomrei Emunah
7:30pm Seder Limud
8:15pm Siyum
Followed by Hisorirus from HaRav Pinchos Gross shlit'a
8:45pm Maariv
Refreshments after Maariv

Media Partner: 

Participating shuls: 

Contact Chaim Wealcatch at (410) 963-0393 for more information.

WEEKLY WOMEN'S SHABBOS SHIUR

5:30 PM - 6503 Steerfoth Ct.

This week given by: Mrs. Sara Rachel Salhanick
Followed by Tehillim - Refreshments served
L'iluy Nishmas Tzvi Yechezkel ben Dov Aryeh

MEMBER NEWS

!!!HAPPY ^{HEBREW} BIRTHDAY!!!

Karen Lipman, Rashi Pachino, Yehudis Schwartz, Naftali Miller, Yoel Meth

!!!HAPPY ANNIVERSARY!!!

Azi & Riki Rosenblum

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

Etzion Brand

!!!UPCOMING BAR/BAT MITZVAH!!!

Alex Friedman (Achrei Mos)
Eliezer Herman (Kedoshim)

Ariel Shmidman
on his Bar Mitzvah!!!

Mazal Tov to Akiva & Deborah
and the entire family!!!

Special Mazal Tov to
grandparents Mrs. Chantal
Firstman and Rabbi Michael &
Linda Shmidman and Uncle and
Aunt Dani & Ora Kermaier!!!

ליהודים היתה אורה

Musical Havdalah

Purim Mesiba

MOTZEI SHABBOS MARCH 23RD
AFTER THE FIRST MEGILLAH READING

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