

SCHEDULE

ליל שבת קדש

Candles 7:17 PM
Mincha & Kabalas Shabbos 7:16 PM

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM
@Main Shul SHACHARIS 6:50 AM
@Main Shul 8:30 AM

| | | |
|-------------|-----------------------------------|------------------------------|
| Netz - 6:42 | Sof Zman K"ס 9:14 א"ל 9:55 א"ל | Sof Zman Tefilah - 11:00 א"ל |
|-------------|-----------------------------------|------------------------------|

Followed by Kiddush

Mincha 2:15 PM
Bnos @Upstairs Classroom 2:15 PM
Women's Shiur @6503 Steerforth Ct 5:30 PM
Mincha 7:10 PM

Followed by Shalosh Seudos

Maariv / Havdala (50min) 8:26 PM

| | | |
|--------------|---------------------------------------|---------------------------------|
| FRI 55/36 | מזג האוויר בשבת Ohel Moshe Weather | CANDLES NEXT SHABBOS-7:24 PM |
| 55/37 | | |

WEEKDAY MINYANIM

SHACHARIS

Sunday - 6:50, 8:30

Monday, Thursday - 6:35, 7:50

Tuesday-ROSH CHODESH-6:30, 7:50

Wednesday, Friday - 6:45, 7:50

MINCHA & MAARIV

Mincha: Mon- Thurs 1:45 PM
Mincha/Maariv: Mon - Thurs 7:25 PM
Maariv: Mon - Thurs 9:50 PM

SHIURIM

AM Daf Yomi - Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun - Thu 6:35 PM
Daily Mishna After Shacharis
Sharei Tshuva Between Mincha / Maariv
Smichas Chaver Program - Sunday 9:15 AM
Oraysa Yuma Program - Sunday-Thursday 8:50-9:50 PM
Daf Hashavua - Mon. & Wed 9:00 PM
Daf Hashavua - Mon. & Wed 9:10 PM
Breathing Life - Monday 8:00 PM
Connections - Tuesday (for Women) 9:00 PM
Mishmar—Thursday 9:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

???

@Main Minyan

Sponsored by:

Mordechai & Elaine Bodenheimer

In memory of Mordechai's father

Binyamin ben Baruch

בנימין בן ברוך

SHALOSH SEUDOS

Rabbi Reuven & Janine Chapman

In loving memory of Janine's mother on
her 3rd Yahrzeit

Freida Malka bas Benjamin Beines A"H

פרידה מלכה בת בנימין בינוש

To sponsor this week or a future week email: kiddush@ohelmoshebaltimore.com
To sponsor a day of learning email: daven@ohelmoshebaltimore.com

Shul Contacts

Rabbi Teichman

410-570-3333 or ravtz@ohelmoshebaltimore.com

The Shul Office:

Office@OhelMosheBaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister -
Gabbai@

Lainig Schedule:

Pinchas Friedman, Sasha Zakharin &
Ailton Marizan- Lain@

Repair & Maintenance:

Chaim Mordechai Meister - Fixt@

Bulletin & Announcements:

Shoshana Goldberg &
Ari Braun - Bulletin@

Sisterhood@

Adina Schwarzbaum, Tzipora Zeidel,
& Aliza Zirkind

Agudah Scrip

Sasha Zakharin - scrip@

Sponsorship & Hall rental:

Jake Kates - Kiddush@

Sforim & Siddurim:

Eiton Marizan - Library@



שבת קודש
פרשת שמיני
כ"ז אדר-ב תשפ"ד
פרשת החודש



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #825

RABBI'S MESSAGE:

FOOTLOOSE

This Shabbos we herald the entry of the month of Nissan, a month laden with significance historically as the month of the exodus from Egypt, but also holds within it the hope 'that in Nissan we will yet be redeemed again!'

In one of the marvelous piyyutim that are added to the Yotzros of Parshas HaChodesh, that are said in many Shuls, the following stanza appears:

הדום אשר נגר ורודש כדום הזה יחודש בגדש — His Footstool that was laid low and plowed under may it be renewed on this day in greater measure than ever, ועביל שי בקדש בראשון, נעביל שי בקדש בראשון, נעביל שי בקדש בראשון — an we shall deliver a gift to the Sanctuary, on the first day of this first month.

The 'footstool' refers to the Temple.

Yeshayahu the prophet relays how G-d states, "The heavens are My throne, and the earth is My footstool, which is the house that you will build for Me..." (66 1)

I have always wondered what deeper meaning is conveyed in describing the Temple as a 'footstool'. Does G-d need to kick His feet up and rest them upon a hassock?

We read this week of the well-intentioned sons of Aharon, Nadav and Avihu, who at the peak of the inauguration ritual brought with great zeal an alien fire they were not commanded to and lost their lives.

The Torah tells us that these seemingly tragic deaths were a fulfillment of a prior Divine statement that declared בקרובי אקדש — I will be sanctified through those who are nearest to Me.

Rashi, quoting from the Midrash, clarifies that this wasn't simply a classic sanctification of G-d's name, after all they didn't expect to die. There was no sacrificing of themselves willingly as in the many examples — in the image of Avraham Avinu — of people who went happily to their deaths for the sake of G-d.

It was rather that through their deaths היתקדש הבית — That this House was to be sanctified.

Rashi adds that the glory that comes from their deaths is due to the reaction of those who will observe how 'when the Holy One, blessed is he, exacts judgement upon the righteous, He becomes feared, exalted, and praised. Now, if this is so concerning the righteous, how much more is it so concerning the wicked.'

Somehow the realization of man's accountability for all one's imperfect actions, no matter how great and worthy that individual may be, instills a fear for repercussions for those of us who sin regularly. This as Rashi says is the first reaction — fear.

But how does fear prod us to exalt and ultimately praise G-d?

Do the wicked react with awe? Didn't so many who experienced the holocaust question the seeming injustices of so many holy and innocent souls perishing under the cruelty of their enemy. How could a benevolent G-d have allowed that to happen?

Rebbe Boruch of Kamama who accepted the mantle of leadership after his father Rebbe Shalom passed, refused to abandon his flock during the war years — despite being provided means of escape by his loyal followers — and perished with his family at the age of twenty-eight.

He would interpret the words of G-d that was stated regarding the deaths of Nadav and Avihu in the following insightful manner: בקרובי אקדש — For those who are close to G-d and fathom the deeper understanding of the deaths of Nadav and Avihu, to them My name will be sanctified. However, ועל פני — to those faces, כל העם — of the simple folk who cannot fathom and justify G-d's ways, אכבד — It will be too heavy of a load to explain.

Those who see a system of accountability as evidence of G-d's desire to bring us to greatness and perfection, will initially fear their poor standing before G-d and worry about their fate. Upon their contemplation they will be stirred to rise to their calling, knowing that it isn't a vengeful G-d extracting punishment, but an exalted G-d who is pushing us for our benefit and pleasure. Finally, we will come to the realization of how fortunate and privileged we are to have such a magnificent relationship with Him.

What determines whether we are of those closest to Him or of the simple folk who feel weighted down by the apparent inconsistencies in G-d's dispensing of judgment, is if we possess the art of knowing how to experience life.

The great Mashgiach, Rav Shlomo Wolbe, describes people who see and hear things that

are earth shattering experiences but are not moved. They have a need to talk, label, evaluate, immediately judge whether it is good, nice, or worthy. They do not absorb what is going on. They have not mastered the art of silence.

Someone who can be silent, can sit in solitude with oneself. Not only can one, but one loves to. The ability to separate oneself, and face oneself, is evidence of someone who seeks the spiritual. One relishes the quiet moments of self-discovery and exploration of self.

It was Aharon who in a moment of tragedy so masterfully traveled — in silence — from fear of G-d, to sensing His exalted devotion to His flock, and ultimately express praise to the Almighty for His infinite wisdom and perfect direction.

Reb Nachman of Breslov cites the connection between the וידום — silence of Aharon, and הדיום — footstool of G-d.

The metaphor of G-d sitting upon His throne in heaven and placing His feet upon the earth in general, and more specifically within the Temple when it stood, represents the relaxed absolute control of His presence on earth as reflected בקרובי — in those nearest to Him, who experience life through the prism of the contemplative lens of Torah and its commands.

Esav, the antithesis of Yaakov, sells the birthright on the day he hears of the death of Avraham, blurting out his frustration querying how it could be that the measure of judgment can affect a personage as holy and righteous as Avraham. It was at that moment he rejected it all because he simply couldn't face the folly of his own being.

The Divine Presence descended into the Tabernacle, and in its absence, within each one of us. When we can live with ourselves, we will give 'respite' to G-d, allowing him to 'rest' while we become the living embodiment of His Presence in this world.

באהבה,
צבי יהודה טייכמאן

BS"D

Congregation Ohel Mo'ade

WEEKLY WOMEN'S SHABBOS SHIUR

Parshas Tzav - March 30th

5:30 pm

At the home of the Ference family

6503 Steerforth ct (off of Willow Glen dr)

This week's Shiur given by:
Mrs Bracha Frohlich
Followed by Tehillim

*Shiur is open to all women and high school girls in the community

L'ilui Nishmas Tzvi Yechezkel Ben Dov Aryeh

MEMBER NEWS

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

Racheli Caplan, Tamar Herman, Aitan Lewis, Dina Vaks, Conor Pachino, Amiel Kermaier

!!!HAPPY ANNIVERSARY!!!

Yoni & Tova Herman

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

Moshe Grosberg, Adam Rubin

!!!UPCOMING BAR/BAT MITZVAH!!!

Alex Friedman (Achrei Mos)

Eliezer Herman (Kedoshim)

Calev Zirkind (Bamidbar)

Yahrzeit

Janine Chapman - for her mother,

Merle Freda Tooch

פרידה מלכה בת בנימין ביגוש

Mordechai Bodenheimer - for his father,

Binyomin Bodenheimer

בנימין בן ברוך

Uri & Devorah Meth
on the engagement of their
son Avi to Rachel Lowenthal

FOR YOUNG WOMEN AND MEN
WORKING/LEARNING

SHIFT **SPEED DATING**

SHUL INITIATIVE FOR THE SINGLES

AGES 26 -37

5TH MAY, 2024 - 6:30 - 10:00 PM

CONGREGATION SHOMREI EMUNAH
6221 GREENSPRING AVE.
BALTIMORE, MD 21209

THE REGISTRATION LINK IS:
<https://bit.ly/49315gW>



FOR MORE INFORMATION:
CHAYA MAJOR 709.923.2277
MINDY ROSENBLUM 443.386.8352

