

SCHEDULE

שבת קודש

Mincha Erev Shabbos	7:00 PM
Shacharis ~Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 9:09 גר"א 9:45	
Pirkei Avos Shiur	7:05 PM
Mincha- Followed by Shalosh Seudos	7:40 PM
Maariv	8:52 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur</i>	
-New Topics from יורה דעה, חולין	
Mincha / Maariv	7:50 PM

Weekday Minyanim & Shiurim*

Shacharis	
Monday	6:40 AM & 8:10 AM
Tues, Wed	6:45 AM & 8:10 AM
Thurs, Fri ראש חודש	6:30 AM & 8:10 AM
Dirshu Halacha Program (Mon-Fri)	*
Mincha (Mon-Thur)	1:45 PM
Mincha / Maariv (Sunday-Th)	7:50 PM
Shiur Sefer Da Es Atzmecha (M-Th)	*
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

*All Shiurim will resume Thursday, Rosh Chodesh

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Kiddush

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Shalosh Seudos

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Devorah & Uri Meth on the
birth of a **Baby Boy!!!!**

The Shalom Zachor will be after 9:30pm
6601 Wickfield

Jeff & Lesley Silverberg and
Jake & Debby Schuchman on the
birth of **Yoel Yeshaya** to
Moshe & Michal Schuchman

Baruch Nesanel Kates on his bris this
week and to his parents
Eli & Jacob Kates

Avraham Isaac Schwartz on his Bris
this week and to his parents
Suri & Ari Schwartz

CONGREGATION OHEL MOSHE

שבת קודש
פרשת ראה
מברכים חודש אלול

כ"ה אב

אהל משה



Rabbi Zvi Teichman

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Issue #103

Straight Shooters

In this week's פרשה after a lengthy introductory מוסר talk that began at the beginning of פרשת דברים, משה רבינו finally gets down to the details of what will be required of them as they enter the promised land. It begins with the directive to eradicate any vestige of עבודה זרה and continues with a list of מצות they must heed to.

Throughout the פרשה Hashem promises that in the merit of their doing what is "ישר" בעיני ה', right, or more literally straight, in the eyes of Hashem, will they merit the blessings inherent to the land. Of the seven times in חומש that the word "ישר" appears, four are in this portion alone!

The "ישר" (ע"ז כה) refers to the entire חומש דברים as "ספר הישר" because of the Torah's call (דברים ו, יח) ועשית הישר והטוב (דברים ו, יח) and is repeated four additional times in our פרשה and once again in the end of פרשת שופטים.

What is this quality of ישרות that is so integral to the inheriting of ארץ ישראל?

The context of the reference of חומש דברים as the ספר הישר takes place prior to דוד המלך's elegy over the death of יהונתן and שאול, where דוד is concerned that with the felling of these great heroes and warriors the people would fret over the enemies success in defeating them. Before expressing the dirge דוד declares, "ללמד בני יהודה קשת הנה כתובה על ספר הישר", the members of the tribe of יהודה shall be taught to become skilled in the use of the bow as it is prophesied in the ספר הישר, which according to רבי אליעזר is חומש דברים, where it states in the ברכה of משה רבינו to יהודה, "ידיו רב לו", his "hands" will battle for him, a reference to the use of a weapon that requires both "hands", the bow and arrow.

What is the underlying message in this seemingly tangential allusion to bows and arrows and the ספר הישר ?

There are two vital rules in the use of a bow and arrow. Firstly keep an eye on your target and secondly to make sure the arrow is "straight", ישר ! One can easily lose sight of the target and even more importantly one must keep the arrow firmly on a clear and straight path because even a slight deviation can lead to the arrow going astray and even harming one's own ally. A slight deviation at the starting point can miss the target by many a yard further in the distance.

We all start off life securely positioned to shoot "straight", אשר עשה האלקים את האדם ישר, G-d has made man "straight", והמה בקשו חשבונות רבים (קהלת ז, כט), but they sought many intrigues. A straight line represents the continuing of the initial point on its destined unadulterated path. When we are on that path all falls into place, the inherent success that came with the original plan. When we deviate ever so slightly we throw the trajectory askew creating a mess in it's path.

We can only hit our target, ארץ ישראל and all of it's promise, if we are ישרים, staying firmly on the straight path that the Torah designed for us.

The תיקוני זוהר states that the name ישראל is a contraction of the words ישר א-ל, our being defined as the line that continues on a straight flight from the point of "א-ל", G-d," towards our destiny.

טוב וישר די על כן יורה חטאים בדרך(תהלים כה, ח), Good and straight is G-d he therefore directs sinners on the path. The states that this is referring Hashem's goodness and uprightness in requiring to place signposts directing the unintentional murderers to the cities of refuge. It is the instinct of Hashem כביכול, to be ישר, rerouting man in that same מדה to continue on his destined route without deviation.

אנה לידו ושמת לי (שמות כא, יג), I shall provide for you a place. This פסוק which describes Hashem providing a city of refuge for the רוצח בשוגג, spells out in it's ראשי תיבות, אלול!

אלול is G-d's gift to us to allow us to correct course before we miss our intended target.

We live our lives with all sorts of חשבונות, rationalizations, deceiving ourselves into thinking that we are still on target. In the month of אלול we have a chance to refocus and place our sights correctly and steadfastly so we can hit a bulls-eye and merit a favorable judgment and ultimately our return to ארץ ישראל. May we be זוכה!

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HI HOLY-DAYS!

The Yomim Noraim Are Rapidly Approaching

Seating information will be released soon

Volunteers Needed For A Variety Of Projects

Rabbi Teichman, Unplugged

Join us weekly for 30 minutes of uninhibited Hashkafa & Mussar with Rabbi Teichman.

Thursday Nights after the 9:45 Maariv.

Topics cover a variety of subjects from Shalom Bayis, to Chinuch, to matters of Parnassa and more!



You don't want to miss this...

- For Men -

