

SCHEDULE

שבת קודש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- מ"א 9:04 < גר"א 9:47	
Pirkei Avot Shiur	6:55 PM
Mincha- Followed by Shalosh Seudos	7:30 PM
Maariv	8:42 PM

Sunday

Shacharis	8:30 AM
Followed by Shiur	
-New Topics from יורה דעה, חולין	
Mincha / Maariv	7:40 PM

Weekday Minyanim & Shiurim

Shacharis

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

Thursday Night Shiur by Rabbi Teichman after Maariv

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CONGREGATION OHEL MOSHE

שבת קודש
פרשת שופטים

ב" אלול

אהל משה



Rabbi Zvi Teichman

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Issue #104

Rip-Roaring Jump-Start to אלול

The month of אלול is upon us. The קדמונים tell us that the פסוק in (ג, ח) עמוס (ג, ח), אריה שאג מי לא יירא, *the lion roars who doesn't fear*, alludes to the תשרי / אלול experience, with the word אריה serving as an acronym for רבה הושענא רבה.

Who is this "lion" that is so feared, whom is he instilling with dread and where can we hear his roar ?

The תורה describes the events preceding the engaging in war with our enemies. The כהן המשיח, the specially appointed priest, exhorts the army to have courage and not to fear the enemy for G-d is with them. He then announces those who are exempt from serving on the front lines, one who has either just built a new house, planted a vineyard or betrothed a woman and has not yet had the ability to reap it's benefit. The שוטרים, the officers of the army, reinforce the כהן's words and then add the exhortation, ...מי האיש הירא ורך הלבב..., *who is the man that is fearful and fainthearted*, let him return home lest he melt the heart of his fellows, *like his heart*.

The רבי יוסי הגלילי learns that the fear we are speaking of is the fear of שבידות, "the sins in his hand", the worry that he will be unworthy of being saved from danger because he has sinned. The גמרא (סוטה מד.) cites as an example of the type of sin he may be worried about is even one that is only prohibited Rabbinically such as the talking out and interrupting between the donning of the תפילין של יד and the תפילין של ראש! What is instructive about this sin in particular that it was selected as example for this opinion?

The ראי"ש (הלכות קטנות סי' טו) states that is was in the merit of not interrupting between the placing of the two תפילין that the warriors of the tribe of גד were extolled by משה רבינו in his blessing to them of their ability to, ...וטורף זרוע אף קדקד (דברים לג, כ), *tear off arm and even head* with one swipe of their sword without pause. What is so significant about this stringency that warranted such reward?

The זוהר informs us that the wars described and the preparations outlined for them are ultimately instructions for the successful waging of war against the most powerful of enemies, the יצר הרע, the evil inclination. The victories versus our physical "illusory" foes are reflective of our triumph in those "real inner wars" we face.

The תפילין של יד represent the positive actions we do in the service of Hashem even when the reason and rationale behind them might not be evident. The תפילין של ראש on the other hand are indicative of the dedicating of our minds and thoughts coupled with a commitment to comprehend that which is within our ken. There are times when there exists a gap between our enthused understanding of מצוות and the physical performance of them. The excitement is not always apparent in our actions. Our goal is to galvanize all that we do with a spirit of how fortunate we are to be עובדי השם!

The word "לבבו" appears in חומש only seven times, four of the total in our פרשה alone! A unintentional murderer must flee to a city of refuge to avoid the "redeemer of the blood" of the one murdered who will seek to avenge his relatives death, כי יחם לבבו, for his heart will be hot. The מלך must carry a personal תורה לבבו, ספר תורה רום לבבו, so that his heart does not become haughty. He is warned not to take many wives lest they יסור לבבו, turn his hearst astray.

We all possess a natural instinctive "passion" for קנאה, to bear a grudge, thirst for תאוה, lust, and yearning for כבוד, honor. This is reflected in the three previous examples respectively. Our job is to redirect it towards the service of Hashem. The usage of the term לבב and the double ב indicating an added emphasis of heartfelt "passion" is also possibly rooted in the word לבה, to kindle and להב, flame, for the heart is thus named because it is the seat of our entire enthused inner self. (RSRH)

Throughout חומש the "לביא", the aroused lion is a metaphor used for כלל ישראל (ט, ט), כלביא מי יקומו (בראשית מט, ט), כלביא שכן וטרף... (דברים לג, כ), כלביא שכן וטרף... (דברים לג, כ).

ascibes to כלל ישראל the nature of the "aroused lion" for they are מצוות, they seize like a lion their "prey", מצוות, when they arise quickly like a lion to recite שמע in the morning and ward off all מויקים, attackers with their reciting of שמע before they go to bed. The לביא (רש"י שם) is thus named for he is the lion with a "heart," whose enthused response is what makes him מלך החיות, king of the animal kingdom.

The lion of אלול is but thee! We are complacent after a year of effort but must awaken ourselves with the enthusiasm of a lion arousing within us that instinctive passion for עבודת השם. Even if at first we lack the feeling and understanding, if we "roar" like a lion we will succeed in achieving the appellation that is unique only to us, בני מלכים, and be deserving of a favorable judgment on the looming יום הדין!

באהבה ובלהבה,
צבי טייכמן

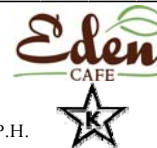
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Join us weekly for 30 minutes of uninhibited Hashkafa & Mussar with Rabbi Teichman.

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 -

