

# SCHEDULE

ראש השנה

Friday Candlelighting 6:52 PM

Friday Mincha 6:52 PM

*Followed by*

*-Kabalas Shabbos, Drasha, Maariv*

**Rosh Hashanah- 1st Day**  
**Shabbos, September 19th**

Shacharis 8:00am

Babysitting 10am till after Mussaf

Mincha 6:35pm

*Followed by a Shiur*

Maariv 7:58pm

**Rosh Hashanah- 2nd Day**  
**Sunday, September 20th**

Shacharis 8:00am

Babysitting 10:45am till after Mussaf

Shofar- 11:00am (estimated)

*Preceded by Divrei Hisorerus*

**Extra Shofar blowing after Musaf**

Tashlich At your discretion

Mincha 6:30pm

Maariv 7:57pm

**Monday צום גדליה**

Shacharis 6:15AM & 7:45 AM

Mincha 1:45PM & 6:35 PM

Maariv 7:30 PM

**Tuesday - Friday**

Shacharis (Tue, Wd, Fri) 6:20AM & 7:45AM

Shacharis (Thursday) 6:25AM & 7:45 AM

Mincha (Tu, Wed, Thur) 1:45 PM

Mincha/Maariv (Tu, Wed, Thur) 6:55 PM

Maariv (Tu, Wed, Thur) 9:45 PM

# Thank You

## Mr. Loeb

## Rabbi Ribiat

## Talmudical Academy

### For loaning Shtenders to our Kehillah for the Yomim Tovim

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# אהל משה



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**Issue #108**

## להזות בנעם ד', To Behold The Delight Of Hashem

Another year is about to conclude. So many plans, so many hopes, so many dreams. Some of our wishes have been fulfilled, but I suspect for most of us the majority of our goals are yet to be realized. Are we satisfied with our lives or are we frustrated? Do we really believe that things will change drastically for us next year? Is our only hope for the lifting of our spirits the fact that there will occur a drastic turnaround in our lives? It certainly can and has, but is that all we hold on to?

In days of old a שופר was not an easily found commodity. The גמרא discusses a predicament where an individual finds himself having to choose between a city that possesses a שופר but no מנין and a city that has the possibility of a quorum of men but no שופר! In the absence of an industry of שופר producers one had to carefully preserve the שופר he had, assuring it wasn't cracked or split in a way that it became disqualified. With שופרות there were probably not that many expert blowers either. One who undertook this task was most certainly proficient. The blowing of the שופר was an event that was not taken for granted.

Imagine the tension when the moment finally came to fulfill this precious מצוה and the בעל תוקע in all his nervousness and anxiety is unable to produce a sound!

The famed commentary on מנחת חינוך אורח חיים, שולחן ערוך אורח חיים, writes in the name of the illustrious מוהר"י אבן עזרא, that such a situation indeed arose, where the בעל תוקע was unsuccessful in emitting even a semblance of a שופר. He describes how the בעל תוקע astonishingly turned the wide end of the שופר to his mouth and uttered the verse "ויהי נעם..." into it and was then able to blast resounding תוקעות (סימן תקפה סק"יא)! תוקעות תקפה סק"יא!

What was the secret to this mysterious "chant"?

This is the very same verse that חז"ל tell us משה רבינו us invested in the massive superhuman effort was invested in the construction of the שופר and אהרן הכהן having performed the specified עבודה with accuracy, diligence and enthusiasm, the שופר still did not descend. It was only after this impassioned תפילה authored by משה רבינו himself, that he succeeded in bringing the שכינה into the משכן.

There is a vital lesson in עבודת השם that is being conveyed here. Perfect actions and precisely carried out plans are not the purveyors of success or happiness. To achieve the נעם, the pleasantness of achievement we need the נעם ד', the pleasantness of Hashem and His favoring and deriving of "נחת" from our actions. ויהי נעם ד' עלינו (תהלים 67), may the delightfulness of Hashem be upon us. The נעם teaches that "נעם" is the feeling of inner fulfillment one senses when accomplishing one's goals. We need to realize that Hashem derives "nachas" from us regardless of our "expert" accomplishments. If we strive, giving our best shot, He can endow us with a aura of "נעם", happiness and satisfaction. But we have to first realize it and pray for it.

Perhaps it is for this reason that the Torah in פרשת שמיי in describing the שכינה's descent, without any gap or break continues with the tragic episode of the untimely deaths of רוב and אביו and their father's "silence", וידם אהרן, and quiet and calm acceptance of their fate. Can you imagine his disappointment in not seeing his exalted sons achieve his paternal hope to see them serve nobly in the משכן? According to one opinion they hadn't married. All hopes of seeing them to the Chuppah and having grandchildren were dashed. Yet נעם ד' experienced that "נעם ד'", a deeper understanding of the true sense of accomplishment in this world, which is not measured by our standards of success.

The נעם ד' is the most basic expression of our innermost self. The small mouthpiece of the שופר represents the narrow straits we maneuver through in life in attempting to articulate our greater goals that are symbolized in the "music" that emanates from the wider part of the horn.

But there are times when we don't succeed in producing the desired "sounds" and results. We feel dejected and deficient. Then we face our difficulties honestly and call out to Hashem, "ויהי נעם...". We know that we tried, we are aware that we will continue to strive arduously and we ask that He give us the inner solace and joy in knowing that we are appreciated and valued! How fortunate I am to be part of a beautiful Kehilla that possesses such magnificent "נעימות", congeniality and pleasantness. Many of you may be far from reaching your objectives but you are all working tirelessly, lovingly and nobly towards those goals. Hashem knows it and He has endowed you with the "נעם ד'!"

May we continue to grow closer to קדושת ברוך הוא in all of our life's struggles, and may Hashem infuse us with the נעם ד' giving us the confidence to keep on glorifying His name.

May our collective efforts merit us that the שכינה descend upon our משכן and hopefully soon in a new בנין that will be לעם ולתפארת ולכבוד ד'!

ויהי נעם ד' אלקנו עלינו ומעשה דינו כוננה עלינו ומעשה דינו כוננה!:

בברכת כתיבה וחתימה טובה בספרן של צדיקים גמורים!

באהבה ובנעימה,

צבי טייכמן