

SCHEDULE

שבת קדש

Mincha Erev Shabbos **7:00 PM**

Shacharis- Followed by Kiddush **8:30 AM**

Sof Zman K"Sh- מ"א 9:08 < גר"א 9:44

Pirkei Avos- **6:55PM**

Mincha- Followed by Shalosh Seudos **7:40 PM**

Maariv **8:54 PM**

Sunday

Shacharis **8:30 AM**

~ Followed by Shiur

Mincha / Maariv **7:45 PM**

Weekday Minyanim & Shiurim

Shacharis

Mon , Thur **6:40 AM**

Tue, Wed., Fri **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Mincha / Maariv **7:45 PM**

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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~Meeting weekly~

Meeting weekly shabbos afternoon 5-6pm

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Learning Maseches Avodah Zarah

R' Moti Rabinowitz, Rosh Chaburah

Contact: ohelmoshechabura@gmail.com

Shul Contacts

@OhelMosheBaltimore.com

Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

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Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת שופטים

ד' אלול

אהל משה



Rabbi Zvi Teichman

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Issue#152

RABBI'S MESSAGE

Distractions and Deferments

When waging war against our enemies the Torah exempts three categories of people, who are otherwise battle worthy and fearless, from being conscripted into the army. (הברים כה) *Who is the man that has built a new house and has not inaugurated it? Let him go and return to his house, lest he die in the war and another man will inaugurate it.*

(ו) *And who is the man that has planted a vineyard and not redeemed it? Let him go and return to his house, lest he die in the war and another man will redeem it.*

(ז) *And who is the man that has betrothed a woman and not married her? Let him go and return to his house, lest he die in the war and another man will marry her.*

What is unique about these three circumstances specifically, that allow for their exclusion?

The simple reading seems to imply that this exception is based on a paralyzing fear of an unrequited dream and ambition never actualizing, rather than the fear of death alone, that might distract them from the focus needed in combat.

The Torah adds though that it is the fact that "another man" will supplant them, that is so distressing to them. What is this emphasis? Would it be more comforting and less distracting were no one else to occupy his home upon his death?

When G-d created Adam He performed three things:

He placed him in his abode, (בראשית ב ח), *Hashem G-d planted a garden in Eden, to the east, and placed there the man that He created.*

He directed Adam to toil there, (שם ש טו), *and placed him in the Garden of Eden to work it and to guard it.*

He formed a wife for him, (שם ש כב), *Then Hashem... fashioned the side that He had taken from the man into a woman.*

Mankind is ingrained with three innate desires. To discover his unique identity and purpose. To accomplish and be productive. To relate and connect emotionally with others.

Hashem "placed", *man*, *שימה* represents careful and purposeful positioning.

Hashem directed man, *לעבדה ולשמרה*, to toil and be dynamic.

Hashem offered the greatest opportunity for man to relate and thereby emulate the טוב, the goodness that is the essence of his אלקים, divine image, through his structuring for him a helpmate.

This is the objective of man; to define himself and fulfill his role in being a vital component in advancing די רצון, the will of Hashem in greater society.

Isn't this echoed in man's thirst for a role as expressed in the establishing of his specific בית, the home that reflects his unique personality?

Productivity as symbolized in the joyous redeeming of his labor's "fruits", his כרם, is what allows man to earn his keep, so that he is not guilty of consuming דכיסופא, "bread of shame".

The taking of an אשה, his soulmate, affirms his quest to extend his "kindness", through the principle of בהלכת בדרכיו, following in the "ways of Hashem"!

The inner desire לחנוך, (as in חנוכה), to inaugurate, stems from a need to initiate creatively in an expression of distinction. (רש"י בראשית יד יז) The first time the root appears (בראשית ד יז) is when frustratingly seeks some form of purpose, as the earth due to the curse will not respond to him, builds a city and names it appropriately, after his son, חנוך!

החול לקרא, the son of Adam, who represents a replacement of the זרע, the seed, הבל, that never came to "fruition", fathers a child אנוש. The Torah states that in his time, (שם ה כו) *men began to call in the name of Hashem.* This shares the same root of the word, חלל, (as in חללו) to create, form (as in נב ב) ישיעה נא ב. Man can create in the image of G-d, or seek to infuse his own selfish artificial imprint on that which he produces!

The first time the Torah uses the verb לקחה, (as in לקחה) "to take" in context of marriage, is when למך, who is shunned from society as a cursed descendant of קין, seeks companionship and the ability to further his personal agenda, and convinces עדה and צלה to assist him in overcoming this "disability", (שם ד כא), and Lemech took to himself two wives!

It was from a descendant of נח, and a daughter of למך; נחמה, that these instinctive healthy ambitions remained intact to recreate the world as we know it!

These drives that were implanted within humanity can not be stifled. To expect a warrior to focus adequately on the enemy while he yearns for self definition, accomplishment and emotional connection, which are so vital to human existence, is to go against nature as Hashem invested it. We therefore tell these individuals to return home and allow them to quench their soul's thirst for noble fulfillment.

It is for this reason the Torah accentuates the "ואיש אחרי", and another man..., for it is his pining for exclusivity in the most positive sense, that is at stake here.

The ultimate battle, that one against our greatest adversary the evil inclination, כי תצא למלחמה, When you go out in battle, are a abject lesson in equipping ourselves for the ultimate battle, that one against our greatest adversary the evil inclination, יצר הרע, the evil inclination.

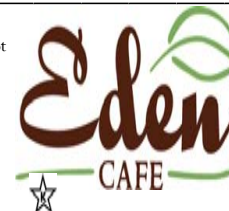
In order to concentrate our strengths in overcoming his onslaught, we must not allow ourselves to be distracted by our selfish interests, whether they be in our concern for distinction, profit or social standing.

Our ambitions must be suffused with the absolute awareness of Hashem's presence and involvement!

the day of battle, יומא דקרבא, as זוהר is referred to in the ראש השנה, May we follow our objectives carefully and reap the joy and rewards of victory on that day!

באהבה,
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Mazel Tov to
Aviva & Daniel Goldman
On the Birth of
Atara!



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Shmulie Abramson-Seating Contact

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