

SCHEDULE

שבת קדש

Mincha Erev Shabbos **7:16 PM**

Shacharis- Followed by Kiddush **8:30 AM-**
מ"א 9:15 < גר"א 9:51 Sof Zman K"ס-

Gemara Chabura- **5:00PM**

Pirkei Avos- **6:25PM**

Mincha- Followed by Shalosh Seudos **7:10 PM**

Maariv **8:24 PM**

Divrei Hisorerus/Slichos **12:45/1:05 AM**

Sunday

Shacharis **8:30 AM**

~ Followed by Shiur

Mincha / Maariv **7:15 PM**

Weekday Minyanim & Shiurim

Shacharis *Changed Time for Slichos*

Mon **LABOR DAY** **8:10 AM**

Tuesday **6:25 AM**

Wednesday- Erev R'H **6:00 AM**

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

Mincha / Maariv (Mon & Tue) **7:15 PM**

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

Don't Forget the Eruv Tavshilin!!

Rosh HaShana Schedule Coming Soon



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Slichos Motzei Shabbos

12:45am Divrei Hisorerus

1:05am Slichos

Shul Contacts

@OhelMosheBaltimore.com

Gaboim:

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

Laining Schedule:

Gavi Cohn- Lain @

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Committee

building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת נצבים-וילך

כ"ה אלול

אהל משה



Rabbi Zvi Teichman

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Issue#155

RABBI'S MESSAGE

Underexposed

כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו (דברים ל יד)

Rather, the matter is very near to you- in your mouth and your heart- to perform it.

This message is our assurance that the requisite commitment to learning Torah and doing Teshuva, repentance, upon which the final redemption is contingent upon, is indeed within our grasp and doable.

But is it really that easy? Although we fulfill the command to learn by simply emitting the words of Torah and expressing our regret for our sins by a verbal וידוי, confession, nevertheless, the process required to get there can be quite gruelling. In regard to Torah study, the simple recitation is meaningless unless it is the product of great effort and devotion, and Teshuva requires the breaking of tendencies and bad character that lead us to sin.

In the above verse, the order seems incorrect. First one thinks and feels in one's heart then he expresses those feelings. Our words are the oral conveying of our heartfelt emotions and thoughts. בלבבך ובפיך, in your hearts and mouth, would have been a more appropriate ordering of this sentiment.

Earlier the Torah states: ולא מעבר לים היא (שם שם יג), *It is not in heaven*, ולא בשמים היא (שם שם יב),

Nor is it across the sea. The Targum Yerushalmi says that this alludes to Moshe Rabbeinu and Yonah the Prophet. Moshe ascended to heaven to accept the Torah. Yonah descended to the depths of the sea to arouse man to repent. Evidently it was necessary to travel to the upper spheres and go down to the deepest oceans in achieving these goals. Did something change in the game plan of the attainment of Torah and Teshuva?

To resolve our dilemma we must first clarify the essence of פה and לב.

Moshe is the greatest of all prophets. Of him Hashem attested, פה אל פה אדבר בו (במדבר יב ח), *Mouth to mouth do I speak to him.* Elsewhere the Torah refers to G-d speaking face to face. What is this unusual description of "mouth to mouth"? There is "mouth to mouth" resuscitation, but in conversation one doesn't speak to the "mouth" rather to the ear!

The word פה is more appropriately an aperture, an opening. Moshe was "open" and unobstructed by any physical barriers that might have blocked communication and connection to Hashem. He refrained from intimacy reflecting this constant link to the will of Hashem. He was totally exposed to the directive of Hashem in every fiber of his being. "Mouth" to "Mouth" thus defined Hashem "opening" His flowing influence to being absorbed proportionately by the width of Moshe's "aperture"!

The Vilna Gaon explains that the tale of Yonah serves as a metaphor for the journey and struggles of the soul in this stormy world. The dejection, hopelessness and eventual recovery of hope, is the sum total of Yonah's message. ותשלכני מצולה בלבב (יונה ב ד), *For You did cast me into the depth, into the heart of the seas.* This the Gaon informs, refers to the tug of the temptations of this world that seek to drown our ambitions and cause us to despair. Yet, Yonah exclaims, ואני אמרתי נגרשתי מנגד (שם שם ה), *And I said: 'I am cast out from before Your eyes'; yet I will look again toward Your holy temple.* All one needs is to pine for closeness to Hashem and never lose hope, to allow the instinct of one's heart to erupt in that which is instinctive to it, always realizing that Hashem is always close.

Moshe was open and eager to comprehend. He was thus able to ascend heavenward. Yonah didn't allow the "heart of the sea" to quash his longing to be close again to Hashem.

First one must be "open" then his "heart" will flow! בפיך ובלבבך לעשותו!

Be "open" on whatever level you find yourself on to absorb the message of Torah. If you do it is attainable and you can reach for the sky! בפיך, simply widen your lens and you will see wonders.

Yearn with a full heart, no matter how far you have sunk and Hashem will retrieve you no matter how far you have strayed.

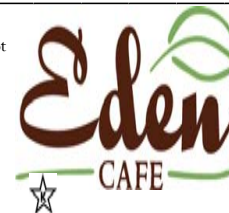
He is near, simply let Him in!

באהבה,
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