

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"SS- גר"א 9:13 < גר"א 9:49	
Pirkei Avos - By R' Teichman	6:40 PM
Mincha - Followed by Shalosh Seudos	7:25 PM
Maariv -	8:36 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis	8:30 AM
~ Halacha Shiur resumes 9/4	
Daf Yomi— By R' Teichman	After Shacharis
Mincha / Maariv	7:30 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed. ראש חודש	6:30 AM
Friday	6:45 AM
Mincha (Mon—Thur)	1:45 PM
Mincha/Maariv	7:30 PM
Maariv (Mon-Thur)	9:45 PM

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

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Forms & information are available online and at the Shul.
Seating is limited and reservations will be
accepted from **members only** until September 11th.

Shul Contacts

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Rabbi Teichman

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

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Rabbi Zvi Teichman

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Issue#200

RABBI'S MESSAGE

מחיצה של אהבה, Barriers of Love

אחרי ד' אלקים תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשמעו ואתו תעבדו ובו תדבקו (דברים יג ה)

Follow Hashem your God, and Him shall you fear, His commandments you shall observe and to His voice shall you hearken, Him shall you serve and to Him shall you cleave.

This sweeping directive seems to sum up the totality of our relationship with Hashem and our utter devotion and closeness to Him. Yet, the Chofetz Chaim questioned, the very first word used to signify our “clinging” to Hashem, אחרי, seems inappropriate for this description of nearness.

We are all aware of the difference between the words, אחר and אחרי, the former indicating a following from the distance (מופלג) and the latter denoting accompanying in close proximity (סמוך). In this verse that extols our “cleaving” to Hashem, it would certainly seem to be signifying a closeness rather than a distance.

Why not use then the term אחר, which implies a “close” adherence? The saintly Chofetz Chaim answered that the Torah is seeking to emphasize, that precisely in those times when we feel so distant from God, we must realize and reassert our belief that He is still close to us. It is alleged that the Chofetz Chaim shared this idea at the first *Kenisyyah HaGedolah* with the great Gerrer Rebbe, the Imrei Emes. The Rebbe responded that the message is not merely that despite the “distance” Hashem is nevertheless close, but rather “because” of our frustrated sensing of the the gap that exists and in our longing for Him, that we are endeared to Him.

Hashem is close to the brokenhearted! (קהל ד' לנשברי לב (תהלים לד יט)

I was once privileged to hear from that אדם כמלאך, an angel in human form, HaRav Shimshon Pincus zt”l, a profound understanding of the concept of הסתר פנים, God’s concealment in times of Galus, that sheds new light on the previous idea.

People, he said, have a gross misconception. They think that a מחיצה, a barrier, divides. In truth, it is exactly the opposite.

Fire and water could never coexist, but with a partition between them they can work together magnificently. One can access the energy of fire and cook in a pot that separates the elements.

Men and women can not simply join together in one room to pray, but with the setting up of a *mechitza*, a *shul*, a *kehilla*, where men and women join together, is born.

Until such time as the redemption will come, we are unable to be capable of standing in the presence of the Divine and absorb the אש, all consuming fire. For now we must live in a “cloud” that obscures.

The closer that “fire” yearns to come close to us, the greater need there is for a stronger “barrier”. The more intense the fire the mightier the divider must be.

When we are at a loss to understand the *hashgacha* of Hashem in the many difficult situations we face as individuals and as a nation, it is a sign of a more dense divide between us and Hashem.

But at the same time, it is the greatest of evidence that Hashem is embracing us with an unprecedented intensity and passion.

His pining for closeness to us is directly proportional to the despondency we sometimes sense in that darkness called הסתר פנים, His concealment, His *mechitza*.

This perhaps is the reason the Torah selected the term אחרי, accentuating a distance, a barrier.

It is exactly the *mechitza* that indicates the closeness and strength of His love

This would explain why this remarkable concept is placed smack in the middle of the portion that deals with a false prophet.

In order for בחירה, free will, to function there must always be a counter balance in the choice for good.

In the days of miracles and prophecy Hashem allowed for the proliferation of “other forces” that can be shackled by the powers of impurity for their nefarious ends.

Then too, there existed a challenge of אחרי, of distance, deceived by these false prophets in a test our allegiance to the source of all good. Yet we are encouraged that it is in those moments that we must see the greatest connection to Hashem.

אריה שאג מי לא יירא ד' אלקים דבר מי לא ינבא (עמוס ג ח) *The lion has roared, who will not fear? The Lord God has spoken, who can but prophesy?*

The Shelah HaKadosh points out that the אריה referred here in this verse is an acronym for the “roar” of: א-לול, ר-אש השנה, י-יום כיפור, ה-ושענה רבא.

The Malbim points out that the verb used here for roar, שואג, a communication of joy.

The lion has found its objective, he has his prey in hand. He roars to communicate to his pride that he is near, protecting and providing for them.

Elul is not upon us to cower in fear, it is here to prod us to renewed closeness to Hashem. As the second half of the verse exclaims, who can not but prophesy when he hears Hashem speaking to him.

The striking and confusing events that have led up to this Elul these past few months, both natural and unnatural, are all part of the partition Hashem is erecting so that He may come ever closer to us. May we equally embrace Him in a heightened level of service that will accomplish a complete return with no need for us to need a divide to unite us anymore.

באהבה,
צבי טייכמאן

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TESHUVA



Just Do It.



Daf Yomi



The group will be meeting daily Monday-Friday 5:45
am, Shabbos 7:30am & Sunday 10am.

