

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:07 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"SS- גר"א 9:53 < 9:12 גר"א	
Pirkei Avos - By R' Teichman	6:15 PM
Mincha - Followed by Shalosh Seudos	7:00 PM
Maariv -	8:14 PM



MAZAL TOV!

Uri & Devorah Meth & Family
On Eliezer's Bar Mitzva This Week
The Bar Mitzva will be at R' Weiss's Shul.
The Meth family invites everyone to attend the
Kiddush which will follow davening at R' Weiss's.

Weekday Minyanim & Shiurim

Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM

~ Followed by Halacha Shiur

Mincha / Maariv	7:20 PM
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Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
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Shacharis:

Monday & Thursday	6:40 AM
Tues, Wed, Fri.	6:45 AM

Mincha (Mon -Thur)	1:45 PM
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Mincha/Maariv	7:05 PM
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Maariv (Mon-Thur)	9:45 PM
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No Thursday Night Shiur This Week (9/15)

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Kiddush

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In honor of the upcoming marriage of
Dassy Teichman.

Shalosh Seudos

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To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

YAMIM NORAIM SEATS

Member Only Deadline THIS SUNDAY!

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

Contact Shmuly Abramson for details:

Seating@ohelmoshebaltimore.com

SPACE IS LIMITED, DON'T DELAY!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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אהל משה



Rabbi Zvi Teichman

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Issue#202

Twin Powers

Dedicated in honor of the birth of our twin grandsons to their terrific parents, Shuly and Yaakov Frand, and in honor of the Shabbos Kallah of our wonderful Kallah, Dassy!

חסדי ד' כי לא תמנו כי לא כלו רחמיו!

The Torah teaches that a man who sinned and was found guilty and subsequently executed by stoning, must be hung afterwards on a gallows directly before sunset. He must be immediately taken down and buried and may not be allowed to remain hanging until nightfall.

The reason for this is stated clearly in the Torah, כי קללת אלקים תלוי (כא, *because the disgrace of God is hanging*. (see Rashi) Why is the hanging of a sinner, who committed a crime punishable by death a disgrace to God?

Rashi quoting from the Talmud (סנהדרין מו:) brings the parable of “the twin brothers” to understand this verse: There were twin brothers, one who was appointed King while the other went on to lead a life of crime. The evil twin was eventually caught and sentenced to be hanged for his misdeeds. When people noticed him hanging they exclaimed, “the King is on the gallows!” The ruler quickly commanded them to remove his twin to relieve his ignominy.

Man, Rashi tells us, is formed in the image of God. In a sense we are the “twin” who when hanged appear as if the King is hanging. It is for this sensitivity, that the culprit must not be allowed to “shame” the King and must be swiftly removed and buried.

Is it simply about mistaken identity that we are worried about? Won't they quickly realize it is the evil twin not the King who is hanging in deserved humiliation? Could this parable actually encompass our relationship with Hashem? Would anyone confuse our “image” with that of God? Do we have the audacity to consider ourselves the “twin” of Hashem?

There are four terms of endearment that God refers to His beloved bride.

My sister, My love, My dove, אחותי, רעייתי, יונתי, תמתי (שיר השירים ה ב) *My sister, My love, My dove, My perfection*. This last expression, תמתי, is interpreted by the Midrash (באבות פא) *My twin!*

Shlomo Hamelech in his description of the love God expresses for His cherished “kallah” progresses in the levels of that love.

She is like a sister, possessing an inherent connection. His bride is His friend, chosen for her qualities. She is termed His dove, emphasizing her loyalty and commitment that is exceptional to the dove and its mate. Finally the peak of closeness. She is My twin!

What is this unique bond of a “twin”, that somehow rises above all others?

The Great Gaon of Vilna in his commentary teaches that this connection is referred to elsewhere by Shlomo Hamelech as במים הפנים לפני כן לב *As in water face answers to face, so the heart of man to man*.

Just as it is nature of water to reflect one's face so does another's heart reflect the love expressed towards it. Twins possess a special affinity for each other. They are able to instinctively sense each other's emotions and

feel each other's pain. Twins are intuitive to each other's needs.

Is this some mystery of nature or is there a rationale to it?

Man from birth views the world from a perch of singularity. He sees from within outwards instinctively developing a notion of “self”. A twin however, sees himself in an other. That “other” is “me”, he discovers!

One who lives from the inception of life with the notion that I see myself reflected in others develops an awareness beyond the natural developing “selfishness” that normally creates barriers of contention and division.

That is the precisely the parallel in Shlomo HaMelech's proverb.

When I see my reflection beyond my selfish needs, I am capable of affecting a pure love that is reciprocated by the one I love, for that other senses the purity and selflessness of that affection.

The “disgrace” of the King lies not in his selfish concern for “his” own honor, that is mistakenly assumed to be hanging by those observing his image.

The King is rather pained by seeing the potential unrealized greatness in his other “self”, his twin. He feels the shame of his brother and is compelled to remove the disgrace.

The Midrash points out two characteristics of twins that Hashem is accentuating. *My twin...., לא אני גדולה ממנה ולא היא גדולה ממני. I am not bigger than her nor is she larger than me.*

My twin...., just like these twins when one's head aches the other senses it.

When one views the other's needs as an extension of one's self, there is no possibility of defining oneself as being greater than the other, they are merely one. When one sees the other, free of the layers of self absorption, one is capable of even sensing another's pain.

Our identity is defined by how Hashem views us as His twin. He senses our pain and appreciates our greatness. We are one. We must see our self reflected in the image of God and initiate a love that is removed from selfish desire.

We must emulate in our personal relationships towards each other, this attribute of Hashem in being a “twin”. When viewing each other selflessly, paring away the partitions of self interest, seeking the qualities and greatness in others and devoting our “selves” to them, we begin to experience the “power of twins”.

As we head towards the day of accountability, we can power a favorable judgment by implementing this magnificent quality that is the epitome of the love Hashem expresses for us His adored Kallah!

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TESHUVA



Just Do It.

מצל טוב
Shuli & Rabbi Yaakov Frand

On the birth of a Twin Boys!

Mazel Tov Rabbi & Mrs. Teichman and
Rabbi & Mrs. Frand & Families!
Shalom Zachar will be at 2610 Summerson
After 9:30

מצל טוב
מצל טוב

Yael & Pinchas Friedman

On the birth of a Baby Girl!

And to the proud grandparents
Murray & Lisa Friedman

מצל טוב