

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	<b>6:44 PM</b>
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:57 < 9:21	
Pirkei Avos - By R' Teichman	5:55 PM
Mincha - Followed by Shalosh Seudos	6:40 PM
Maariv -	7:52 PM

### Slichos Motzei Shabbos

12:45am Divrei Hisorerus

1:00am Slichos

### Weekday Minyanim & Shiurim

#### Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ No Halacha Shiur after Shacharis	
Mincha / Maariv	6:45 PM

#### Monday - Wednesday

<b>Daf Yomi</b>	
Mon. & Tue.	5:45 AM
Wednesday - Erev R'H	After Shacharis
<b>Shacharis</b> *Changed Time for Slichos*	
Mon. & Tue.	6:25 AM
Wednesday - Erev R'H	6:00 AM
<b>Mincha</b> (Mon & Tue)	1:45 PM
<b>Mincha/Maariv</b> (Mon & Tue)	6:45 PM
<b>Maariv</b> (Mon-Tue)	9:45 PM

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*Dip The Pita, In The Tuna  
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\*Based on the teachings of our sages, Ohel Moshe does not warranty the results of sponsoring and cannot make any guarantees of results, the one thing we do know is that we would appreciate it!

To Sponsor please contact Daniel Goldman  
Kiddush@OhelMosheBaltimore.com

### Shul Contacts

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### **Rabbi Teichman**

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CONGREGATION OHEL MOSHE

שבת קודש  
פרשת נצבים-וילך

כ"ה אלול

# אהל משה



Rabbi Zvi Teichman

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# RABBI'S MESSAGE

## How Sweet It Is !

אתם נצבים היום כלכם לפני ד' אלקיכם, *You are standing today, all of you, before Hashem, your God.* (דברים כט ט)

The Torah here is describing how Moshe on his last day on earth, reiterated their responsibility toward one another and their accountability before God. Yet it also echoes the yearly reckoning where we stand before God presenting ourselves before judgment.

Providentially, the portion of Nitzavim is always read on the Shabbos immediately prior to Rosh HaShanah.

It is noted that indeed the emphasis of היום, today, alludes to "the day" of Rosh HaShanah, when we all pass individually before God.

Moshe forewarns them from straying, (שם כט כט) *lest there is among you a root flourishing with gall and wormwood.*

Danger for future generations success already lies in the root of the ancestors attitudes. If there are poisonous sentiments present in the "root", it will inevitably manifest itself in the "fruit", the descendants.

The Ramban assures us however, that, *"משרש מתוק לא יצא מר"*, *from a sweet root no bitterness can develop!*

The Ramban intimates that there appears to be a contradiction to this notion from an episode outlined in the Book of Yechezkel.

God affirms the truth that only the person who commits a sin will be punished, never do the children suffer for their parents crimes.

God gives an elaborate parable of a father, son and grandson to illustrate this point.

ואיש כיהיה צדיק ועשה משפט וצדקה *But if a man be just, and do that which is lawful and right*

אלההרים לא אכל ועיניו לא נשא אלגלולי בית ישראל ואתאשת רעהו לא טמא, *and has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Israel, neither has defiled his neighbor's wife,* ...ואלאשה נדה לא יקרבו, *neither has come near to a woman in her impurity*

...צדיק הוא חיה יחיה, *he is just, he shall surely live,*

והוליד ברפרץ שפך דם ועשה אח מאחד מאלה *If he beget a son that is a robber, a shedder of blood, and that does to a brother any of these things whereas* , והוא אתכלאלה לא עשה כי גם אלההרים אכל ואתאשת רעהו טמא. *he himself had not done any of these things, for he has even eaten upon the mountains, and defiled his neighbor's wife*

...והי לא יחיה את כלהתועבות האלה עשה מות יומת דמו בו יהיה *shall he then live? he shall not live-he has done all these abominations; he shall surely be put to death, his blood shall be upon him.*

Now, lo, והנה הוליד בן וירא אתכלחטאת אביו אשר עשה וירא ולא יעשה כהן *if he beget a son, that sees all his father's sins, which he has done, and considers, and does not such like*

עלההרים לא אכל ועיניו לא נשא אלגלולי בית ישראל ואתאשת רעהו לא טמא... *that has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Israel, has not defiled his neighbor's wife,* ...הוא לא ימות בעון אביו חיה יחיה, *he shall not die for the iniquity of his father, he shall surely live.*

(יחזקאל פרק יח)

Three generations are depicted, each one worthy or guilty based solely on their own behavior.

How is it possible, the Ramban questions, that the grandfather in the parable who is entitled: "Just", begets a *בן פריץ*, a treacherous son? "From a sweet root no bitterness can develop"?

The Midrash יחזקאל שנת"ש יחזקאל"ש elucidates that the sins enumerated aren't necessarily to be taken literally.

The "idol worship" refers to walking with arrogance, which is equated with idolatry.

The "defiled wife" alludes to encroaching on someone's livelihood.

The "coming near to a woman in impurity" implies deriving personal benefit from communal charity funds.

Strangely the Midrash sets this interpretation in the description of the grandson and not when these references to sin first appear in the presentation of the grandfather in the parable. Why?

Perhaps the grandfather only refrained from the literal sins described and never elevated his level of adherence of these principles to its noblest expression. One who merely maintains from year to year the strict letter of the law without striving to attain the deeper meanings of these commandments is not deemed a "sweet root".

It was therefore no wonder that his child observing a "dry" lifeless root devoid of any enthusiasm and yearning for closeness to Hashem, left no meaningful impact on him, allowing him to lapse into a dispassionate relationship with God and its disastrous consequences.

The grandson is frustrated by the Ramban's quandary, how did his father stray so far if he came from a healthy root?

He quickly realizes that to be sweet requires much more than perfunctory observance. One must grow in his perception and depth of commitment, extending the basic law to its fullest intention.

He succeeds in implementing the deeper objective within the mitzvos, sweetening it and infusing the root with a power to generate healthy fruit.

Each year we stand before God and undergo an evaluation. Are we exactly where we were last year? Have we strived to elevate our performance beyond the letter of the law? Have we sweetened our actions by enhancing our understanding of the mitzvos?

It is customary to wish each other a *שנה טובה ומתוקה*, year of good and sweetness.

It is insufficient to merely be good, we must be sweet. The root that is sweet is assured that it will bring the fruit that will enthuse and sustain us.

May we begin a process to not only be good but to endeavor to be sweet, for only if we are sweet will we be guaranteed a bountiful year of success!

בהבה,

בברכת שנה טובה ומתוקה,

צבי טייכמאן

# SCHEDULE

עירוב תבשילין ראש השנה עירוב תבשילין  
**Wednesday, September 28th**

Shacharis - *Daf Yomi After Shacharis* 6:00am

Candlelighting & Mincha 6:36pm

-Followed by *Drasha, & Maariv* at 7:29

## Rosh Hashanah- 1st Day

Thursday, September 29th

Daf Yomi 7:15am

Shacharis 8:00am

-Babysitting 10:00am till after Mussaf

*Pre-Registration required, see posted note for details.*

-Shofar 11:00am\*

~EXTRA SHOFAR FOLLOWING MUSSAF~

Tashlich- *At your discretion*

Mincha- *Followed by a Shiur* 6:25pm

Maariv 7:36pm

*Candles & Prep for 2nd day AFTER 7:44pm (50min)*

## Rosh Hashanah- 2nd Day

Friday, September 30th

Daf Yomi 7:15am

Shacharis 8:00am

-Babysitting 10:00am till after Mussaf

*Pre-Registration required, see posted note for details.*

-Shofar 11:00am\*

~EXTRA SHOFAR FOLLOWING MUSSAF~

Mincha- *Followed by Kabbalas Shabbos* 6:25pm

Shabbos Candles 6:33pm

## שבת האזינו / שבת שובה

Daf Yomi 7:30am

Shacharis 8:30am

Shabbos Shuva Drasha 5:30pm

Mincha- *Followed by Shalosh Seudos* 6:25pm

Maariv 7:40pm

## Sunday 10/2 - Tzom Gedaliah

Daf - 7:15am

Fast Begins - 5:52am

Shacharis - 8:00am- *No Halacha Shiur*

Mincha - 6:25pm

Maariv - 7:15pm

Fast Ends - 7:31pm (42min)