

SCHEDULE

Friday - Erev Yom Kippur

| | |
|-----------------|---------|
| Shacharis | 6:35 AM |
| Mincha | 2:45 PM |
| Candle Lighting | 6:22 PM |
| Kol Nidrei | 6:25 PM |

יום כפור

| | |
|--|---------|
| Daf Yomi *Starting New Perek* | 7:15 AM |
| Shacharis- | 8:00 AM |
| <i>Sof Zman K"ס</i> - 10:01 א"ג < 9:21 א"ג | |
| <i>Babysitting - Pre-reserved</i> | 10:00AM |
| Yizkor APPROXIMATELY | 11:45AM |
| Mincha | 4:30 PM |
| Neilah APPROXIMATELY | 6:00 PM |
| Maariv | 7:29PM |

Sunday

| | |
|---------------------|---------|
| Daf Yomi | 7:30 AM |
| Shacharis | 8:25 AM |
| ~ Followed by Shiur | |
| Mincha / Maariv | 6:20 PM |

Weekday Minyanim

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|-----------------------------|---------|
| Shacharis | |
| Mon | 6:40 AM |
| Tuesday | 6:45 AM |
| Wednesday - Erev Sukkos | 6:45 AM |
| Mincha (Mon -Tues) | 1:45 PM |
| Mincha / Maariv (Mon & Tue) | 6:20 PM |
| Maariv (Mon-Tues) | 9:45 PM |

Don't Forget Eruv Tavshilin!! 4 Sukkos
Sukkos Schedule Coming Soon



Thank You!



To all who participated in building
the Shul Sukkah! May we merit to
build together always!
(Wink Win, Hint Hint)

TESHUVA



Just Do It.

מילה
מילה
מילה

Sarah & Yaakov
Kuperman
On the Birth of

Eliana Temima

מילה
מילה
מילה

Shul Contacts

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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 Committee

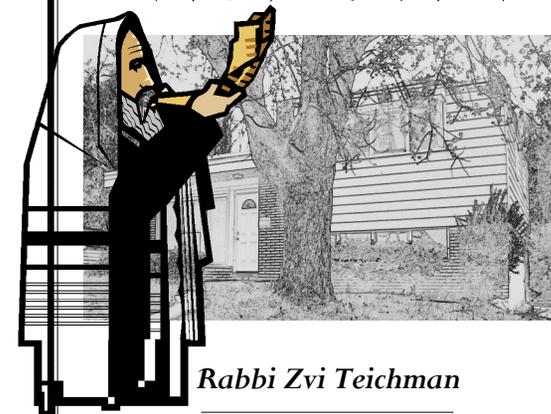
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CONGREGATION OHEL MOSHE

שבת שבתון
יום כפור

י' תשרי

אהל משה



Rabbi Zvi Teichman

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Issue#205

Restoring Our Senses

How fortunate we are to have such a loving Father in Heaven who commands us to eat on the Eve of Yom Kippur and promises us that if we fulfill this directive He will deem it as if we have fasted for two days!

Is it really that simple? Is that all it takes to merit an day equivalent in value to fasting on Yom Kippur?

The Tur (O.C.604) in recording this unique obligation, quotes uncharacteristically, an intriguing and lengthy midrash that emphasizes the significance of this law.

There was an episode where a local governor dispatched his aide to purchase a fish for his meal. Arriving at the market the aide proceeds to offer the vendor a gold coin for the fish.

A Jewish tailor vying for the same fish proffers the merchant five gold coins. Clearly overpriced the aide relents and returns empty handed, reporting what transpired.

The governor summons the Jew and inquires as to the nature of his livelihood. Upon discovering that he is a simple tailor he questions his ability to spend such an exorbitant amount on a mere fish. He also inquires of the tailor's lack of regard for "his" representative in outbidding him.

The tailor responds that he would have spent even ten gold coins if necessary, as he was purchasing the fish in fulfillment of the command of God to eat, as it was Erev Yom Kippur.

The tailor proudly asserts his absolute faith that God will forgive his sins on this special day. The governor impressed with the tailor's fortitude, releases him and wishes him well.

What deeper message is implicit in this rather simple tale? What significance is there to the nature of the item, a fish? What difference does it make that he was a tailor or some other meager profession? Why is the denomination of one, five or ten gold coins pertinent?

As we prepare to attempt penitence and seek forgiveness for our many sins it would be wise to revisit that very first transgression, that of the *Eitz HaDaas*, the eating from the Tree of Knowledge.

Is it a coincidence that it was a sin of "consumption" particularly?

The most basic instinct to man is that of eating. The very first activity we engage in as we enter the world is to nurse from our mother. We share this nature with the animal kingdom as well.

The drive associated with procreation is also a "natural" impulse that is common to animals.

The Torah refers euphemistically to this sense as הלחם אשר הוא אוכל (בראשית ו' טו), *the bread that he eats*.

Evidently these are both powerful and reflexive instincts we must overcome if we are to distinguish ourselves from creatures of the wild.

The moment man succumbed to selfish "instinct", lapsing in his consciousness of his duty to God, he suddenly discovers his "nakedness".

In this embarrassed state he quickly "tailors" his very first garment, ויתפרו עלה, *and they sewed together a fig leaf and made themselves aprons*. Man seeks to restore his nobility.

A person can eat to merely satisfy his craving or he can choose to dignify the act by valuing its importance. One can contemplate his connection to "He" who provided this unique gift for man's consumption; God.

Food can be consumed as mindlessly as an animal or one can partake nobly with a cognizance of the pleasure, nutrition and dignity that God has lovingly and so wonderfully provided us.

The act of eating can be merely defined as employing only one of our senses, but we can choose through eating to elevate all five faculties we are gifted with.

When we sit around partaking of food and drink at a table reminiscent of a *Shulchan*, Table of Showbread, and the *Mizbeach*, the Altar in the *Mikdash*, the Temple, with an awareness of the gracious activity we are engaged in, we begin to **hear, see, and touch** one another in a way not possible otherwise. We create a atmosphere that is **fragrant** with an intangible depth, meaning and purpose.

The "governor" is none other than the evil inclination who dispatches his minion to deflate the value of any act, reducing it to its most base temptation.

The "tailor" is one who seeks to restore his dignity by ennobling every thought and deed with its greatest worth.

The craft of the tailor after all is based on the "shame" we bear that must be clothed in restored dignity. If this be true of our physical disgrace, how much more so regarding the soiled and torn raiments of our soul. (פרמינג שם)

The tailor presents five gold coins, intimating the full force of all our five senses that are engaged in the elevation of man as he seeks to rise above his animalistic nature.

The five "עניינים" "afflictions" we undertake on Yom Kippur correspond to the five senses we dedicate totally to God.

The tailor in proclaiming his willingness to pay even ten gold coins for this special opportunity might allude to the עשרה קידושים, the ten ritual washings of the High Priest's hands and feet that took place prior and subsequent to each change of "clothes" and its five accompanying "immersions". A declaration of his deep yearning to elevate and transform his entire being in service to God.

With such pining for purity the tailor succeeds in warding off the arch enemy himself, who is powerless and in awe of the tailor's devotion. Is it not taught that even the Satan can not prosecute on Yom Kippur!?! (ויאמ כ')

Based on this midrash as quoted in the Tur it is customary to eat fish as part of our meal on Erev Yom Kippur. (מטה אפרים וקצשי"ע)

When the Bnai Yisrael craved for meat in the desert they exclaimed in frustration

וזכרנו את הדגה אשר נאכל במצרים חנם (במדבר י"ה) *We remember the fish we ate in Egypt free of charge.*

The Talmud states that this refers to fish they consumed free from any obligation as well as to the illicit relationships they engaged in with the allusion to fish and their propagating tendencies.

They wanted to reduce their existence to merely placating their base desires without any concern for their lost nobility..

Yet fish were untainted from sin, as evidenced in their being spared from the affects of the *מבול*, deluge.

Fish have three exclusive characteristics:

They can't part from water (שיי ג'), their eyes are always open as they have no eyelids (זוהר קכ"ט:) and despite the fact they are totally immersed in water they jump with thirst at the fresh falling drops of rain. (ב"ר צ"ג ג')

Without "water", without Torah, we have no life.

We must be constantly vigilant with our eyes open for opportunity to grow, for there is no moment not laden with purpose and meaning.

We must never be satisfied with what we already have accomplished, for there is so much more to gain, so much more excitement to experience in serving Hashem. .

If we ingest this idea and approach, we are assured a favorable and merciful fate. Equipped with these attitudes even the Satan recedes in awe and with blessing.

Before we transform ourselves into "angels" on Yom Kippur we must first become "human".

During the sin of the *Eitz HaDaas*, the eating from the Tree of Knowledge, we corrupted almost all of our senses. Chava *saw that the tree was good for eating... she took (touch) of its fruit and ate*. This was all the consequence of her **listening** to the snake.

In the course of the month of Tishrei we seek to restore our senses.

We **listen** to the Shofar, **take** the Lulav, selecting the four species based on their beautiful **appearance** and **eat** on Rosh HaShana, Erev Yom Kippur and in the Sukkah on Sukkos.

We must dedicate our whole self, at all times, guided by the source of life, our Torah, so that we can indeed restore our lost grandeur and bask in a glorious relationship we are fortunate to have with Hashem. If we do, we are assured an unparalleled pleasurable and ennobled existence!

בברכת גמר חתימה טובה,
חג שמח
ופתקא טובא
באהבה,
צבי טייכמאן

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|---|---|---|--|--------------------------------------|--|--|
| א' סוכות Kiddush ONDEMAND* \$180.00 | א' סוכות Kiddush ONDEMAND* \$180.00 | שבת קדש, חוה"מ Kiddush SPONSORED \$180.00 | שמחת תורה Evening Kiddush \$500.00 | שמחת תורה Day Kiddush \$720.00 | שבת קדש, בראשית Kiddush \$180.00 | שבת קדש, בראשית Shalosh Seudos \$72.00 |
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