

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos → 7:00 PM

Daf Yomi— By Pinchas Friedman 7:30 AM

Shacharis— Followed by Kiddush 8:30 AM

—Sof Zman K"Z— 9:46 א"ג < 9:10 א"ג

Pirkei Avos - NO SHIUR THIS WEEK

Mincha - Followed by Shalosh Seudos 7:40 PM

Guest Speaker: R' Motty Rabinowitz

Maariv - 8:47 PM

### Weekday Minyanim & Shiurim

ראש חודש Sunday ראש חודש

Daf Yomi— By R' Teichman 7:30 AM

Shacharis 8:30 AM

Mincha / Maariv 7:45 PM

### Monday - Friday

Daf Yomi— By R' Teichman 5:45 AM

Shacharis

Monday, Thursday 6:40 AM

Tues., Wed., Fri. 6:45 AM

Mincha (Mon—Thur) 1:45 PM

Mincha/Maariv 7:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mon-Thur) 9:45 PM

Rabbi Teichman's Thursday Night  
Shiur After Maariv

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### 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@

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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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ל' מנחם אב

אהל משה



Rabbi Zvi Teichman

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Issue#247

## The Great Escape

Stories are told that in earlier times at the mention of the month of Elul during the Blessing of the New Month, people would faint and burst out in tears in anticipation of the upcoming Day of Judgment.

We have unfortunately become immune to the significance of Elul and barely do we evince even a tinge of fear.

How can we sensitize ourselves to the reality of the impending judgment?

What can we do to arouse within us a sense of awe?

The great Arizal discovered an allusion to the month of א-ל-ל-ה in the verse; והאלוקים אנה לידו ושמתו לך מקום אשר ינוס שמה (שמות כא יג), *and G-d had caused it to come to his hand, I shall provide you a place to which he shall flee.*

The first letters of these four consecutive words spell out the name of the month of אלול.

The context of this verse is the unintentional murderer who G-d has "caused to come to his hand" the death of this person, and Hashem states that He "shall provide you with a place" to seek refuge, the ערי מקלט, cities of refuge.

What relevance does this idea have with אלול?

A person who killed someone accidentally has evidently been lax in his responsibility and has acted somewhat carelessly. There is a need for him to isolate himself in the company of the בני הלויים, members of the noble tribe of Levi, who reside in these cities, so that their precision and careful devotion in service to G-d, may have an influence on him in developing a greater responsibility for his actions, thus preventing and curing his lapse of consciousness that led to such a terrible tragedy.

We too, are often mindless in the fulfillment of our duties. Too often our negligence leads to offending our fellow man and in not dispatching our responsibilities accurately. We must then confine ourselves to a "refuge in time", a thirty day period, where we refrain from activities that dull our sensibilities and prevent us from being fully awake and alert in our עבודת השם, service to G-d.

The verse emphasizes "לך", I shall provide "you" a place. What is the Torah intimating with this word?

Upon entering the land there were to be two sets of cities of refuge. The six primary ones, three located on each side of the Jordan River and an additional forty two cities that would be allotted to the Levites to inhabit, that would also serve as cities of refuge.

Rashi elucidates, that although the designation of the six primary cities of refuge had yet to be done, nevertheless as Moshe was a member of the tribe of Levi, G-d was confirming that just as the forty two cities that were eventually to be inhabited by this tribe would shield an unintentional murder from the avenging relatives, so too, "you", Moshe, in your encampment among the Levites even now in the desert, would already would serve as a refuge for the inadvertent slayer.

There is a critical difference in the protective ability of the primary six

and the extra forty two of the Levites. One entering one of the six cities unconscious of the fact that he was in a city of refuge, would be awarded safety nevertheless. The environs of the Levites however, only offered refuge to one who entered "לדעת", with an "awareness" of where he precisely was.

Perhaps the reference to Elul exactly here is instructive. Only when one is alert to the atmosphere and purpose of why we are in Elul can one gain benefit from its inspirational tendencies.

The verse asserts "I shall provide you a "מקום", a "place".

G-d is often called המקום, for He is Omnipresent. When we feel a sense of loneliness at the loss of a relative we are comforted with the thought of המקום ינחם אהבם, the One who occupies every facet of our life, Who is ever present with His love and support even in our most trying moments, is here to encourage us on.

G-d provides for each one of us an opportunity to sense His presence, His greatness, His kindness and warmth, but we must seek it, it doesn't "happen".

The Torah describes in our portion, that there will come a time when we will be distant from the Temple, כי ירחק ממך המקום (דברים יב כא), *If the "place" will be far from you*, with the simple reading of "place" referring to the Temple, the abode of G-d.

The Holy Sifsei Cohen of Tsefas interprets this verse however, most creatively: If the "Place" is far, it is "from you", it is due to your sense of distance, alienation and apathy. Because one who "is attuned" to "Him" is always at "His place".

The Yalkut Reuvaini quotes in the name of the "Maggid", the celestial being that taught Torah to the saintly Rav Yosef Cairo, a most fascinating interpretation on the very first verse in our portion. ראה אנכי בותן לפניכם היום ברכה וקללה (שם יא כ), *See, I present before you today a blessing and a curse.*

Everyone asks as to why the verse begins in the singular ראה, and not ראו, and suddenly transitions to the plural לפניכם?

The Maggid reveals that the Torah is teaching us that the blessing and curse is a tangible reality to one who views the world with a pure and unadulterated perspective and vision. But most people close their eyes to what is real, deluding themselves with mirages and mirrors. Only those individuals who select to view the world clearly will merit to sense the Divine as the one and only true reality.

We must escape the lure of distractions, delusions and temptation that blur our vision, disabling us from being inspired.

We must seek refuge in the "מקום" that is ever present and waiting to greet us with open arms of love and encouragement!

באהבה,  
צבי טייכמאן

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*To the following celebrating birthdays this week*

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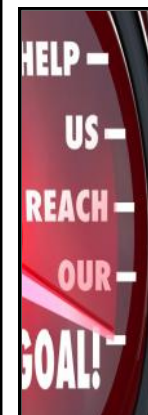
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**Evening Daf Yomi**

**Monday—Thursday at 9PM**

**By Rabbi Teichman**



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