


SCHEDULE

שבת קדש

Mincha Erev Shabbos		7:08 PM
Daf Yomi		7:30 AM
Shacharis- Followed by Kiddush		8:30 AM
-Sof Zman K"ס-	9:52 גר"א \diamond 9:11א	
Pirkei Avos		6:20 PM
Mincha - Followed by Shalosh Seudos		7:10 PM
Maariv -		8:15 PM
Motzei Shabbos		
Divrei Hisorerus-		12:45 AM
Slichos -		1:00 AM

Weekday Minyanim & Shiurim

Sunday

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

Mincha / Maariv	7:10 PM
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Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis (With Slichos)	
Monday, Thursday	6:25 AM
Tues., Wed., Fri.	6:25 AM
Mincha (Mon-Thur)	1:45 PM
Mincha/Maariv	7:10 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

SPONSORSHIPS

Kiddush

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Elise & Shuie Steinharter
In honor of the bris of their son...



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Shalosh Seudos

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To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

Eli & Jacob Kates
On the birth of a
Baby Boy!

Shalom Zachar after 9:15
@6415 Doral Dr. Apt E
BRIS: Shabbos, 12 Noon
@Social Hall of R' Weiss's Shul

Elise & Shuie Steinharter
On the birth of a
Baby Boy!

Shalom Zachar after 9:30
@2722 Woodcourt Rd
BRIS: Shabbos, After Davening
@Ohel Moshe

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Shul Upkeep and General Repair & Maintenance:
Dovid Wealcatch & Shuie Steinharter- FixIt@

Building Fundraising Committee:
Ethan Berner & Yaakov Berkowitz- Building@

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אהל משה



Rabbi Zvi Teichman

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Issue#250

RABBI'S MESSAGE

Ingesting Life, One Morsel at a Time

Towards the end of the *Tochacha*, the Admonition, we are told that after enduring horrendous suffering in the Land of Israel we will eventually be exiled and scattered among the nations. We are foretold that we will find no respite and that Hashem will give us "a trembling heart, longing of eyes, and suffering of soul." (Devarim 28, 65)

The Talmud (Nedarim 22a) tells us that the curse of a "trembling heart" in the verse, refers to the dangerous emotion of frustrated anger that can bring one even to murderous rage.

The Talmud goes on to state that all types of *Gehinnom* "rule" over one who gets angry. "Not only", the Talmud continues, do all sorts of punishment await him, but even the accursed suffering of "tachtioniys" as well, for what other suffering "makes the eyes yearn and the soul worried?!"

Tachtioniys is a type of very troubling abdominal and digestive dysfunction that evidently results from extreme stress and anger. Yet as painful as it may be, can it possibly eclipse the affects of *Gehinnom* ruling over him?

The very first blessing that is ascribed to those that "hearken to the voice of Hashem" (ibid 28, 1)

is "Blessed shall you be in the city". Rabbi Yochanan interprets this to mean that we will be fortunate to have a *privy close to our table*. (Bava Metzia 107a)

Rashi explains that having facilities nearby was critical for digestive health, avoiding the stresses associated with delay.

Apparently our gastrointestinal health and proper function is a vital factor that could bring great benefit to our lives if we behave properly or, upon our failure to adhere to the Torah, could be the source of intolerable suffering.

We recite the *Asher Yatzar* blessing numerous times each day. More than any other marvel of our existence this function seems to warrant extra attention.

Perhaps it is in this constant reminder of man's frailty, lest we become too confident in the control of our destiny, that cues us to our utter dependence on Hashem, that warrants repeated acknowledgment throughout our day.

The Torah, here however, seems to be teaching us an additional layer of significance.

Hashem in His profound wisdom created man in a manner that his emotional state has a direct influence on his physical being, most significantly as it affects his digestive tract.

The stress on the system, that most often stems from fear and consequent anger, results from a lack of faith.

After all; Why do we worry? Why do we fear? Why do we react angrily in frustration?

When we lose that sense of mastery over our lives, that we thought we were in control of, we fret and respond with instinctive wrath seeking to artificially regain domination.

So often the manner in which we approach eating reflects our state of mind. When we are ravenously hungry we grab without thought or consideration whatever may lie in front of us. Worrying we may miss an opportunity to partake of all the delicacies that await us, we will grab at every available

temptation that appears before our eyes. And we do all this in frenzied gluttony, without any consciousness, let alone contemplation, of the pleasure that we are privileged to ingest. This behavior results in the inevitable indigestion.

We often live our lives in the same manner, mindlessly snatching and gobbling up every precious experience without paying any attention to relish the moment and appreciate it.

If we believe with an absolute faith that all is directed from the Almighty, in a purposeful plan designed solely for our individual and collective benefit, we would stop and enjoy and consider every wondrous morsel of existence.

No wonder stress impacts our bodies the way it does. Hashem gave us the tools for a happy and satisfied life. When we live with genuine belief then all the associated systems are in glorious consonance and work in sync.

Simcha, joy, is the antidote to stress.

The bringing and dedication of *Bikurrim*, the first fruits, to the Temple, express the joy that stems from the awareness of the Higher Power that directs our lives.

You shall rejoice with all the goodness that Hashem, your God has given you... (ibid 28, 11)

We are taught that there are three obligations inherent in this command "to rejoice":

One who brings *Bikurrim* must accompany it with a *Shelamim* offering; *Shira*, song, must be joyously expressed with its bringing in the Temple; and one must lodge overnight in Jerusalem.

(Talmud Yerushalmi Bikurrim Chap. 2, 3)

Perhaps the accompanying sacrifice symbolizes a focused and purposeful eating, abiding by the laws that govern the respectful and careful manner in which a sacrifice must be consumed. The singing expresses a contemplated and appreciative awareness of our good fortune. The need to remain in Jerusalem accents the restraining of ourselves from simply lunging forward in life, stopping to relish the morsel of delicious life we are privileged to experience.

Herein lies the key to a calm and happy existence. But it must begin with faith, for without we are indeed doomed to self destruct with anxiety.

There are certainly those who suffer despite their steadfast faith as part of the master plan we can not fathom. But many of us are guilty of bringing the stress on to ourselves. We are mindless in the pursuit of life, generating unnecessary worries and fears. If only we would digest life healthily, we could live with *simcha*.

As we approach Rosh Hashana we must reorient our thinking.

How we eat may give us health, but how we live will grant us joy!

The righteous shall live by his faith! (Chabakuk 2,4)

B'Ahava,
Zvi Teichman

Eden

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Hours of operation.
Sun. 9.00 am to 5.00pm
Mon. to Thru. 9:am to 8: pm
Fri. 9:am to 3:pm

!!Happy Birthday!!

To the following celebrating Hebrew birthdays

Reuven & Levi Frydman
Tova Herman
Bracha Caine
Ronnie Pachino

Info provided by YOU through our new member database

!!Happy Anniversary!!

Shoshanna & Motty Rabinowitz
Deborah & Aiton Marizan

Baltimore NCSY presents Fill-A-Truck with Food!
Outside of Seven Mile Market Tue, 9/11-6-9PM, Wed, 9/12-6-10PM,
& Th, 9/13-6-11 PM. Pick up something extra and drop it in the
truck. Lets help give Baltimore families the food they need for
Yom Tov. All food will be donated to Ahavas Yisrael Charity Fund.



WHY DAYEN ALONE?

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DAYS LEFT: 62

OUR GOAL IS TO RAISE \$66K WHICH COMBINED WITH
THIS GENEROUS MATCHING OFFER TOTALS \$100K.