

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	6:34 PM
Daf Yomi		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K"ס-	9:58 א"ג <	9:22 מ"א
Mincha - Followed by Shalosh Seudos		6:35 PM
Maariv -		7:41 PM

### Community Wide

Simchas Bais Hashoeva

Liberty Jewish Center

8:00 PM - 11:00 PM

## Sukkah Hop!

For the Ohel Moshe Kids!

1st day Yom Tov (2nd day rain date)

4:00pm @ 2721 Woodcourt



Our route will include a few other sukkas and conclude at Rabbi Teichman's Sukka with a special treat and program for the kids!

*Kids must be accompanied by a parent/adult.*



### ZERO TO 66K, IN 90 DAYS!

NOW THROUGH NOVEMBER 11<sup>TH</sup>, EVERY DONATION MADE TO THE BUILDING OR SEFER TORAH CAMPAIGNS WILL BE ELIGIBLE FOR A MATCHING DONATION EQUAL TO 50% OF YOUR GIFT.

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

## SPONSORSHIPS

### Kiddush

*Sponsored by*

*Forgot to klap for something on yom kippur?*

### Shalosh Seudos

*Don't be a Sukka, Be a Dear'a!*

To Sponsor please contact Daniel Goldman  
Kiddush@OhelMosheBaltimore.com

### !!Happy Birthday!!

*To the following celebrating birthdays this week*



**Rena Caine**

**Avi Frydman**

**Yossi Silberfarb**

**Avi Goldsmith**

**Michal Aliza Marizan**

### 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@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת האזינו

חג הסוכות

י"ג תשרי

# אהל משה



*Rabbi Zvi Teichman*

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## Surrounded!

Moshe calls heaven and earth to bear witness to the calamities that will befall Israel if it sins and to the ultimate joy that will come with the future redemption. He gives a brief history of the evolution of mankind and how its ultimate purpose would be carried out by the Jewish nation.

Moshe describes how after G-d discovered us "in a desert land, in desolation, a howling wilderness", יסבבנוהו (דברים לב י), "He encircled them"...

Rashi quoting the Sifrei records how G-d surrounded us three times;

יסיבבנוהו, *There [in the desert], [G-d] encompassed [Israel], surrounding them by [protective] clouds; וסיבבנוהו בארבע רוחות, He surrounded them with [flags]divisions in four directions; וסיבבנו בתחתית, and He surrounded them with the underside of the mountain [Sinai], which He overturned [i.e., suspending it] over them like a tub.*

The three incidences mentioned here seem disconnected, merely possessing a commonality of being "surrounded"; by clouds, divisions and a mountain. The concept of being "encompassed" appears tangential too. The greater emphasis should have been placed on G-d's protection of them, His giving direction to them by designating purposeful "divisions" within the nation and His threat to them that unless they accept the Torah they will be buried on that very spot.

What does this notion of being "encompassed" imply?

Additionally the last reference of the necessity of their having to be coerced to accept the Torah doesn't seem to fit in to Moshe's "glorious" recounting of the greatness they obtained in the past.

On the Yom Tov of Sukkos we reiterate three vital aspects in our relationship with G-d.

Firstly, our success is solely in His hand. Despite all our talent and effort the bounty we reap from all our efforts is granted by His benevolence alone.

Once we fathom His sovereignty, we can then ponder and realize that all our unique qualities were bestowed upon us by G-d. His sole desire is for us to utilize our very being and accomplishments to reflect His greatness in everything we do, basking in the special relationship we have with Him by serving Him.

Finally the ultimate realization; that without Him we simply don't exist. Life can only have significance if we realize that our every breath and action is infused with the will of G-d.

Avraham Avinu invites his guests, requesting of them to השענו תחת העץ (בראשית יח ד), *recline beneath the tree*. Avraham's intent was to display G-d's magnificence in His creation, drawing them to appreciate His "protective" involvement, symbolized in the "shade" G-d so

benevolently provides. It was in the merit of this act that we were granted the mitzva of Sukkah. (ב"ר מה י)

After many years of toil, Yaakov Avinu overcomes the negative influence of Lavan, defeats the Sar of Esav and effectively deflects Esav himself, arriving with his beautiful family at Sukkos. ויבן לו בית, ולמקנהו עשה סכת על כן קרא למקום סכות (בראשית לג יז) *and he built himself a house, and for his livestock he made shelters; he therefore called the name of the place Sukkos.*

Yaakov is now ready for his children, the tribes of Israel to go forward in their mission to glorify the Name of G-d in the world. It is that sense of purpose and mission that is embodied in the specific "banner" each son will eventually carry, representing the awareness of their special relationship with G-d they each had in their individual, albeit complementary, roles.

At the Akeidah, Yitzchak Avinu suggests to his father that he "bind" him, lest he reflexes with resistance. This parallel to the "coercion" at Mount Sinai accents a reality that without Torah, without mitzva, without fulfilling the "will of G-d" we cease to exist, life has no meaning.

The "inverted tub" represents the consciousness that without G-d there is no existence. It wasn't a coercion, but rather G-d displaying his essence that left no room for doubt. (מהר"ל ומשך חכמה)

On this very spot the Temple and the Altar would sit. ויהי בשלם סוכו *In Shalem also is set His Sukkah, and His dwelling-place in Zion*. The Temple is called His Sukkah.

Yitzchak instilled within each one of us the instinct that declares; "His desire is our desire!", in the fulfillment of His will we find existence.

*From the beginning of creation G-d set His Sukkah in Yerushalayim, praying "May it be My will that My children shall fulfill my will..." (מדרש שוחר טוב שם).*

The mitzvah of Sukkah is labeled a מצוה קלה, an easy mitzva. (ע"ז ג.)

One can construct a Sukkah with three flimsy walls and some scattered schach. It's not the magnificent walls that make the mitzva but rather our attitude. If we sense we are indeed "surrounded" by the presence of Hashem no matter where or what predicament we find ourselves in, we have fulfilled the goal of this mitzva.

Indeed יסבבנוהו is the numerical equivalent of קלה, 1135

May we discover G-d as He discovered us, and submit our will to His, for in that lies our greatest joy!

באהבה, ובברכת חג שמחה!  
צבי טייכמאן

### Sukkos Schedule

See full schedule for event and candle lighting times

#### Sunday

Daf Yomi	7:30 AM
Shacharis	8:30 AM
Mincha/Drasha/Maariv	6:35 PM

#### Monday & Tuesday, First Days Sukkos

Daf Yomi	7:30 AM
Shacharis	8:30 AM
Mincha/Maariv (Monday)	6:35 PM
Maariv (Tuesday, Motzei YT)	7:39 PM

#### Wednesday/Thursday

Daf Yomi	חול המועד	7:15 AM
Shacharis	6:15 AM & 8:00 AM	
Mincha/Maariv	6:30 PM	

#### Friday

Daf Yomi	חול המועד	7:15 AM
Shacharis	6:15 AM & 8:00 AM	
Mincha/Kabalas Shabbos	6:23 PM	

#### Shabbos

Daf Yomi	חול המועד	7:30 AM
Shacharis	8:30 AM	
Mincha	5:30 PM	
Maariv	7:30 PM	
Daf Yomi for Sunday's Daf	9:30 PM	

#### Sunday

Shacharis	6:00 AM & 8:00 AM
Mincha/Drasha/Maariv	6:25 PM

#### Monday & Tuesday

##### Shmini Atzeres/Simchas Torah

Daf Yomi	7:30 AM
Shacharis	8:30 AM
Mincha/Maariv (Monday)	6:25 PM
Maariv (Tuesday, Motzei YT)	7:26 PM