

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Candle Lighting (On time)	7:29 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס- 9:43 א"ג < 9:00 א"מ	
Mincha	2:15 PM
Pirkei Avos	6:40 PM
Mincha - Followed by Shalosh Seudos	7:25 PM
Maariv -	8:39 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	7:40 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
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Shacharis

Monday, Thursday ב"ה	6:35 AM
Tuesday	6:45 AM
Wednesday	6:45 AM
Thursday	6:35 AM
Friday	6:45 AM



Mincha (Mon-Thur)	1:45 PM
MINCHA/MAARIV	7:40 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Mon-Thur)	9:45 PM

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Issue#280

RABBI'S MESSAGE

The Coach From *Azazel*

The power of Yom Kippur to atone for our sins is couched in much mystery.

The most intriguing aspect of course is the “placing” of the collective sins of the nation upon the head of the he-goat and its “carrying” those iniquities away as it is dispatched to the desert and cast off a cliff.

Throughout the description of the *Avodas Yom HaKippurim*, the entire service specific to this day, the central figure is the *Kohen Gadol*. He recites numerous confessions, enters the Holy of Holies to offer the special *Ketores*, incense, and is engaged in the numerous details surrounding the many sacrifices brought on this holiest of days.

Yet, there is one other individual singled out in a very unique roll.

The *Kohen Gadol* first placed lots that determined, by their subsequent draw, the selection from two identical he-goats, which would serve as a sin-offering on the Altar, and which one would bear the people's sins as it was pushed into the precipice referred to as *עזאזל*, *Azazel*.

After identifying each one, the *Kohen Gadol* would then dispatch the *עזאזל*, the *he-goat for Azazel*, on to its destiny in the able hands of an *איש עתי* (Iyash Eitai) Literally this translates into “a designated man”. The word *עתי*, meaning time, thus a “timely” man, entrusted with a task.

Rashi asserts that the implication is that in addition to being designated he must also be told and *מוכר*, “prepared”, yet from the day before.

The Rashbam interprets this word *עתי*, as season, referring to his being “seasoned” in the ability to deal with adverse terrain and climate conditions. This was a necessary requirement to assure he could successfully journey through the desert to the edge of the mountain where he was to toss the he-goat off the cliff.

The Talmud (*ירושלמי*) derives from the emphasis here on *עתי*, time, the law that teaches that in the event this designated man may have become *טמא*, impure, he would still be permitted to enter the Sanctuary to receive his appointment and mission. Furthermore, even when the transfer of the he-goat would occur on a Yom Kippur that coincided with Shabbos, and might necessitate his carrying the animal in violation of the laws not to transport an item on Shabbos in a public domain, it is still permitted. The “show” must go on!

So the *איש עתי* is an individual who has been preparing for his role as a weathered traveler who must carry out his mission despite any physical or spiritual obstacles. An important role indeed!

In fact the Talmud states that on the day following his admirable achievement he would often go to the home of the Kohen Gadol and declare joyously: *“עשינו שליחותו”*, “*We have carried out His (G-d's) mission!*”

What secret lies behind the significant role of this *איש עתי*, this noble individual?

The Mekubalim explain the affect of the *he-goat to Azazel* to stifle the prosecution of the Satan, lies in his power to “bribe” the Satan and thus placate him.

(עיני רמבין פרשת אחיים פרד"א פמיו ועד)

The Zohar says that the two goats Yaakov fetched for his mother Rivkah in their quest to snatch the blessings away from Esav, allude to the two goats that would be employed in the future on the Day of Atonement when the descendants of Yaakov would silence the Satan, the spiritual patron of Esav. (זוהר יורה)

We find in fact that Yaakov “bribes” Esav as well.

On his return from Charan, Yaakov is apprised of Esav's intention to avenge Yaakov for having stolen the blessings from him. Yaakov prepares for this encounter with the physical manifestation of the Satan, Esav.

The Torah describes how Yaakov had a **military** strategy to deal with a possible physical attack. He initiated a program of **prayer**, spiritual elevation, to deal with the approaching danger as well. Finally offers a series of **tributes** to influence Esav to act kindly towards him.

The Zohar points out that the same verb is employed in the bribe of the Satan on Yom Kippur as by the bribing of Esav by Yaakov in this encounter. (זוהר פינחס ד' רמז"ח ברע"ח)

ואם ושלח ביד איש עתי המדבר ויקרא לו (א) *and send it with a designated man to the desert.*

It is a tribute sent to my lord, Esav.

We can comprehend the enticing of the compulsive Esav, but how are we to understand bribing the wise and crafty Satan himself?

Embedded within the verse: *ושלח ביד איש עתי* there is a mystical hint to this correlation.

The last letters of *ושלח ביד איש*, comprise the word *ש-ח-י-ד*, bribe. The remaining letters: *ושל ביד איש* (359 = 10+1+10+2+30+300+6) equal the numerical value of (50+9+300) (שמעון) !

The true nature of the power of a bribe is not merely its sinister intent to coax someone to do something unjust in exchange for a favor. The very fact that one feels connected to someone, even a worthy connection, already biases one in favor of the one he feels bonded to, and is no longer capable of objectivity in viewing the other person.

דשווא דא contraction of the sentiment: *שואו דח, he is one.* (כתובת קה)

The Satan can be viewed as an adversary, an enemy. But he may more accurately be described as G-d's emissary in provoking us to greatness. This “Coach from Hell” uses all the means at his disposal to extract perfection from us. He is relentless, for so he has been charged, prosecuting and belittling us with the deep seated hope that we will rise to new levels of achievement.

Shlomo HaMelech taught: *את זה לעומת זה עשה האלקים (קהלת ז יד), G-d has made the one (good) as well as the other (bad)...* The struggles exist so that we may excel and grow stronger.

The first letters in this sentiment spell out an allusion to the *עזאזל את זה לעומת זה עשה*, the objective of our bribe, nay, our tribute.

By expressing our appreciation and identification with his special role in making us great, we bond and thus gain inevitable admiration in return, *שואו דח, he is one!*

The Holy Sifsei Kohen points out that it is precisely on a day that the Satan has no dominion (463=ימא כ- חסכון-63), which makes this tribute so much more meaningful. We are not seeking to “buy” a foe, but rather to admire the role he plays in prodding us closer to G-d. No wonder he is left with no choice but to turn into the defender on this day.

To overcome the challenge of the Satan we need three vital weapons.

We must be constantly alert never to lapse in our vigilance and be caught off guard. That is the notion of the military strategy that Yaakov prepared that is reflected in the “Designated Man” being *מוכר*, on guard, as Rashi taught us.

But it is not enough to be alert, we must gain the requisite spiritual skills, through prayer, commitment to mitzvos and the study of Torah, aligning ourselves with the greatness bequeathed to us by the *Avos*, just as Yaakov exclaimed in his confrontation with Esav, (בראשית לב ט) *אלקי אבי... the G-d of my father...* reflecting the spiritual legacy he embodied. That is the underlying principle of the Rashbam's call for a “seasoned” veteran.

Lastly the tribute, maintaining a respect for the battle in the knowledge that therein lies our key to closeness to G-d. This is perhaps the Talmud emphasizing that no impurity will defeat us. We will never get disillusioned in the need to dirty ourselves and fall in the mud, for we acknowledge that precisely in those seemingly insurmountable obstacles we can still pull ourselves up and out.

It has been noted that the breakdown of the alphabetized *יודיי*, confession, we recite on Yom Kippur, is broken into three uneven divisions.

The first set ends after twenty stanzas with letter *יודיי* ובלא יודעיים ובלא יודעיים. The second after twelve, with the letter *עיי* בעיות מצות. The last set of twelve ends with the letter *יית*, ועל חטא שחטאנו לפניך בתמרון לבב. These spell out *י-ג-י*, the designated one.

Perhaps these three references in particular touch on the exact areas we need to conquer in order to live up to our great expectations.

...for the sin we have committed before you knowingly and unknowingly. We must equip ourselves with the spiritual fortitude and requisite knowledge so we remain conscious of our actions never lapsing into unconsciousness. *עתי, the time is now!*

...for the sin we have committed before you with impudence. We must re-channel our *chutzpah* utilizing it in never accepting defeat, even against the most difficult “terrain”, and odds. *עתי, seasoned!*

...for the sin we have committed before you with a confused heart. We must always be prepared and never confounded by surprise attack. *עתי, מוכר, on guard!*

If we accept the truth that the Satan is coaching us towards supernal success, and beneath each dark moment he is cheering us on to prosper, it will make the “training” so much more acceptable.

With the awareness that in *עזאזל*, we can discern a hand of G-d equal to the one evident in good, we will be encouraged to reach the pinnacle of perfection in our *avodas Hashem!*

באחבה,

צבי טייכמן



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!!!HAPPY BIRTHDAY!!!

To the following celebrating birthdays this week

Yonah Ermine, Michael Cooperman, Moshe Herman, Aviva Schwartz, Beverly Berger, Ariel Rosenblum

!!Happy Anniversary!

Yaakov & Essie Berkowitz

מזל טוב

Bracha & Laivi Shor
On the birth of a
Baby Boy!

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מזל טוב

Hi

:)