

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
<b>Candlelighting &amp; Mincha (Still on!)</b>	<b>7:42 PM</b>
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:45 < 9:01 מ"א	
Mincha	2:15 PM
Pirkei Avos	6:55 PM
Mincha - Followed by Shalosh Seudos	7:35 PM
Maariv -	8:50 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	7:45 PM

#### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tues., Wed., Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM
<b>MINCHA/MAARIV</b>	<b>7:45 PM</b>
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

#### YOMIM NORAIM INFO AVAILABLE

Online and in the Shul

**Members Only Booking through 8/18**

**Maya Bas Mazal Miriam Bier  
IS HOME!!!!**

*Please continue to daven, she still has a way to go to a Refuah SHELAIMAH!*

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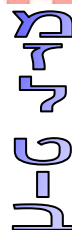
## Ohel Moshe BBQ



*Thank you to all of our  
volunteers and sponsors  
for a successful barbecue!*

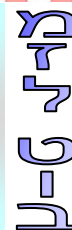


*Special thanks to Elise Steinharter  
& Gali Wealcatch for a great job!*



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### Shul Contacts

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### Rabbi Teichman

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### Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

### Laining Schedule:

Pinchas Friedman- Lain@

CONGREGATION OHEL MOSHE

שבת קודש  
פרשת כי תצא

י"א אלול

אהל משה



*Rabbi Zvi Teichman*

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Issue#297

# RABBI'S MESSAGE

## Strait Talk

(דברים כג ה) ...לא תתעב מצרי כי גר היית בארצו (דברים כג ה) *You shall not reject an Egyptian, for you were a sojourner in his land.*

אנחנו שזרקו זכורכם ליאור, מה טעם, שהיו לכם **אכסניא בשעת הדחק** - רש"י

*Even though they cast your male [infants] into the Nile. What is the reason [that you may not despise them]? Because they hosted you in a time of dire need; (Rashi)*

This oft quoted notion that seems to assert an obligation to show gratitude even to those who have sought to cruelly hurt us, is difficult to fathom.

Does this compel those who served in Nazi labor camps, or in the Gulag under Soviet rule, to send thank you notes to their reluctant "host's in time of dire need" for the meager rations and sleeping quarters they were provided with that enabled them to survive?!

Truth be told, the Talmud (ברכות סג:) explains that our debt of appreciation to the Egyptian nation refers not to the period when we were enslaved, but rather to the years earlier when Yaakov and his children were welcomed when they descended to Egypt during the years of famine. Even then, the Talmud elaborates, Pharaoh's intention in giving us citizenship was for the ulterior motive of gaining skilled chamberlains to manage his livestock. (בראשית מז ו)

The question still lingers. Would we be required to sense gratefulness to those countries we lived in throughout Jewish history that viciously cast us off with barely the shirts on our backs, time and again?

II: Who is the "Ambassador" for the Egyptian nation that is the worthy recipient of this generous display of gratitude?

According to most Rishonim the verse here speaks solely regarding an Egyptian convert who seeks to abandon his association with his past and join the ranks of the Jewish people. We are told that in contrast to the male converted descendants of the nations of Amon and Moav, who may never enter the, קהל ד', the "congregation of Hashem", whom are banned from marrying freely within our congregation, the Egyptian convert may marry unrestricted, however only after three generations!

This license to marry is our expression of "gratitude" to the Egyptian people who begrudgingly hosted us thousands of years ago and are now finally receiving their due in the persona of the Egyptian convert whose grandchildren may now "intermarry" within all segments of our people!

Is this a way to show gratitude to an entire nation?

III: Perhaps what is being emphasized here is the influence we had on the Egyptian nation.

The impact of their having hosted and associated with the Jewish nation, albeit reluctantly, transformed even a people who so heartlessly cast its enemy's infants to the water, to be able to maintain an element of humanity that would find its expression in a future convert's journey towards truth.

The Midrash (שם"ר כ ג) states that in a moment of clarity Pharaoh sends out the Jewish nation to freedom and escorts them, ויהי בשלה פרעה את העם (שמות יג ז), *It happened when Pharaoh sent out the people, utilizing the same verb used to describe Avraham's accompanying his guests as they depart, ואברהם הלך עמם, ולשלחם (בראשית יח טז), And Avraham walked with them to escort them.*

The Mechilta says that it was in the merit of this mitzva of לוויה, escorting, that

this nation would not shunned; לא תתעב מצרי, *You shall not reject an Egyptian.*

But doesn't the verse give a different reason for this special treatment; כי גר היית בארצו, *for you were a sojourner in his land?*

The revered Shem MiShmuel teaches that לוויה more specifically underlines a sense of חיבור, connection. The bond expressed by his escorting them was an affirmation of the effect his having associated with the Jewish nation all these years had left on him and the nation. It is this that gave them hope.

By not rejecting the Egyptian convert we aren't paying a tribute of gratitude for their wonderful treatment of us. We are rather affirming the impact we had, that can allow the regeneration of hope within this Egyptian's yearning soul, to attain full citizenship in our holy nation.

IV: The Holy Sifsei Cohen of Tsefas questions why we refer to the Egyptian in our verse in the singular, מצרי, an Egyptian?

This alludes, quoting from an unknown source, to Pharaoh who repented and later became the King of Ninveh in the story of Yonah:

"Do not reject the Egyptian; Pharaoh", כי גר ..., "for he has converted".

This metamorphoses that is hinted in the verse is the consequence from the simple reading of it:

כי גר היית בארצו, *for you were a sojourner in his land.*

Our being in a situation of **אכסניא בשעת הדחק**, "hosted in a time of dire need", is what influenced the Egyptians to eventually be worthy of retrieving their dignity.

V: In the name of the saintly Baal Shem it taught:

The exile of Egypt is called מצרים, rooted in the root צרה, squeezed, indicating our feeling constricted and limited by being enslaved and robbed of our freedom. This is a metaphor for all the subsequent tribulations and challenges of life in general, that seem to narrow our straits and create obstacles in our hoped for achievements.

לא תתעב מצרי, don't reject the difficulties of life.

כי גר היית בארצו, the being "hosted in a time of dire need" is what life is all about, it is where our greatness lies.

We must endure and succeed in inspiring a world that is bereft of meaning and purpose.

The holy Reb Yehoshua of Ostrohva continues: (תולדות אדם):

The soul is called מצרים העליונה, the upper Egypt. This is represented by the Shofar with its "narrow" mouthpiece that enables it to sing out its most magnificent message.

לא תתעב מצרי, don't corrupt your precious soul.

כי גר היית בארצו, for your soul dwells and is rooted there in the upper spheres.

May we allow ourselves to be inspired by the greatness that resides within each one of us and succeed in responding to its call to Teshuva!

באהבה, צבי טייכמאן



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