

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
<b>Candlelighting &amp; Mincha</b> (Down Stairs)	<b>7:33 PM</b>
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:48 < 9:05 מ"א	
Mincha	2:15 PM
Pirkei Avos	6:50 PM
Mincha - Followed by Shalosh Seudos	7:30 PM
Maariv -	8:40 PM

### YOMIM NORAIM INFO AVAILABLE

Online and in the Shul

SEATING **VERY** LIMITED

*Everyone must request seats, make no assumptions  
and avoid delays, spaces almost out.*

### Weekday Minyanim & Shiurim

#### Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	7:35 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

**MINCHA/MAARIV** 7:35 PM

Daf Yomi -Take II (Mon-Thurs.) 9:00 PM

Maariv (Mon.-Th) 9:45 PM

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**Vort Sunday 8/25**  
**Noon- 2:30 PM**  
**3411 Bancroft Rd.**

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gaboim:

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

### Laining Schedule:

Pinchas Friedman- Lain@

CONGREGATION OHEL MOSHE

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י"ז אלול

# אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE  
2808 SMITH AVE  
BALTIMORE, MD 21209  
[WWW.OHELMOSHEBALTIMORE.COM](http://WWW.OHELMOSHEBALTIMORE.COM)  
[DAVEN@OHELMOSHEBALTIMORE.COM](mailto:DAVEN@OHELMOSHEBALTIMORE.COM)  
(410) 878-7521

Issue#298

# RABBI'S MESSAGE

## Comatose

I: In what would seem quite an appropriate description of the times we live, the Torah foretold how in the long and difficult exile we are enduring there will come a time when G-d will strike us with שגעון, madness.

The verse goes on to depict a subsequent ערוך, state of emotional blindness ("הראב"ע) and תמיהון לבב, mental confusion, that we will be afflicted with. (דברים כה כה)

It would appear that this malady was a divinely inspired punishment, that would disable our ability to perceive healthily, almost paralyzing us from being able to change.

How does one overcome a heavenly induced stupor?

II: The last of the sins in the series of transgressions enumerated in the *al cheit's* we recite on Yom Kippur, we acknowledge our having sinned לבב בתמיהון, in a state of confusion. This would seem to imply that this mindset is a self-inflicted flaw that we must assume culpability for.

Is this not in conflict with the notion of לבב בתמיהון, confusion, being a divine inspired illness?

The Baal HaTurim (שם כה סח) reveals that there are twenty six references to the שם הדי"ה, the Tetragrammaton, throughout the Tochacha, the long Admonition and its ninety eight curses.

These are countered by the twenty six uses of the Tetragrammaton in the original eighteen blessings of the Amidah. (ע"פ גוסס הרמב"ם ביד החזקה ס"ט אהבה.)

If we correspond the listing of the שם הדי"ה in the Tochacha to those in the Shemoneh Esrei, the one listed in our verse: *G-d will strike you with madness and with blindness, and with confounding of the heart*, we will find its counterpart in the שם הדי"ה at the conclusion of the seventh blessing of גאולה, Redemption: *Blessed are you, G-d, Redeemer of Israel.*

What significance is there in this blessing in particular, to the curses of madness, blindness and confusion in the Tochacha?

III: The Talmud (מגילה יג:) asks as to why the blessing of redemption is positioned as the seventh one and answers because we are taught that the redemption will take place on the seventh year of a Shmitta cycle. The Talmud goes on to question this premise, since it states elsewhere that in the seventh year there will first be מלחמות, wars, and only at the exit of the seventh into the eighth year will the Moshiach arrive?

The Talmud responds: *Wars too, are the beginning of the redemption.*

How does the terror of warfare relate to redemption?

IV: Rashi describes the disease of לבב בתמיהון as one who is אוטם הלב, literally a clogged heart. He makes reference to an old french word *etourdissant*, *etourdissant*.

The implication is a state of being stunned, at a loss of all senses.

We plod through life lacking feeling. We continue our existence oblivious to the realities that exist around us. We become familiar and comfortable with life as we know and expect it to be, unwilling to acknowledge the opportunities that await our response. Numb and spiritually blinded we remain complacent and reconciled with who we perceive ourselves to be, apathetic to making any change in the status quo.

This frame of mind, or lack thereof, is the most dangerous of all states. If we remain static in our *avodas Hashem* there is no reason to exist.

When wars come and "disturb our universe", therein lies the seeds of redemption.

The cognizance that all our assumptions have been shaken, that the world is not "כמנהגו טהר", functioning on "natural" processes, is the initiation of an awareness that we must change; we must grow. That is the ultimate redemption, the release from a paralysis in our *avodas Hashem*.

Perhaps when we admit to having sinned, לבב בתמיהון, in a state of paralysis, it is simply an acknowledgment of our being afflicted with a disease. That is when we can begin to seek methods of warding off its ill effects. It may be Divine inspired, but if we become aware of this then we can begin to pray that He redeem us.

V: The Talmud (נדרים פא.) quotes from the great Sage and Physician, Shmuel, that *ערבוביהא דרישא מתא לדי עורא*, *Dirt that accumulates on an uncombed head leads to blindness*. Additionally, *ערבוביהא דמאני מתא לדי שעמומיהא*, *Dirt that accumulates on unwashed clothing leads to insanity*.

*שעמומיהא* is the aramaic translation of the malady of "בתמיהון לבב" as it appears in the Targum Unkelos.

Indeed the Ran in Nedarim affirms that *שעמומיהא* is the state of לבב בתמיהון, insanity and confusion.

The allusion to blindness as well seems to echo the illness of ערוך, blindness mentioned in our verse.

Although it is clear from the discussion there that these are the physical consequences of unclean clothing and heads, perhaps there is a deeper message and connection between the two.

Our inability to perceive clearly our priorities stem from our "heads" that are "sullied" with so much garbage and inconsequential pursuits. One who is distracted by nonsense will indeed be blinded from comprehending one's spiritual destiny.

Clothing portray our identity, whether it is a uniform appropriate to our profession or in the styles we choose to "display" and represent our attitudes and affect.

We often limit the perception of our identity to areas that we are comfortable with and that suits our needs. We are afraid to don the attire of the learner, the cloak of the prayer or the suit of the benevolent, allowing our inner robes to become encrusted with the dust of time, never airing them out for the nobler pursuits.

The loss of function and reaction dooms us to this sickness called לבב בתמיהון.

VI: As we prepare for the Day of Judgment, less than two weeks away, it is time to clear our heads and air out our garments. We must begin to see and react to the vast opportunities that await us in *avodas Hashem*.

Rosh Hashana commemorates the creation of Man.

Prior to creation, the world is described as: *תהו ובהו וחשך על פני תהום (בראשית א ב)*, *without form and empty, with darkness on the face of the depths*.

Rashi informs us that the word *תהו* is indeed the root of the word *תמיהון*, utilized here to mean stunned by the overwhelming state of emptiness that existed before creation. Here Rashi brings the old french word *etourdissant*, *etourdissant* to describe this moment.

Unless we awaken from our stupor, we are doomed to wither. Without initiative, we remain static and unworthy of the creation and all its magnificent benefits.

May we begin our return by first *klopping al cheit* and acknowledging our being in a state of confusion. We must not accept complacency.

From that point we can begin our journey to new and exciting prospects for growth and be deserving of all that our benevolent Creator desires to bestow on us!

באהבה, צבי טייכמן



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