

SCHEDULE

שבת קדש

Mincha Erev Shabbos ONE MINYAN	7:22 PM
Candlelighting (AND MINCHA)	7:22 PM
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"SS- גר"א 9:50 \diamond ג"א 9:08	
Mincha	2:15 PM
Pirkei Avos	6:35 PM
Mincha - Followed by Shalosh Seudos	7:15 PM
Maariv -	8:30 PM
Slichos -12:45 Divrei Hisorerus	1:00AM Slichos

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
MINCHA/MAARIV (Sun, Mon Tue)	7:25 PM

Monday

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

Tuesday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	6:30 AM
Mincha	1:45 PM
Daf Yomi -Take II	9:00 PM
Maariv (Tuesday Only)	9:45 PM

Wednesday

Shacharis:	6:00 AM
Daf Yomi- By R' Teichman	After Shacharis
Mincha	1:45 PM

Yom Tov Schedule
(coming soon)

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Kiddush

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Wishing everyone a Shana Tova U'Me(t/s)uka
And once again, in exchange for Mechila for
anything I may have done or said*

NO מוזל NO אוכל

Shalosh Seudos

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To Sponsor please contact Daniel Goldman
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Slichos Motzei Shabbos

12:45am Divrei Hisorerus

1:00am Slichos

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

Laining Schedule:

Pinchas Friedman- Lain@

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כ"ה אלול

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE
2808 SMITH AVE
BALTIMORE, MD 21209
WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Issue# 299

RABBI'S MESSAGE

Mission Accomplished

I: An old Jew once came before a judge. The judge inquired of him, "My friend, how old are you?"

The elderly man responded in yiddish tinged english, "Eighty years old till a hundred und twenty".

The judge, unfamiliar with Jewish custom, bewilderedly sought clarification by rephrasing his query, "Yes, but exactly where between those two numbers lies your precise age?"

The lawyer representing the *alter Yid* quickly grasped the situation, turned to his client and said, "Zaidel'e, please tell the judge, *biz a hunderd und tzvantzig*, how old are you?", upon which he instantly answered, "Eighty years old!"

II: The Jewish tradition to bestow one another, upon mention of one's age, a blessing that one should live to the ripe old age of 120, is often viewed negatively. To those suffering from the infirmities of senescence it may be perceived as the prolonging of pain and more of a curse than a blessing. Others might wonder why anyone would limit the blessing of long life to a finite number of years. Indeed, it is quoted in the name of several great Sages, that one should wish limitless years of good life.

Where does this custom stem from? Why do we wish each other to live only until 120?

III: On the last day of his life Moshe Rabbeinu seeks out the nation and declares:

(בדברים לא ב) , בן מאה ועשרים שנה אנכי היום *"I am a hundred and twenty years old today"*.

We are taught that the righteous depart this world on the day they were born. Moshe was basically informing them that his time was up and he would no longer lead them. (סוטה יג)

Why didn't he tell them directly? Why was it necessary to mention the exact number of years of his life? The amount of years was irrelevant, it was solely the fact that it was the day he was born on that he was destined to leave that was pertinent to them.

IV: The Sifrei points out that there were three personages that shared the same number of years on earth as Moshe. Hillel the Elder, Rabbi Yochanan ben Zakai and Rabbi Akiva each lived for 120 years. (ספרי דברים פ"טקא טז)

What significance is there in their sharing the same longevity?

V: It is alleged that the Holy Seer of Lublin once turned to his beloved young disciple Reb Zvi Hersh of Ziditchov and wondered what will be after his passing.

Reb Hershel responded that he'd rather not live beyond his dear Rebbe's years.

The Rebbe questioned how he could express such a notion as there was quite a gap in age between them.

Reb Hershel replied that he would pray that the Rebbe should live forever.

The Rebbe puzzlingly asked, how can one possibly pray for so preposterous of a request, pointing out that the custom is to merely hope and pray for one to live until 120.

His student said that is what he intended, to bless his revered teacher to live as long as our great master, Moshe.

"But you said forever", the Rebbe queried.

The precocious disciple went on to explain that there is a tradition that our world will exist for six thousand years. The years on this earth are represented in fifty year segments noted as the Yovel cycles. Six thousand divided by fifty equals 120. The Torah terms the length of time until Yovel as לעולם (שמות כא ו), literally "forever". It is this sentiment that we emote when utilizing the 120 year model, which is tantamount to wishing one live לעולם, forever.

The Rebbe enjoyed immensely his beloved disciple's response.

VI: Life can be lived one day at a time, one challenge each moment. One can

fulfill one's duties expertly but not live a life of mission. If we are to attain our destined purpose in this journey on earth it must be lived with sense of mission. Each segment of existence must be viewed as part of the larger objective.

We often limit our scope and belief in ourselves thinking that we are incapable of living with a heightened level of focus and ambition. We satisfy ourselves by merely surviving.

The Sifrei points out that each of the personalities who lived for 120 years began quite differently from one another, yet achieved their common goal of serving our nation.

Moshe sojourned among the "palaces" of Egypt for forty years to ultimately go on to Midyan and eventually lead our nation. Hillel first ascended from Bavel to the great academies in the Holy Land at the age of forty. Rabbi Yochanan ben Zakai engaged in commerce for the first forty years of his life before becoming the great and critical leader of our people in very difficult times. Finally, Rabbi Akiva wallowed in ignorance enrolling in the academies of Torah first at the age of forty.

It makes no difference what challenge one faces, whether the depravity of society, diminished opportunities, the struggles of make a living or even the lack of intellectual accomplishment, we can attain our purpose.

Our success is contingent on living with a sense of mission accompanied with a faith that we will be assisted in our task by the Almighty. We must view our lives as an integrated journey, with each step leading to the greater goal.

There is a divine plan that is to be carried out. Each one of us plays a significant role.

VII: We confer the wish upon each other to live *"biz a hunderd und tzvantzig"*, not merely wishing each other added years. We fervently pray that each one of us should live with that sense of purpose and meaning, sensing the loving hand of G-d that leads us to our ultimate success, never lapsing in complacent and placid observance.

The emphasis is not on the length as much as it is on the sense of continual consciousness of our mission. The yearning for ארוכים היום, long life, accents the continuum, implied in the word ארוך, to prolong.

VIII: The Holy Maharal teaches that the vision of the Burning Bush described as: הסנה בער באש והסנה אינו אכל (שמות ג ב) *The bush was burning in the fire but the bush was not consumed*, alludes to the years and legacy of Moshe.

The word הסנה is numerically equivalent to 120!

(120 = 5=ה, 60=נ, 50=ו, 5=ה)

We fear getting burned. We sense we have no strength. We feel inadequate as a lowly bush.

The Burning Bush represents G-d accompanying us in our challenges. We can never be consumed for it is He who protects us.

We must emulate Moshe Rabbeinu's sense of mission and respond in kind as he did:

(שם שם ד) הנני *"Here I am!"*

It is only when we place our entirety before G-d, without gaps or lapses, that G-d will fortify and accompany us in our journey.

The numerical value of הנני adding the number of letters and one for its entirety equals 120!

10=י, 50=נ, 50=ו, 5=ה plus 4 for each letter and 1 for the entire word equals 120.

As we prepare for the impending judgment we must wish each other and ourselves the blessing of *"biz a hunderd und tzvantzig"*, that we place our entire lives in the context of our service to G-d, so that He may endow us with the tools, happiness and health we need to thrive.

הנני-Here I am!

באהבה, צבי טייכמאן

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Please contact Yaakov Berkowitz for details at yberkowitz@talmudicalacademy.org