

SCHEDULE

Friday - Erev Yom Kippur

Shacharis	6:35 AM
Mincha	2:45 PM
Candle Lighting	7:00 PM
Kol Nidrei	7:05 PM

שבת שבתון - יום כפור

Daf Yomi	7:15 AM
Shacharis-	8:00 AM
מ"א 9:13 < גר"א 9:54 Sof Zman K"ס	

Yizkor APPROXIMATELY	12:00AM
Mincha	5:10 PM
Neilah APPROXIMATELY	6:40 PM
Maariv	8:06 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:45 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:25 AM

Mitzva 4 U: Building the Shul Sukkah after 2nd Minyan!

MINCHA/MAARIV (Sun, Mon Tue) 7:05 PM

Monday, Tuesday, Wednesday

Daf Yomi- By R' Teichman	5:45 AM
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Shacharis: 6:40 Monday / 6:45 Tu & We

Mincha (M,Tu) 1:45 PM

Daf Yomi -Take II 9:00 PM

MINCHA/MAARIV (Mon Tue) 7:05 PM

Maariv (Monday & Tuesday Only) 9:45 PM

Erev Sukkos

Yom Tov Schedule
(coming soon)

SPONSORSHIP *If sponsored

א' סוכות Kiddush ONDEMAND* \$180.00	א' סוכות Kiddush ONDEMAND* \$180.00	שבת קדש, חוה"מ Kiddush \$180.00 Shalosh Seudos SPONSORED \$72
שמחת תורה Evening Kiddush \$500.00	שמחת תורה Day Kiddush \$720.00	שבת קדש, בראשית Kiddush \$180.00 Shalosh Seudos \$72

Sponsorships Available: partial and group sponsorships welcome.

High (Bid) Holiday Matching Program!

To Benefit the Ohel Moshe Building Campaign

Thanks to a group of generous donors, a 1:1 matching offer has been made for all auction proceeds above 15k through Simchas Torah. Once we reach the 15k mark, all funds, along with their 1:1 dollar match proceeds, will be directed to the building campaign!

Two for the price of one... Start the new year with double impact on your pledges during the auctions through Simchas Torah!

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Pinchas Friedman- Lain@

Kiddush & Shalosh Seudos Sponsorship:

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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

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אהל משה



Rabbi Zvi Teichman

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Issue# 301

RABBI'S MESSAGE

Viduy: Something to Sing About

I: *Ayy yai yai yai, Ayy yai yai yai, Ayy yai yai yai yai... Awshammu!*

Have you ever wondered why we sing this solemn but upbeat little tune to the words of *Vidui*, the Confession?

Is the enumeration of our many sins truly something to sing about?

II: The term ודי, is most often translated as admission or confession. Yet the Mishna (בכורים 2ב) refers to two other *mitzvos* in the Torah that require an expression of "viduy" that don't quite fit this meaning.

When one brings *Bikkurim*, the offering of one's first fruits to the Temple and its presentation as a gift to the Kohen, one must recite ודי, the *Viduy* of the first fruits.

That declaration begins with a brief synopsis of Jewish history starting from the episode of ארמי אבד אבי (דברים כו), where we recount how Lavan sought to destroy our father Yaakov thus compelling him to flee, initiating a chain of events that led us ultimately down to Egypt to eventually return to the Promised land to benefit from its bounty of fruit. There seems to be no mention of any sin that we are admitting to.

Rashi enlightens us by explaining that in this affirmation of our "father" Lavan having been a wicked person, we are "confessing" to the sin of being his progeny!

(שמתדין שאביו לבן הארמי היה רשע - לשון רש"י - סוטה לב. ד"ה וגוה)

Are we being held accountable that our patriarchs, Rachel and Leah, were fathered by Lavan?

The second *mitzva* that calls for a *viduy* is that of מעשר, the *Viduy* of *Maaser*, Tithes.

On the last day of Pesach of the fourth and seventh year in a Shmitta cycle one would, preferably in the Temple, recite a declaration stating that one had fulfilled all the obligations regarding tithing, whether as regards delivering them to their appropriate recipients or in treating them in accordance to their sanctity.

Where is the "confession"? On the contrary, if anything one seems to be giving oneself a "pat on the back" for having dispatched one's duties with aplomb.

III: וְיָדַעְתָּ שֶׁמֶן כֶּן תְּהִי־לָחֵם - פִּיטוֹ - וְכֹל מַאֲמִינִים שְׂהוּא *For whom certainty is His name and so is His praise!*

The Maaseh Oreg reveals that תְּהִי־לָחֵם, Certainty, is numerically equivalent to the שם ה"ה"ה, the Tetragrammaton. (62=01⇒1=א 4=ד 6=ו 7=ז)

The famed Mashgiach, Rav Wolbe explains in the name of the Yalkut HaGershuni, that this sentiment expresses the notion and hope that just as G-d represents certainty so shall we praise Him with an equal sense of clarity without any doubt.

Rabbeinu Bachya teaches that the word for confession ודי, is indeed rooted in the word ודא, certainty. (ויקרא ה ה)

The Chida (מדרב קדמות מערכתו אות ט"ב) remarkably points out that ודי too, possesses the same *gematria* of the Name of G-d, (62 = 01⇒6⇒4⇒ד 6⇒ו 126, ה"ה)

One who accepts G-d with absolute clarity has no doubt that one is equipped to accomplish all that one needs to, with one's own devices.

When we recite the *viduy* our objective must be to no longer hide behind the facade of excuses, blame or the easy path of apathy. In a flash of clarity we take responsibility for what we have done. We realize that the first step towards repairing any flaw is contingent on the realization that it is my duty, nay, my privilege, to take the reins of accountability into my own hands. There is no more thrilling moment than the one when we discover this truth. It is both redemptive and empowering. One who constantly sees fault in all those around him or in the circumstances of one's life as the cause for one's own personal failure is doomed to live with misery and angst for eternity. It is a life that is obscured by doubt.

IV: As Yaakov heads towards his challenging twenty year encounter with Lavan, this seemingly innocent conversation takes place with the local shepherds:

יאמר להם יעקב אחי מאן אתם *Yaakov said to them "My brothers, where are you from?"*

יאמר מרחן אחת *And they said, "We are from Charan."*

יאמר להם הידעתם *And he said to them, "Do you know..."*

את לבן... *"Lavan...?"*

יאמר ידענו *And they said, "We know..."*

יאמר להם השלום לו... (בראשית כג ד-ו) *Then he said to them, "Is it well with him?"*

The Midrash HaGadol reveals, however, mystical underpinnings in this dialogue, interpreting the events as follows:

Yaakov observing the shepherds wandering aimlessly and disparately, questions them with brotherly concern as to why are they so disoriented. They respond that it is due to their coming from "חרון", literally translated as angst and fear, indicating their worry of being punished due to their many sins. Yaakov questions whether, וידעתם, they are aware of the power of *viduy* that can compel G-d to cleanse their dark stains of sin, turning their souls back into "לבן", white like snow purity. They respond, וידענו, and proceed to take responsibility for their sins by reciting *viduy*. Yaakov encourages them that with their ardent efforts, G-d will bless them with שלום, wellness. (רובא בת"ש)

Lavan is wrapped up in self-delusion. Always blaming others for his travail, constantly pushing his own agenda even at the expense of his own flesh and blood, Lavan is the quintessential malcontent who is incapable of ever taking responsibility for his own actions.

Yaakov is aware of the challenge ahead. The success of raising the family of Israel lies in conquering this treacherous enemy. He comes prepared. Facing the lackluster shepherds who are wallowing in mindless self-pity he takes them to task. He teaches them that anger and frustration stems from unjustly blaming others and in the unwillingness to take charge of one's own life. He instructs them that in the taking of the reins of responsibility and assuming with clarity that charge, they will find inner strength and solace in life.

The Holy Admor of Piltz in his Sifsei Tzaddik says that this is precisely the *viduy* we express when bringing *Bikkurim*. (שפת צדק ה"ג מאמרם לפסח אות כ)

ארמי אבד אבי, Lavan the Aramite sought to destroy Yaakov's destiny by introducing this poisonous attitude that could stifle spiritual growth and our ability to ever affect inner change.

We acknowledge in this "confession" this dangerous insolence that we "inherited" from our "father" Lavan that often infiltrates our emotions creating a paralyzing angst and fear that we are incapable of being responsible for our own destiny.

It is not as much a confession of sin as it is a declaration of utter clarity in our ability to be responsible, and a willingness to assume accountability, for our decisions.

V: In our "confession" we sense that bond between ודי, the G-d of Certainty, Who is always at our side with encouragement, and our ודי, our expression of clarity of purpose and mission that reflects an absolute faith in Him and in ourselves.

The great Ohev Yisroel, HaRav A.Y. Hakohen Kook teaches that in the *viduy* of the Tithes we are asserting this clear truth as well, but from a different angle.

When we succeed in fulfilling our duties we must regale in the joy and satisfaction of our accomplishments. Although we constantly aspire to attain new and heightened levels of observance we must never fall into dangerous self-incrimination. It is incumbent on us to take a moment to appreciate our allegiance and privilege in serving Him, and the achievements we have made in His service.

The Talmud states that the *viduy* of *Bikkurim* is said aloud, while *viduy* of *Maaser* is said in a low voice. (סוטה לב.)

When giving ourselves credit we must maintain our modesty lest we lapse into overconfidence that often leads to laxity in our observance.

In the "confession" of *Bikkurim* we must however possess the courage to express aloud and with confidence, our willingness to assume responsibility and the faith in that ability.

VI: When we have fallen we are aware that we have a Father that is eager to help and assist us, all the more so if we are ready to take responsibility.

One of the thrilling moments in parenthood is when a parent observes a child's willingness to assume responsibility for itself. The greatest assurance of success in a child is when a parent has an abiding faith in that child and the child in return senses that parent's confidence in, and commitment to, him.

The Ritva (פסח טז) cites an unknown source that interprets the directive to recite the *viduy* of *Bikkurim*, וְעִנִּיתָ וְאָמַרְתָּ לִפְנֵי ד' אֱלֹהֶיךָ אֲרָמִי אֲבִד אֲבִי (דברים כו ה), *And you shall call out and say before G-d, your Lord, "An Aramean tried to destroy my father..."*, to call out בנינון *in song*.

Perhaps our greatest joy in reciting *viduy* is in the knowledge that our Father in Heaven rejoices in our accepting responsibility. We have not to fear our mistakes but rather to be encouraged in the confidence He has in us that truly gives us reason to sing.

ברא ד חטי אבודי לקדי, אבודי דדיס אסי לכאביה - סוף סליחות *Should a son sin, his father would smack him, but a compassionate father will heal his pain.*

Let us finally take ownership of our lives. If we declare with absolute clarity before G-d, our willingness to assume responsibility, He will rejoice in our achievements, encouraging us and providing us with the assistance we need to bring glory to His Name.

Something to truly sing about!

גמר חתימה טובה, באהבה, צבי טייכמאן



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!!!HAPPY Anniversary!!!

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Yarchei Kallah A Trip You Simply Can't Afford, to miss!

~With Rabbi Teichman~
Currently planned for 1/26 - 2/4

Join us on a spiritual Journey to replenish our Neshamos with the Kedusha of Eretz Yisroel. The itinerary will include seeing gedolim, visiting holy sights, and learning a special limud together about Kedushas Eretz Yisroel.

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