

SCHEDULE

ראש חודש	שבת קדש	ראש חודש
Mincha Erev Shabbos	7:00 & 8:19 PM	
Candle lighting	8:19 PM	
Daf Yomi	7:30 AM	
Shacharis- Followed by Kiddush	8:30 AM	
-Sof Zman K"ס-	א"מ 8:33	א"ג 9:25
Mincha	2:15 PM	
Pirkei Avos	7:25 PM	
Mincha -	8:15 PM	
Followed by Shalosh Seudos		
Maariv -	9:28 PM	

Weekday Minyanim & Shiurim

ראש חודש	<u>Sunday</u>	ראש חודש
Shacharis I	6:40 AM	
Daf Yomi	7:30 AM	
Shacharis II	8:30 AM	
Mincha / Maariv	8:25 PM	

Weekdays

Daf Yomi	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tues, Wed	6:55 AM
Mincha (Mon -Thur)	1:45 PM
MINCHA/MAARIV (Mo.-Thur)	8:25 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Monday-Thursday)	9:45 PM

FRIDAY- 4TH OF JULY

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM



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THANK YOU!

Rabbi Gholian , Rabbi Grossberg, Rabbi Poliacoff
& Rabbi Yaakov "Yankle" Berkowitz.

For your sheer dedication covering Daf Yomi, Pirkei Avos, and Shalosh Seudos while Rabbi Teichman was away in Israel.

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

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

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Rabbi Zvi Teichman

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Issue#340

Counter-Terrorism

Each Shabbos we recite Psalm 134 that describes G-d's continuing role in supervising and guiding history.

It was He Who smote many nations and slew kings who are mighty. (10)

לסיחון מלך האמרי ולעוג מלך הבשן ולכל ממלכות כנען, *Sichon King of the Amorite, Og King of Bashan, and all the kingdoms of Canaan.* (11)

The illustrious Rav A.I. Kook sees in the enumerating of these three forces specifically, a representation of the three types of enemies we will face throughout history.

Sichon we are taught is also identified as the King of ערד, Arad. סיחון is rooted in the word סייח wild foal of the desert, and the name ערד alludes to his nature as that of the ערוד, a wild ass of the desert. These beasts control their territory through acts of threatening violence.

This represents those who calculatedly instill terror and fear in the hearts of their subjects and enemies, through their cruel and violent acts.

Og, a remnant of the giants yet from the times of Avraham, who possessed overwhelming strength symbolize those adversaries who by sheer force subject others to their control.

The thirty one kingdoms of Canaan who joined forces to unite against a common enemy represent collective might that easily suppresses all who seek to stand up against them.

G-d overpowered all these three forces; cunning brutality, powerful strength and collective might, as an object lesson for all of time that no power can thwart the Divine plan.

Today we are facing an enemy reminiscent of Sichon, who in his alter ego as the King of Arad takes advantage of a vulnerable moment as the Jewish nation grieves over the death of their beloved Aharon Hakohen, instigating a confrontation and proceeds to kidnap a captive instilling fear among the populace. (במדבר כא א)

Sichon claims fame by his conquering the stronghold of חשבון, Cheshbon, from the hands of the Moabites. The poets in his days celebrated this victory by giving tribute to this feat declaring: *Come to Cheshbon - let it be built and established as the city of Sichon.*

The poets profess that from this new capital of Sichon a fire will go out that will consume the entire region. This reign of terror is destined to inflame the land. (במדבר כא כז-כח)

חשבון, means to calculate.

Sichon, the King over "חשבון", indicates his determination to achieve his ideological goals through whatever means he can employ to quash his enemy. Bereft of any human compassion there is nothing this terrorist will withhold as an instrument toward his

objective.

The United States Department of Defense defines terrorism as: *"the calculated use of unlawful violence or threat of unlawful violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological."*

Despite Sichon's earlier success we handily defeat him in this very first battle towards the conquest of Greater Israel.

The Torah points out that these lands that were originally part of the Moabite kingdom would have otherwise been prohibited from being conquered by the Jewish nation, as we were warned not to distress Moab. (דברים ב ט)

It was only through the subsequent possession of this territory by Sichon, no longer identified with Moab, that allowed us to capture and retain it.

Sichon the ultimate terrorist is not only foiled in his efforts to deter the nation, he actually contributes to our success. His acts of calculated terror are turned on its head in our favor!

What weapon did we use to defeat this tyrant?

על כן יאמרו המשלים באו חשבון (במדבר כא כז), *Regarding this the poets would say: Come to Cheshbon...*

The word מְשָלִים used here is rooted in the word מָשַׁל, a simile. It is the poets use of allegories that give force to their words.

The Talmud says that alternately the word מְשָלִים can allude to the root מָשַׁל, to rule, and the word חשבון, referring to careful consideration.

The Talmud thus interprets this verse to extol "those who rule over their evil inclination" by "reckoning the חשבון של עולם", calculating the loss incurred by doing a mitzvah, i.e., the money or effort one may have to spend in order to do a mitzvah compared to the reward one will receive for the mitzvah in the future, which is incomparably great. One should also reckon the fleeting pleasure that one receives from doing a sin compared to the loss incurred in the future, i.e., the punishment in this and the next world. (ביב עה :)

The counter attack to those who deviously seek to manipulate society by use of calculated terror, is by our living lives with a חשבון הנפש, a spiritual accounting of our soul, calculating our every action on the scale of where it fits in on the spectrum of the will of G-d.

While I was in Israel I read an account of how in Yeshivat Shavei Chevron after they discovered that their fellow student Eyal Yifrach, the oldest of the three boys, had been kidnapped, they went to his place in the Bais Midrash and discovered two notes he left for himself under his Gemara. One was a detailed plan to work



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on developing his character and to strengthen himself in matters of "humility, chastity and good manners." On the other note was a schedule to learn various tractates both in depth and to cover ground as well as a list of Mussar and Hashkafa books to study.

We must pray but we must also change and grow. We must take stock of our lives and make a true accounting of the soul. Rav Kook was wont of saying to those who had all kinds of excuses as to why not to make Aliyah, that they should realize that the first king one must defeat, as we did then in our first foray into the land, is the מלך of חשבון, that of "calculations"!

We must indeed crush all the empty rationales for our lapses in committing to improve in our Avodas Hashem. We must make a honest חשבון הנפש.

May we be inspired by these outstanding young men to emulate their enthusiasm for Torah and Mitzvos by making real changes in how we live our lives. If we do we are sure to counter these vile terrorists once and for all and merit to inherit the land for eternity living in peace.

באהבה,
צבי טייכמאן