

## SCHEDULE

### שבת קדש

Mincha & Candles Erev Shabbos	<b>7:02 PM</b>
Daf Yomi	<b>7:30 AM</b>
Shacharis- Followed by Kiddush	<b>8:30 AM</b>

-Sof Zman K"Ts- א"ג 9:13 א"ג 9:53

Mincha	2:15 PM
Pirkei Avos	6:05 PM
Mincha -	6:55 PM
<i>Followed by Shalosh Seudos</i>	
Maariv -	8:09 PM

### Weekday Minyanim & Shiurim

#### Sunday & Monday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	7:05 PM

#### Weekdays

Daf Yomi	5:45 AM
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<b>Shacharis:</b>	
Monday, Thursday	6:40 AM
Tue., Wed., Fri.	6:45 AM
Mincha (Mon-Thur)	1:45 PM
<b>MINCHA/MAARIV (Wed.-Thur)</b>	<b>7:05 PM</b>
Daf Yomi (Take II)	9:00 PM
Maariv (Monday-Thursday)	9:45 PM

### YOMIM NORAIM SEATS



#### ~Shiurim~

**Daf Yomi:** 5:45am (M-Fr), 9pm (M-Th), 7:30 (Shabbos, Sun, Holiday)

**Halacha Chabura:** (R' Motty Rabinowitz):  
Monday's at 9pm- Topics in Shemitta (No shiur 9/8)

**Night Seder:** 8:30 PM to 9:45 PM

*Learning at nights? Please consider bringing your seder limud to the Shul, not learning nights... give it a try!*

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for His continued kindness.*

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Kiddush@OhelMosheBaltimore.com

MEMBER

*Spotlight More than just hello!*

*This Week: Yoni & Tova Herman*

*Originally from: Park Hights (Y) Staten Island (T)*

*Occupation: Accountant (Y) Medical Billing (T)*

*Interesting Fact: Yoni loves to sing, Tova wishes he didn't!*

*Member Trivia: Whats the least popular lollypop color  
from the Rabbi's candy bag?*

*Last Weeks Answer: 5 sets of twins!*

### 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@

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Rabbi Zvi Teichman

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Issue#351

## RABBI'S MESSAGE

### Bringing it Home!

*This Dvar Torah was inspired by my dear son Mutti. May it be a merit for his quick recovery.*

One of the most exciting events in ancient Jewish tradition was the bringing of *Bikkurim*, the first fruits.

The Mishna in *Bikkurim* (Chapter 3) describes the following moving scenario:

*A person goes down to his field and when he notices that a fig or grape cluster has started to appear, he marks it with a band and says, "These shall be for first fruits".*

*All of the people dwelling in the villages of a region would gather and sleep in the streets rather than in the houses. Early the next morning, the appointed leader would exclaim: "Arise and let us go up to Zion, to the House of God our Lord!"*

*The nearby villagers would bring fresh figs and grapes, and the outlying ones would bring dried figs and raisins. An ox with gilded horns and a wreath of olive leaves would go before them.*

*The flute would play until the procession neared Jerusalem. When they came close to Jerusalem, they would beautify and ornament their first fruits. The governors, officials and treasurers of the city would go out to greet them. All of the craftsmen of Jerusalem would stop their work and stand to greet them: "Our people of such and such a place, enter in peace!"*

*The flute would play before the procession until they reached the Temple Mount. When they reached the Temple Mount he would take the basket upon his shoulder, and proceed until he entered the Court of the Temple. When he entered the Levites would burst into song: I praise You, God, for You have raised me up and have not allowed my enemies to rejoice over me!"*

*While the basket was still upon his shoulder, he would recite from "I declare this day" until he finished the entire passage. He would then remove the basket from his shoulder and hold it by its rim. The Cohen would place his hand under the basket and ceremoniously wave it. The presenter would then recite "An Aramean tried to destroy my father" and complete the passage.*

*The basket would be placed down beside the altar, and the presenter would prostrate and exit.*

The Midrash Tanchuma informs us that when Moshe foresaw the destruction of the Temple and the suspension of this special mitzva he instituted in its place that we should pray three times a day, Shacharis, Mincha and Maariv.

In what way could our praying three times a day replace the performance of this unique mitzva?

There is no evident request or appeal to God with the bringing of *Bikkurim*, only a declaration of the privilege one has to express gratitude to God for His involvement in the history of our nation and our personal lives that is evidenced in the fruits that are lovingly placed beside the Altar.

In what way does *Tefillah* parallel this joyous mitzva?

The bringer of the *Bikkurim* declares before the Kohen, 'באתי אל הארץ אשר נשבע ה' (דברים כ ג) לאבתנו לתת לנו **I have come to the land that God swore to our forefathers to give to us.**

Did "he" indeed "come to the land", hasn't he possibly been dwelling there for generations?

The verse goes on to direct the bringer to call out and say, לפני ה' אלקיך (שם שם ה), before Hashem, your God, how the Aramean, Lavan, sought to destroy Yaakov and how Yaakov subsequently went down into Egypt unleashing a long chain of

events that ultimately brought us back into the Promised land and the bringing of these very first fruits.

Why is it so significant to record our earliest history from the days of the forefathers at this juncture? What relevance might that have to a lone farmer carrying a basket of fruit in tribute to God's benevolence?

Three times the Torah emphasizes to the bringer how he is positioned directly "before Hashem, your God": ואמרת לפני ה' אלקיך (ג) and say before Hashem, your God, (י) והגדת לפני ה' אלקיך (ז) and you shall lay it before Hashem, your God, (י) והשתחוית לפני ה' אלקיך and you shall prostrate yourself before Hashem, your God.

Evidently the bringing of the fruit is not an isolated event of kindness. Each involvement of God in our life must be placed in the context of a much greater picture. Each one of us must sense that the world was created specifically with 'me' in mind. One is not merely a fraction of a larger mosaic but rather an entire entity unto oneself. When our ancestors enter this holy land it was with this single farmer's special role in mind that God brought them into the land.

The bringing of *Bikkurim* is not simply an expression of gratitude to God for providing this specific fruit, but an acknowledgment of how each one of us stand solely 'before Hashem' as the purpose of our entire glorious history and the goal of all of creation.

We place the *Bikkurim* beside the Altar, the place where Man began his existence when God scooped out the very earth, at the spot where the Altar would one day stand in the Temple, and mixed it with water, infusing it with the אלקים, His Divine image, creating Man.

The bringer is bringing it all 'back home' in a most profound gesture of his unique stature declaring before God his consciousness of this thrilling personal relationship with the Almighty.

Each of the Avos represent an aspect of standing 'before Hashem'.

וישכם אברהם בבקר (בראשית יט כז) Avraham arose early in the morning. Avraham sets out on his mission in life alone yet fearless, fortified with encouragement, standing 'before Hashem', invigorated by the confidence God has in him and that He is counting on him.

ויצא יצחק לשוב בשדה לפנות ערב (שם כד טג) Yitzchok went out to supplicate in the field towards evening. In the midst of all his success and worldly endeavor this time of day represents, Yitzchok realigns his cognizance of his unique role and mission standing 'before Hashem'.

ויפגע במקום וילך שם (שם כח יא) He encountered the place and spent the night there. Yaakov, in the darkness of night that heralds the challenges of faith and lack of clarity that he is yet to face, encounters God in prayer not as much to beseech, but to reaffirm what he must never forget.

He stands before God in the darkest of moments with the awareness that He is there cheering him on to fulfill that what he uniquely gives credibility to Creation.

We stand 'before Hashem' in prayer not only to request His assistance but more so to reiterate the notion of our personal relationship with Him.

This thrilling discovery is what echoes the joy of the bringer of *Bikkurim*!

We begin our davening each day with the recitation of Tehillim 30, ממזמר שיר תהלה. תנועת הבית לרוד

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This is the same chapter that is sung by the Levites as they greet the bringer of *Bikkurim*.

It is a chapter that Dovid haMelech composed at the end of his life, looking back how God constantly brought him back from the brink. (מדר"י מטרניא)

*I will exalt you Hashem for You have drawn me up and not let my foes rejoice in me.*

*Hashem, I cried out to You and You healed me...*

*You have transformed my lament into dancing for me, You undid my sackcloth and You girded me with gladness.*

What kept him going, what keeps all of us going, despite the illness, the difficulties, the challenges, is the knowledge that we each possess a unique relationship with Hashem. We know we have an arduous mission to complete, but we are boosted by the faith He has in us.

We are merely days away from the Day of Judgment. We can worry, despair, and wallow in self-pity over our failures. But we have the choice to stand 'before Hashem', reacquainting ourselves with the special connection we each have with Him. That rediscovery can excite and encourage us to undertake the change we need to give meaning to our lives and fuel an entire universe solely by the role we uniquely play.

May we offer our *Bikkurim* with joy and excitement and assume the greatness we are each destined for!

באהבה, צבי טייכמאן