

SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 7:03 PM

יום שבת קדש

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis - *Followed by Kiddush* 8:30 AM

-Sof Zman K'S- א"א 9:13 מ"א א"א 9:53

Mincha - 2:15 PM

Pirkei Avos - 6:10 PM

Mincha - 6:55 PM

- *Followed by Shalosh Seudos*

Maariv 8:11 PM

CANDLES NEXT SHABBOS - 6:52 PM

Sunday, September 13th - Erev RH

Shacharis I - *Slichos@* 6:00 AM

Daf Yomi - *By Rabbi Teichman After 1st Minyan*

Shacharis II (*With Slichos*) 8:00 AM

Candlelighting & Mincha 7:00pm

-*Followed by Drasha, & Maariv-*

See Rosh Hashanna Schedule

Wednesday 9/16 - Tzom Gedaliah

Fast Begins - 5:27am

Daf Yomi - 5:45am

Shacharis - 6:15am - With Slichos

Mincha - 6:40pm Maariv - 7:35pm

Fast Ends - 7:56pm (42min)

Weekday Minyanim

Daf Yomi - *By Rabbi Teichman* 5:45 AM

Shacharis:

- *Thursday* 6:10 AM (Shacharis 6:40)

- *Fri* 6:15 AM (Shacharis 6:45)

Mincha (Th) 1:45 PM

MINCHA/MAARIV 7:05 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Th) 9:45 PM

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To Sponsor an event or book the social hall please contact Donny or Miri Adler at Kiddush@OhelMosheBaltimore.com

Rosh Hashanah

Daf Yomi - (Both Days) 7:15am

Shacharis - (Both Days) 8:00am

Babysitting—(Both Days) 10:00am - end of Mussaf

Pre-Registration required

-Shofar 11:10am*

~EXTRA SHOFAR AFTER MUSSAF, (Approx 1:30)~

Mincha - *Followed by a Shiur* (Both Days) 6:50pm

Maariv Monday Night 8:00pm

Candles & Prep for 2nd day AFTER 8:08pm (50min)

Maariv Tuesday Night - *Motzei Yom Tov* 8:06pm

* Please note that we are fully seated for RH. We therefore ask that if you don't have a seat, that you attend the Shofar blowing after Mussaf or at the home Ronnie & Lisa Pachino' at 1pm both days, 2715 Woodcourt.

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

Sforim & Siddurim:

Dovi Becker- Library@

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CONGREGATION OHEL MOSHE

שבת קודש
פרשת נצבים

כ"ח אלול תשע"ה

אהל משה



Rabbi Zvi Teichman

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Issue # 398



RABBI'S MESSAGE:

After the Jewish nation heard the ninety-eight curses enumerated in the Admontion, they became frightened and discouraged. Moshe sought to comfort them saying that despite their many failures they are obviously still 'standing' before G-d, He clearly hasn't forsaken them until now, He most certainly will maintain them in the future as well.

Moshe is not negating the consequences of their sins but merely reiterating the fact that it is going to take a lot before G-d gives up on them. In fact, in the later verses Moshe forewarns them of G-d refusing to forgive them and expressing 'smoking' anger against them.

Is that really consoling? Is their merely knowing they will one day survive, enough to keep them buoyant and prevent them from despairing in the interim of their seemingly endless pain and suffering?

The Midrash in discussing their state of terror of the future describes them as *הוריקו פניהם*, *their faces turned green*.

Is that the only way to depict fright? 'They trembled', 'they panicked', 'they fell on their faces' are much more descriptive of the state of worry and hopelessness they experienced, why the emphasis on their 'faces turning green'?

The Talmud reveals that at the moment of a person's death the Angel of Death arrives with a sword dripping with *מר*, 'bitter' poison. As the angel stands over the person he suddenly catches sight of this scary angel. Being seized with fear, his mouth opens, and a drop enters. The drop kills him, makes him decay, and 'turns his face green'. (ע"ז ד' ט.)

The Maharal teaches that there are three stages in death. First the *נפש*, the animative spirit diminishes, then the *גוף*, our physical body begins to decompose, and finally the *צלם אלוהים*, the 'Image of G-d' leaves. The 'green face' represents the departure of our unique spiritual luminescence, that piece of G-d, as it were, we each possess, that radiates outward from our countenance.

There are many challenges in life. Some of them sap our emotional energy, leaving us at times immobile, without ambition or drive. Our *נפש*, is emotionally drained.

At times we must endure physical suffering, when our bodies are afflicted with disease and attrition. Our *גוף*, begins to feel the affect of lifelessness.

Though it is difficult, a person can often muster the requisite inner emotional and physical strength to conquer and defeat these dangerous forces that seek to destroy us.

But when we lose our *Tzelem Elokim*, that sense of knowing we are special and worthy in G-d's eyes, there is no turning back, that is when we truly 'die'.

What the nation feared was not necessarily the consequences they would have to endure to affect atonement. What 'frightened them to death' was they felt as though G-d was rejecting them.

To that misconception Moshe quickly responds and gathers them together and enthusiastically declares, *אתם נצבים היום כלכם לפני ד' אלקיכם*, *You are standing, all of you, before G-d, your Lord*.

Moshe doesn't rely on referring to them all in one fell swoop, but goes on to enumerate every single one of them, from the children to the wood choppers and water carriers, asserting how beloved they all are in G-d's eyes.

The Midrash in fact states that this appellation being conferred on them as *נצבים*, standing, is similar to G-d's description of *מלאכים*, angels, as *עומדים*, standing, and is intended precisely to emphasize how much *רחבה*, love, G-d has for his children. (ליקוט ראה)

Once they had their 'standing' with G-d reiterated they were emboldened to take on whatever 'punches' may come their way!

The beloved and eternally ebullient Gaon and Mekubal, Reb Gamliel Rabinowitz, recently shared with me the following gem and requested I spread it.

Years ago there was a young Gerrer chosid who was a student learning in Israel at the illustrious Sefas Emes Yeshiva in Jerusalem. As he was returning shortly to the States he felt driven to go to the Western Wall one more time before leaving to express gratitude to G-d for the precious years he was privileged to spend learning in the Holy land and to pray for his success in the future.

It's No Laughing Matter!

As providence would have it, his revered Rebbe, the Bais Yisroel, was there when he arrived. In this young man's enthusiasm and excitement to pour out his heart in thanks to G-d Who had been so benevolent to him, he approached his Rebbe and asked him to teach him what is the greatest praise one could possibly bestow on such a loving G-d at this inspired moment.

The Rebbe who was renowned for his terse and succinct responses quickly uttered, *"az der Eibisher lacht nisht!"*, and then characteristically scampered away.

Literally translated this means that G-d, *איני צוחק*, doesn't laugh.

The young man was clearly bewildered and perplexed. Hoping that his Rebbe would share with him some elevated insight or purposeful expression, instead all he told him was to thank G-d for not laughing!

The student quickly returned to his Yeshiva and headed straight to the Rosh Yeshiva, the esteemed Gaon, the Pnei Menachem, who one day would serve as Rebbe as well, and shared with him his strange tale.

The Pnei Menachem lovingly explained to him the depth of what the Rebbe had meant.

We come each year before the Almighty beseeching him to bestow us with blessing.

Have we changed? Have we taken any steps towards improving our behavior? Don't we stumble time and again on exactly the same errors and delusions? Yet we ask for His kindness, for His forgiveness, for His unconditional love. Have you heard anything more comical in your life?

Yet, He doesn't laugh! Now tell me is there a greater Father than the One we have in Heaven?

One of the great early twentieth century rabbinic scholars and leaders in Hungary, Rabbi Fischel Zussman-Sofer gives a most fascinating interpretation of the 'moment of death' at the hands of the deathly angel.

In life we are willing to swallow bitter pills for a greater return. Who wouldn't invest 'blood, sweat and tears' to build up their own business? Who wouldn't be willing to endure painful medical treatment with the promise of restored health and vigor?

But how much 'toil and suffering' are we willing to commit towards growing spiritually? Would we devote sleepless nights to poring over the treasures of our Torah? Would we shake off sleep to pray on time and with exuberance? How much are we willing to knock ourselves out in order to help out another Jew?

At that last breath of life the Angel of Death is teaching us a most vital lesson.

As man fears death he instinctively opens his mouth to willingly swallow the bitter pill he desperately hopes is the medicine that will bring him back to life. It is precisely at that moment that he 'gets it'.

Where was I with that same sense of desperation to attain spiritual growth and a closer connection to G-d in the course of my life?

It is at that moment that man's 'Image of G-d' follows suit and says goodbye. (מטה נפתלי דרדש מא)

The 'drop' of bitterness used here is perhaps instructive.

The Chofetz Chaim was wont to say that one should never talk in terms of things being 'good' or 'bad' in life. Everything is good. However, we do accept the fact that we sometimes must live through 'bitter' times. That's why we often refer to the *'bittere (bitter) galus'* rather than a *'shlechter (bad) galus'*.

You cannot reconstitute something that is bad and spoiled, but we can always sweeten that which is merely bitter.

If we live with that consciousness of G-d's absolute love that prevents Him from ever laughing at us, we will be able to transform those bitter moments into something bittersweet.

We wish each other a *שנה טובה ומתוקה*, *A good sweet New Year*, because it is always good, we just fervently pray that it will be exquisitely sweet as well!

May we be willing to undertake a regimen of bitter medicine in our quest for spirituality because therein lays the secret to living a long, healthy and very sweet life!

בברכת כתיבה וחתימה טובה
ושנה טובה ומתוקה,

באהבה, צבי טייכמאן

Eden

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**Marc Berenson, Yudi Englard, Amalia Kotlicky,
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!!!HAPPY ANNIVERSARY!!!

**Aiton & Deborah Marizan
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NEW MEMBERS! SAY HI!



Mimi & Donny Ankri

**On the Birth of
A Baby Boy!**

**Shalom Zachar @
6803 Cherokee after 9pm**

**Bris this Sunday Erev RH@
Bnai Jacob Sharai ZION
Slichos/Shacharis 8am
Bris approximately 10:15am**

**Arbah Minim will be sold at the Shul again this year and
a portion of the proceeds will be donated to the Shul!**

Visit the shul site to pre-order or stop in at 2810 Smith during the hours listed below.



Walk in & Pickup Hours:

Sunday 9/20 - 8:00am - 11:00pm

Motzei Yom Kippur - 9:00pm - Midnight

Friday 9/25 - 7:30am - 5:00pm



Contact: Avi Mandel 443.618.1143, 4minim@ohelmoshebaltimore.com