

SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 6:52 PM

יום שבת קדש

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

Shacharis - *Followed by Kiddush* 8:30 AM

-Sof Zman K'S- א"ת 9:15 א"ת 9:55

Mincha - 2:15 PM

Shabbos Shuva Drasha - 5:55 PM

Mincha - *Followed by Shalosh Seudos* 6:40 PM

Maariv 7:59 PM

CANDLES NEXT SHABBOS - 6:40 PM

Shabbos Shuva Drasha @ 5:55 PM
Men & Women are encouraged to attend!

Weekday Minyanim

Sunday

Shacharis I- *Slichos - 6:20 AM (Shacharis 6:50)*

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

Shacharis II - *Slichos - 8:00 AM (Shacharis 8:30)*

Mincha / Maariv 6:50 PM

Weekdays

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

Shacharis:

- Monday *Slichos - 6:15 AM (Shacharis 6:45)*

- Tuesday (Erev YK) *Slichos - 6:35 AM (Shacharis 6:45)*

- Thursday 6:35 AM

- Friday 6:45 AM

Mincha (Mo & Th) 1:45 PM

MINCHA/MAARIV (Mo & Th) 6:50 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mo & Th) 9:45 PM

Baatsheva & Josh Zaslow
On the Birth of A Baby Girl!
Mazal Tov as well to the very proud grandparents, Darrell & Shernie Zaslow

SPONSORSHIPS

Kiddush

Corporate Sponsor: *Avi Mandel & The Ohel Moshe Arbah Minim Sale!*
See other side for details
וּלְקַחְתֶּם לָכֶם פָּרִי

Shalosh Seudos

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תקווה טובה בת חיים מרדכי

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

YOM KIPPUR SCHEDULE

Tuesday - Erev Yom Kippur

Daf Yomi - 5:45am

Shacharis - 6:35am

Mincha - 3:00pm

Tuesday Evening - Yom Kippur

Candles - 6:45pm

Kol Nidrei - 6:50pm

Wednesday - Yom Kippur

Daf Yomi - 7:15am

Shacharis - 8:00am

Babysitting - 10:00am - end of Mussaf (Pre-Registration required)

Yizkor 12:00pm*

Mincha - 4:55pm

Neilah - 6:25pm

Maariv - Motzei Yom Tov 7:53pm

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:

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Dovi Becker- Library@

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CONGREGATION OHEL MOSHE

שבת קודש
פרשת וילך
שבת שובה

ו' תשרי תשע"ו

אהל משה



Rabbi Zvi Teichman

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

Issue # 399

RABBI'S MESSAGE:

Our fates will very soon be sealed. We desperately seek to enhance our chances of securing a favorable verdict. Certainly *Teshuva*, repentance, should be the foremost objective in our daily schedule. During these Ten Days of Repentance, we are told G-d is especially forgiving and eager to come closer to us and He wants so desperately to restore absolute joy to our lives and longingly awaits our return and the opportunity to fulfill that wish.

In addition to the obvious need to repent there are however other 'tools' that can be effectively implemented to affect forgiveness. Rabbi Yochanan taught that Toiling in Torah can bring forgiveness. The Jerusalem Talmud says that one who accepts upon himself the 'Yoke of Torah' is considered as if he never sinned. The Zohar in fact reveals that the power of Torah study is greater than any sacrifice. (ברכות ה, ירושלמי ר"ה ד ה, זוהר קדושים ג ב)

What is the parallel between Torah and Teshuva? Is it simply the awesome merit of Torah that can wipe one's slate clean?

After interceding on behalf of the Jewish nation to effect forgiveness for their sin of the Golden Calf, Moshe informs them, ועתה ישראל מה ד' שאל, מעמדך כי אם ליראה את ד' אלקיך (דברים יב) *Now, O Israel, what does G-d, your Lord, ask of you? Only to fear G-d, your Lord...*

The Midrash teaches that the word עתה, *now*, refers to the requirement for them to do *Teshuva*.

What is inherent in this word in particular, more than the context it is set in, that indicates 'repentance'?

Torah too is alluded to in the word עתה.

When Yehoshua and the nation were poised to conquer the very first city in the Land of Israel, Jericho, a sword drawn angel appeared to him the night before their mission. Yehoshua realizing that he was in danger inquires whether the angel is 'לנו', 'one of us', or 'לצרינו', the 'enemy'?

The Talmud elucidates that what he was really asking was whether he was threatening them because of their preoccupation with the next day's battle that caused them to neglect the study of Torah that night, as the Torah is referred to as, תורה צוה לנו משה, *Torah was commanded to us by Moshe*. Or perhaps he was taking them to task for being distracted from attending to the bringing of the daily *Tamid* sacrifice, in whose merit our enemies are warded off.

The angel responded, 'עתה' באתי, *I have come 'now'*, intimating that he was holding them accountable for that which is called 'now', the lack of 'Torah', as it says in regard to the command to write a Sefer Torah, ועתה כתבו לכם את השירה הזאת (דברים לא יט), *So 'now' write this song for yourselves*. (תוס' בשם הריב"ן, יהושע ה יד, מגילה ג)

After accepting the reproach the Prophet testifies that they immediately 'immersed themselves in the depths of the law', fulfilling the command to study and toil in Torah.

The identical question begs here as well; why is this expression of 'now' in the verse the key word used to refer to the requirement to study Torah?

The Time is 'Now'!

Too often we excuse our inability to motivate ourselves towards change because we feel overwhelmed. There is so much to do, so much to accomplish. In that endless pursuit of success and in the simple taking care of all the details that life demands from us simply to survive, we convince ourselves that there is just no time left for meaningful activities. And even when we do find a few moments it is even more difficult to jump-start our emotional engines to do it with zeal let alone joy.

But in that skewed perspective lays our greatest enemy.

G-d instructed us to make time for Torah study not simply because it is a vital *mitzvah* but more importantly because it is in those moments that we touch eternity and connect to G-d himself.

Everything in life is either in the past or the future, the present lasts but a second. Torah study however is a break from time and an entry into the world of eternity.

If we train ourselves to live in the only real 'present', removing our fears and worries for whatever brief moments we manage to secure, that is when we 'touch' G-d and sense a joy that compels us to sing.

If we can grasp that we can then begin to see the world for what it really 'isn't' and begin to take responsibility for our souls in initiating change and improvement.

'Now' is indeed the most critical moment in life, for at any given moment we can indeed grasp the Divine.

The entree into the Holy Land and all its promise was contingent on implementing this idea. Despite their preoccupation with the momentous assault on Jericho they were expected to put aside those thoughts and engage in a conversation with the Almighty Himself through the immersion in Torah. This skill would equip them the power to ward off fear and worry time and again and allow them to maintain a steadfast grip on the Almighty's proverbial 'hand' wherever they may go.

The Holy Alshich interprets Moshe's introductory verse to Aharon regarding the *Avodah* of Yom Kippur, as asserting the avoidance of this dangerous misconception.

ואל יבא בכל עת אל הקודש... (ויקרא טז ב), *He shall not come at 'all times' into the Sanctuary...*

One cannot enter unto holiness if he brings with him the excuse of 'the times'!

A Jew has a capacity to live in the 'now' and divorcing himself from the shackles of time. It is contingent on constantly devoting time to meaningful learning devoid of distraction and worry.

May we each 'up the ante' in finding moments of eternity in our day for in that talent lays our ability to change and not be affected by the detrimental effects of the vicissitudes of life.

באהבה,
צבי טייכמאן

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!!!HAPPY BIRTHDAY!!!

**Binyamin Englard, Yosef Amster, Dovid Leichter
Michele Ankri, Esther Braun, Nat Braun, Yossi
Silberfarb, Shua Bier, Rena Caine, Avi Frydman,
Moshe Meir Rubin**

!!!HAPPY ANNIVERSARY!!!

Joshua and Laliev Silverman

YAHREZIT

Chaim Mordechai & Deena Meister

for their Daughter, תקרה טובה בת חיים מרדכי

**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

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**Rochel & Raffi
Neuberger**

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

**Shalom Zachar tonight
after 9:15 @ 6714 Darwood**

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