

SCHEDULE

ליל שבת קדש - פרשת האזינו

Mincha & Shabbos Candles 6:40 PM

יום שבת קדש - פרשת האזינו

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

Shacharis - *Followed by Bris & Kiddush* 8:30 AM

-Sof Zman K'S- א 9:17 מ"א א 9:57 ג"א

Mincha - 2:15 PM

Mincha - *Followed by Shalosh Seudos* 6:30 PM

Maariv 7:48 PM

Sunday - Erev Sukkos

Shacharis I- 6:50 AM

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

Shacharis II - 8:30 AM

Mincha & Candles 6:38 PM

Sukkos - סוכות

Daf Yomi - *By Rabbi Teichman* (Both Days) 7:30 AM

Shacharis - (Both Days) 8:30 AM

Mincha- *Followed by Drasha - Guest Speaker* (Both Days) 6:40 PM

Maariv - 1st day-7:45 PM ~ 2nd day-7:43 PM

Chol HaMoed - (Wed, Th, Fr) - חוה"מ סוכות

Shacharis - 6:15 AM & 8:00 AM

Daf Yomi - *By Rabbi Teichman* 7:15 AM

MINCHA (W & Th) 1:45 PM

MINCHA/MAARIV (W & Th) 6:35 PM

Maariv (W & Th) 9:45 PM

ליל שבת קדש - חוה"מ סוכות

Mincha & Shabbos Candles 6:30 PM

יום שבת קדש - חוה"מ סוכות

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

Shacharis - *Followed Kiddush ~קהלת~* 8:30 AM

-Sof Zman K'S- א 9:20 מ"א א 9:59 ג"א

Mincha - 2:15 PM

Mincha - *No Shalosh Seudos in Shul* 5:30 PM

Maariv 7:37 PM

FATHER SON LEARNING w/ PIZZA!

8:45pm Motzei Shabbos

Daf Yomi - Hoshana'h Rabba's Daf - 10:00PM

(Motzei Shabbos. No AM Daf on Hoshana Rabba)

Schedule Continues on Back!

LARGE FORMAT FULL SCHEDULE POSTED AND AVAILABLE IN COAT ROOM

SPONSORSHIPS

THANK YOU!!!!!! To all the volunteers who got our new HUGE Sukkah up!

Chaim Mordechai Meister, Dovid Wealcatch, Yehuda Leib Katz, Yitsy Friedman, Shuie Steinharter, Avi Meth, Akiva Meth, Adam & Shira Rabinowitz, Efraim Relorford, Eli Siegel, Moshe Wealcatch, Avrumi Naiman, Yaacov Benzaquen, Rafi Hakimi

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שמיני עצרת ~ שמחת תורה

י"ג - כ"ג תשרי תשע"ו

אהל משה



Rabbi Zvi Teichman

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Issue # 400

RABBI'S MESSAGE:

Seeing Through the Clouds

This year, if Moshiach will yet come before Sukkos we will be privileged to perform a mitzvah that only comes once every seven years. That is the mitzvah of HaKhel, which takes place on the first day of Chol Hamoed on the Sukkos following a Shemitta year. The King reads certain inspiring sections from Chumash Devarim in the presence of the entire nation.

One unusual facet of this command is its emphasis on bringing the children as well. The great sage Rabbi Eliezer ben Azaryah noted that the Torah explicitly instructs regarding the bringing of children, even though it is somewhat self evident as what else would they do with them, to allot a special reward 'למביאייהם', *to those that bring them*.

When Rabbi Yehoshua heard this interpretation he exclaimed, "A generation that has Rabbi Elazar ben Azaryah among them will never be an 'orphaned' one".

What was so novel about this idea? Why without this concept we would be considered 'orphans'?

Although we must educate children in all mitzvos it is only in regard to the mitzva of Sukkah that the Talmud brings scriptural support for this idea of educating a child.

The Gerrer Rebbe, the Lev Simcha, quoted from earlier sources that the first letters in the verse that gives the reason for sitting in a Sukkah, למען ידעו דורותיכם, *so that future generations shall know*, spells out -לך-ד, the Hebrew word for 'child'.

The criteria for the age that a child is appropriate for these two mitzvos makes for a most fascinating observation. For HaKhel a child must be old enough he can hold on to his father's hand and follow him. The mitzvah of Sukkah is incumbent on a child who is no longer totally dependent on his mother.

The need here is not as much for a level of understanding of the mitzvah at hand, but merely the ability to be mature enough to be led and have trust in his father, no longer an infant who needs the constant nurture of a mother. In short a child who responds trustingly to its parent.

Perhaps what Rabbi Yehoshua understood in the words of Rabbi Elazar was the accent on the reward for the מביאייהם, those that bring them. It is not simply a reward for tolerating the difficulties in bringing them. He was emphasizing the value in appreciating the warmth and love that is conveyed in accompanying them. The manner we value the 'bringing', not as much as a means toward the end goal of getting them to the Temple, but rather as an end unto itself, instills a loving bond within a child that will compel him to follow all the endeavors of his father gladly.

Too often we raise children to reach goals and neglect the value and benefit of the process. We have children who have achieved greatly but remained 'orphaned' from their parent in the journey. The anxiety in the trip to that destination will inevitably diminish the worth of any accomplishment.

If we live by this directive we are assured, Rabbi Yehoshua avers, will will not raise 'orphans'!

The mitzvah of Sukkah is a celebration of G-d's loving embrace in all of life's journeys towards a defined goal.

It is precisely this mitzvah that is so bound up with the education of children.

When a child is mature enough to leave home that is when we must begin to consciously instill a deep love and admiration for his undertaking. We can only increase his confidence in himself if we convey in action and attitude that he has a loving parent who is not just egging him on towards the end-goal but enjoying and validating the importance of journey as well. That is where the true bond develops.

The verse teaches us that G-d (דברים לב') עינו, *preserved us like the pupil of His eye*.

This verse is referring to the Clouds of Glory that He protectively encircled us with.

Why though like the pupil of His eye?

Rabbeinu Bechayei teaches that the word אֵישׁוֹן rooted in the word אִישׁ, for man, with the added ון, implies a 'little man'. The nature of the pupil of the eye is that it reflects a miniature image of the person we are gazing at. In fact the word pupil is linked to its Latin origin where it means a 'little doll'!

Perhaps what G-d is revealing for us in this usage is that we all are part of our Father in Heaven and can discern that in our reflection in His proverbial 'eye'. This represents our consciousness of His ever present concern for our welfare and His confidence in us.

We derived from our sojourn within those protective clouds the love and support that accompanies us in all of life's journeys.

May I suggest that it is specifically the 'clouds' that represents this notion in teaching us that even when He may be obscured we have faith that He is nevertheless there.

On Sukkos we must revert to the innocence of being a 'child' once again, whose faith in the father that has lovingly lead and encouraged him, knows that even when he is not visible he is not far and is always looking after him. That knowledge alone equips him with the courage to keep on trying and never get discouraged when he fails.

May we regain our innocence and reach out and grasp tightly onto our Father's hand as we head forward in our travels towards greatness.

May we see through the clouds and never get discouraged. That is the road towards genuine happiness!

באהבה, בברכת חג שמחה,
צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Nat Braun, Joseph Silberfarb, Shua Bier, Rena Caine, Avi Frydman, Avi Goldsmith, Moishy Zidell, Caylee Breitowitz, Ephraim Relerford, Shani Benyowitz, Joshua Silverman, Kayla Rubin, Shmuel Abramson, Sheffa Kermaier, Nechama Cadle, Sarah Burk, Eli Kastner

Yahrzeit

Tzipora Frager Yahrzeit of her grandfather, Hillel Shuvaly

Faye Brand, Yahrzeit of her father, Mr. Ben Koval

הושענא רבה - Sunday

Shacharis I- 6:00 AM

Daf Yomi - **LAST NIGHT YOU MISSED IT**

Shacharis II - 8:00 AM

Mincha & Candles 6:27 PM

שמיני עצרת ושמחת תורה

Daf Yomi - *By Rabbi Teichman* (Both Days) **7:30 AM**

Shacharis - (גשם~זכור) (Both Days) **8:30 AM**

Mincha - *Followed by Neilas HaChag Last Day* (Both Days) **6:25 PM**

Maariv - 1st day - After the auction ~ 2nd day - **7:32 PM**

Wednesday - Friday

Daf Yomi: 5:45am

Shacharis: 6:45am (6:35 Thursday)

Mincha: 1:45pm

Mincha/Maariv: 6:30pm

Daf Take II: 9:00pm

Maariv: 9:45pm

~

Erev Shabbos Bereshis: Mincha & Candles: 6:19pm