

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 7:05 PM

יום שבת קדש

Daf Yomi - 7:30 AM

Shacharis - Followed by Kiddush 8:30 AM

Sof Zman K'S- 9:12 א"מ 9:53א"מ

Mincha - 2:15 PM

Pirkei Avos - 5:55 PM

Mincha -Followed by Shalosh Seudos 6:55 PM

Maariv 8:12 PM

CANDLES NEXT SHABBOS - 6:53 PM

NEW LEARNING OPPORTUNITIES!

Dirshu Daf Yomi BeHalacha: 7:25am to 7:45am M-Fr

Sandwiched between the first (6:45/35M&gh) and second (7:50 M-Fr) Shacharis Join this international program studying a selection of Mishna Brurah daily on a multiyear track to finish it all! Join the Chabura led by Rabbi Teichman or bring a chavrusa and learn on your own with Rabbi Teichman available for questions.

Night Seder: 8:45 to 9:45 followed by Maariv:

Remember the days when you learned with your chavrusa poring over the text, breaking your heads until, eureka, you were able to crack open the Sugya? Or maybe you have yet to experience it and dream of enjoying learning that much? Join us as we tackle a Masechta Be'Chavrusa in a nightly Chabura Sunday through Thursday from 8:45 - 9:45 followed by Maariv. Let's let everyone learn at their own pace but together with a vibrant group of learners in the same Masechta. The Chabura will be led by Rabbi Teichman. **MEETING: This Sunday 10am at the Shul to discuss what Masechta and organize Chavrusas!**

For more information or help finding a chavrusa for either program contact Rabbi Teichman at 410-570-3333 (call/text/whatsapp) or ravzt@ohelmoshebaltimore.com

Weekday Minyanim

Sunday

Shacharis I- 6:50 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis II - 8:30 AM

Mincha/Maariv - 7:05 PM

Maariv - 9:45 PM

Weekdays (Tuesday-Friday)

Daf Yomi - By Rabbi Teichman (T-Fr) 5:45 AM

Shacharis - Mo, Th 6:35 AM

Shacharis - Tu, We, Fr 6:45 AM

Shacharis - Mo- Fr 7:50 AM

Mincha (Tu-Th) 1:45 PM

Mincha/Maariv (Tu-Th) 7:05 PM

Daf Yomi- Take II (Tu-Th) **NEW TIME 8:00 PM**

Night Seder Chabura Learning 8:45 PM

Daf Hayomi Behalacha 9:15 PM

Maariv 9:45 PM

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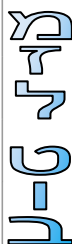
Ron & Sagit Peretz
In honor the birth of
their daughter
Talya Leah!

רון ושגית פרץ
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טליה לאה!



Shalosh Seudos
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Miri Adler at Kiddush@OhelMosheBaltimore.com



Zecharya "Zack" Teichman
& **Tami Elishkevitz!!!**
On their engagement!

Tami will be joining us this Shabbos so be on the
lookout for the happy couple!
Welcome to the Ohel Moshe Family Tami!

And of course a big Mazal Tov to
Rabbi & Mrs. Teichman & family



JOIN US!
7:50 MON-FR

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

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Kiddush, Shalosh Seudos Sponsorship, Hall rental:

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אהל משה



Rabbi Zvi Teichman

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Issue # 448

RABBI'S MESSAGE:

Be a Jew at Heart!

Dedicated in honor of the engagement of my dear son Zack to the delightful Tami Elishkevitz, a couple who personify the mission of, 'Your Presence G-d do I seek'!

(תהלים כז ח) אבקש (תהלים כז ח) To You my heart has said, Seek My Presence, Your Presence G-d do I seek.

This verse that we began to recite twice daily beginning from the first of Elul and continuing through Sukkos, on the face of it makes no sense.

Are we so brazen to ask of G-d to 'Seek our Presence'?

Rashi offers a novel interpretation of this verse. Our heart, he avers, acts as an agent of G-d appealing to us on His behalf, to 'Seek His presence'. In response we assert that we in turn will seek His Presence.

From within each one of our hearts, G-d beckons us to respond to His call and seek Him.

If that is the case then why is it that most of us don't hear it?

Why do we have better reception during the month of Elul in hearing its message? What is it that normally interferes with the clarity of its transmission?

(דברים טו יח) שפטים ושטרים תתן לך בכל שערך (דברים טו יח) Judges and officers shall you appoint in all your 'gateways'.

Although ostensibly this is a directive to enforce the law by implementing judges and policing its policies, the Masters of the Secrets of Torah reveal there is a personal message to each one of us.

The 'gateways' here refer to the seven 'entrances' into our bodies, the two ears, two eyes, two nostrils and the aperture of the mouth that often sully the soul that resides within our hearts. The contaminated sights we view that obscure our eye's proper vision, the negative words that corrupt our ears, the scents that lure and seduce us towards sin, and the abuse of the mouth in consuming what is forbidden and in speaking caustic words, all muffle that inner voice that shouts from within our hearts to 'seek His presence', preventing us from hearing its call.

Elul is a time when we must withdraw from the activities we normally engage in, that 'clog the arteries' of our hearts, disabling our hearts from sending its message effectively.

As we approach Rosh Hashana, the Day of Judgment, we recall those pristine moments in the course of the Days of Awe, when those demons were silent and we felt our hearts beating loudly with a passion to connect to our Beloved.

(שיר השירים ב) אני ישנה ולבי ער קול דודי דופק (שיר השירים ב) I am asleep but my heart is awake! A sound! My Beloved knocks!

The Holy Barditchiver explains that the verse is teaching us that 'אני ישנה' when the 'I', the ego, our selfish interests, 'אני ישנה', is stifled and silent, that is precisely when 'לבי ער' the heart awakens. It is then that we hear clearly the purposeful sound of my Beloved who is pounding within my heart summoning me to His embrace. (לך לך)

This then is the first component necessary to recapturing our hearts. We must become 'שפטים', judges, in being judicious in evaluating the gateways to our hearts assuring they remain free from debris and soot thus permitting the sweet voice of our heart to penetrate our entire being with His Presence.

But what is then the function of the שטרים, police, on this personal level of enforcement? In what way are we supposed to emulate these officers?

The Torah records how before the nation engaged in battle, these שוטרים, officers, would speak to the people and say, "Who is the man who is fearful and fainthearted? Let him not melt the heart of his fellows, like his heart."

Those who feared they were unable to stand under the pressure of the intensity of battle and cowered in the face of the glint of the sword were exempted lest they instill fear and a sense of defeat in their comrades.

What would happen though to those who were courageous in stepping up to the challenge at first, yet found them paralyzed by fear once the actual battle began? Would they too be allowed to flee as well?

The verse concludes that the officers would appoint 'leaders of the legions' who would take command at the head of the people. Rashi quoting Sifrei writes: *This means that they place, קפין, guards, in front of them and behind them, with iron arrows in their hands, and if anybody attempted to retreat, the guard had the authority to strike his legs. קפין, guard people who stand at the edge of the battle array to, לזקוף, pick up the fallen and to encourage them with words: Return to the battle and do not flee, for flight is the beginning of defeat.*

Why would someone who honestly thought he had what it took to fight the fight but later discovered he was a coward be penalized and forced to fight?

The Tolna Rebbe offers a fascinating insight to human nature and the Torah's profound understanding of it.

In life, it is during the calm contemplative moments, when we have clarity of mind, that we are truly in touch with ourselves. If a man standing prior to battle concludes he has what it takes, that is who he truly is. When later in the face of battle he cowers, allowing fear and anxiety to envelope him, that is man-made and distorts his true essence. When we know we have an escape route we weaken in our resolve allowing artificial fear to stifle our true ardor. The Torah therefore 'forces' us to see our true strength, not permitting us to escape, compelling us to draw on that superhuman power that committed men are able to conjure in the moments of truth.

We must 'strike ourselves' in our legs and come to the realization that there is no escape route.

We are at the 'moment of truth', there is no retreat.

If this is true regarding the relationship between man and his Creator, then it is certainly reflected in that relationship that brings the Divine Presence into its very midst.

The more one removes the 'I' from the equation, the more resonant will be the call to 'seek Me', that allows for G-d to suffuse a Jewish home with His Presence.

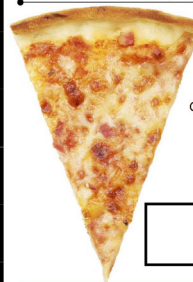
If we put ourselves to the task, never retreating from our destined greatness, we will discover ever greater strengths in building a home and family that radiates His Presence in every fiber of our lives.

May we truly become 'Jews at heart', adhering to that longing call from our devoted Beloved and seek and discover His thrilling Presence that encouragingly accompanies us every moment of our lives.

באהבה,
צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Rachi Dickstein, Yankie Goldsmith, Nava Kermaier, Adam Rabinowitz, Temima Friedman, Yoni Herman, Tzipora Einbinder, Ahron Goldsmith, Rena Bier, Eliezer Meth, Sheldon Zeller, Menachem Meir Michael, Devora Dickstein, Elliot Moskowitz

!!!HAPPY ANNIVERSARY!!!

Aiton & Deborah Marizan

YAHARZEIT:

**Yossi Wetstein, for his father,
Pesach Shlomo Wetstein,
Pesach Shlomo ben Gershon Yehuda**

**Janice Fellner, for her father,
David Weiner, David Leib ben Moshe**

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

Baruch Dayan HaEmes:

We express our deepest condolences to Ephraim Relerford on the loss of his father James Relerford.

SAVE THE DATE: GUEST SPEAKER
Rabbi Shaffer of TheShmuz - 9/24 -

SHABBOS MORNING
Congregation Ohel Moshe
(Rabbi Teichman's shul)
2808 Smith Avenue
Time: 8:30 am Shacharis



YOMIM NORAIM SEATS

Accepting reservations now
through 9/17 from members only.
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