

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 6:42 PM

יום שבת קדש

Daf Yomi - 7:30 AM

Shacharis - Followed by Kiddush 8:30 AM

Sof Zman K'S- 9:17 א"מ 9:57 א"מ

GUEST SPEAKER THIS SHABBOS:
Rabbi Shafier of TheShmuz

SHABBOS WITH TheShmuz SEPTEMBER 24TH

Mincha - 2:15 PM

Pirkei Avos - 5:40 PM

Mincha - Followed by Shalosh Seudos 6:30 PM

Maariv 7:49 PM

SLICHOS MOTZEI SHABBOS

Divrei Hisorerus - 12:45am Slichos - 1:00am

CANDLES NEXT SHABBOS - 6:31 PM

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WELCOME TO OHEL MOSHE!

We welcome Rabbi Shafier of TheShmuz to Ohel Moshe this Shabbos and thank him for coming to share his inspiring words with us. Special thanks to Yisroel Schwartz for organizing the program this Shabbos throughout Baltimore!

Weekday Minyanim

Sunday

Shacharis I- 6:50 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis II - 8:30 AM

Mincha/Maariv - 6:45 PM

Maariv - 9:45 PM

Weekdays

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

SLICHOS - Mo, Th / 6:15 AM Shacharis 6:35

SLICHOS - Tu, We, Fr / 6:25 AM Shacharis 6:45

Mincha (Mo-Th) 1:45 PM

Mincha/Maariv (Mo-Th) 6:45 PM

Daf Yomi- Take II (Mo-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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Miri Adler at Kiddush@OhelMosheBaltimore.com

VOLUNTEERS NEEDED!

With a very exciting and inspiring season of Yomim Tovim coming up we are looking for help with various tasks, big and small in preparation for and during the Yomim Tovim.

If you are interesting in helping out, please email daven@ohelmoshebaltimore.com or speak to Azi Rosenblum. Be sure to mention your typical availability (evenings/any time/on Yom Tov/day time...) so we can suggest a tasks that will work with your availability.

Examples: Shopping, ordering, setting up, breaking down, Simchas Torah Kiddush, Building/Taking down the Sukkah, Taking down the Sukkah, posting bulletins and more!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Miri Adler - Kiddush@

Sforim & Siddurim:

Dovi Becker- Library@

Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch- FixIt@

Agudah Scrip:

Sasha Zakharin - szakharin@gmail.com

CONGREGATION OHEL MOSHE

שבת קודש

פרשת כי תבוא

כ"א אלול תשע"ו

אהל משה



Rabbi Zvi Teichman

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Issue # 450

RABBI'S MESSAGE:

We will soon enter the Days of Judgment and appeal to G-d that He should instill awe upon all his works; bestow honor to His people; the righteous should see and be glad.

We wait for the day when iniquity will close its mouth, all wickedness shall evaporate like smoke, כי תעביר ממשלת דון מן הארץ, *when you will remove the rule of evil from the earth.*

We conclude: *Then you, G-d will reign alone over all your works...*

The objective of our prayers for the restoration of G-d's presence in the world is so that we will finally be rid of the ממשלת דון, the 'rule of evil' in this world.

Who are these rulers of evil that we seek to eradicate? Are these our physical enemies, or perhaps spiritual forces?

We pray each day that G-d should be שובר אויבים ומכניע זדים, break our enemies and humble wanton sinners. Are the זדים, these wanton sinners, the same ones whom comprise the ממשלת דון, the rulers of evil in the world, whom we pray for their destruction?

After entering the Promised Land and having settled and conquered it, we are instructed to bring בבורים, the *First Fruits*, presenting them to the Kohen in the Temple and make a moving declaration of gratitude to G-d for His eternal role as the Guide of Jewish history.

The bringer gives a synopsis of Jewish history beginning with ארמי אבד אבי, *An Aramean tried to destroy my forefather*. This refers to Lavan who not only deceived him at every opportunity but also sought to kill him and was only deterred through G-d's intervention. He continues with our subsequent descent into Egypt, experiencing bitter slavery and the eventual redemption. The bringer expresses his gratitude for being able to stand in the Temple in the Holy Land, that G-d brought them to, and be the beneficiary of G-d's providence and benevolence.

Was Lavan the only enemy who sought to destroy Yaakov? Why is there no mention here of Yaakov's archenemy, Esav, who hated and resented Yaakov and sought to kill him as well?

After the Akeida G-d promises Avraham that He will surely bless him by greatly increasing his offspring like the stars of the heaven and like the sand on the seashore, יירש זרע את שער, *and your offspring shall inherit the gate of its enemy.*

This is the very first reference to an enemy in the Torah. Which enemy among the roster of our future foes does this refer to? There were previous promises made to Avraham regarding the conquering of the Holy land but never is there any mention of an 'enemy.'

After Lavan consents in allowing his sister Rivka to wed Yitzchok, he bestows her with a blessing, wishing her that שם כד ס) *"May your offspring inherit the gate of its foes."*

This paraphrases the blessing G-d gave to Avraham, with Lavan wishing his sister that it be fulfilled through her offspring. But there was something very sinister lurking beneath Lavan's 'heartfelt' blessing.

The Chasam Sofer reveals that Lavan was aware of his sister's future birthing of twins, Yaakov and Esav. His intent was to wish her that Esav be the one who should inherit the gate of his foe, Yaakov!

The first letters in this phrase are numerically equal to the word תריד, referring to the prophecy where Yitzchok revealed to Esav, והיה כאשר תריד עלו מעל צווארך שם כד מ, *When you are aggrieved, you may cast his yoke from upon your neck.* Although Yitzchok told Esav he and his progeny would have to serve Yaakov, there was a caveat. If Yaakov or his descendants ever transgressed the Torah he would lose his right to dominion thus entitling Esav to be aggrieved and freed from 'serving' Yaakov.

There is a delicate and precise balance in this world. When Yaakov rises to his excellence Esav must submit to Yaakov's right of supremacy. But when we fail in maintaining the legacy of Yaakov we fall victim to our aggrieved enemies.

Lavan represents devious selfishness, an individual who perceives the world filled with opportunities for self-promotion, feeding one's needs and desires, a world bereft of honesty and any submission to a higher authority or mission. He fuels the legacy of Esav by influencing Esav's need for domination and self-assertion. He sees in his dear nephew a continuation of his own stingy world view, where man defines his own destiny starting and ending within the four cubits of his own existence without any allegiance to a higher moral, let alone to his fellow man.

Who's on First ?

The Midrash reveals that when Yaakov fled from the stranglehold of Lavan it was the nefarious Amalek, the adoring grandson of Esav, who snatched on Yaakov (שם לא כ) כי ברח, *that he was fleeing.* כי ברח is numerically equivalent to עמלק, 240.

Amalek was the product of a mother, Timna, who desired to enter the family of the Patriarchs, Avraham, Yitzchok and Yaakov, but was spurned by them. In her defiant determination to accomplish her personal wish she marries instead the son of Esav, Elifaz, to prove her ability to promote her own interests by marrying into the 'family' even when in conflict with the opinion of the venerated forefathers. (סנהדרין צט.)

This axis of evil, Lavan and Amalek, the epitome of Esav, is the ultimate enemy that energizes all others. But this not merely a battle between nations, it is an internal struggle we all face in our personal lives as well.

In the relationships we have are we seeking primacy, to promote ourselves and our interests or are we solely concerned with emulating the character traits of our Creator? When we struggle in the daily battle with the evil inclination are we just struggling to survive and happy to be rid of the challenges when their done, or do we consciously grow in those encounters, and appreciate the greatness we have achieved during those tests? Is it just about winning or is it about growth?

The Blessing Against Heretics where we pray for the disappearance of the heretics was instituted during the troubling times surrounding the destruction of the Second Temple when the threats of the sects of self-hating Jews like the Saducees, Boethusians, Essenes, and early Christians, lead Jews astray with their poisonous beliefs and negative attitudes.

In the trying times they lived through they only saw the difficulty and failed to appreciate the challenge. Resenting their existence as observant Jews, they traded their beliefs for a system of religion that would no longer frustrate them. In the process they turned their self-hatred into spite towards their fellow Jews and their mission.

The author of this blessing Shmuel HaKattan, had a motto in life that he lived by. He would always cite the verse in Proverbs, (משלי כד יז) *When your enemy falls be not glad, and when he stumbles let your heart not be joyous.*

Most commentaries understand this to mean that he was purely motivated in his desire to eradicate this evil, not for any personal vendetta, but strictly for the restoration of the Honor of Heaven.

If this be the case it would seem odd that he became identified by this one issue that was relegated solely to his attitude towards his enemies.

Perhaps his motto in life extended to all areas of serving G-d. It was the attitude he possessed to promote the Honor of G-d and reflect His ways in all his endeavors and arenas of life that would inspire healthy spiritual growth, that was his credo. Because one who sees life's challenges, as adversaries, and the success in overcoming them as gruelling victories, may eventually tire and be compelled, when the going gets tough, to retreat and escape.

The command of Bikkurim immediately follows the Mitzva to eradicate Amalek. They are both called ראשית, *first*.

The first among nations is Amalek. ראשית גוים עמלק (במדבר כד)

The first fruit of the ground. ראשית פרי אדמה (דברים יז)

Amalek places himself at 'first'. The Bikkurim emphasize that all first stem from G-d.

We pray that we succeed in breaking our enemies both internal and external and that the wanton sinners be humbled. The key to success here is humility. Amalek is termed by King Solomon as a דח, *a haughty, deliberate sinner.* ימשיכי כאן (ילקייש)

Shmuel HaKattan was eminently qualified to the task of praying purely for the disappearance of evil, because he was חוקטני, the most humbled one.

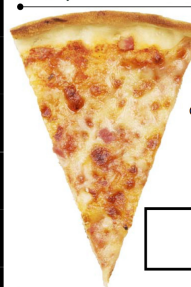
Each day we beseech G-d to rid ourselves from 'our worst enemy', ourselves and our stubborn refusal to move from 'first' base to 'home' plate. When we are ready to humble ourselves and submit to a path of growth on G-d's terms, that is the day we begin to remove the rule of evil from the earth.

May we calibrate our perspective and strive to grow in every encounter and inspire every moment of our lives and bring about the removal of evil's rule upon earth.

באהבה, צבי טייכמאן



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Tova Herman, David Kaplan, Ronnie Pachino,
Ruchie Wieskind, Shalva Langer

YAHREZIT:

Sara Leah Wetstein, for her brother,
Dovid Adler, Dovid ben Avraham Adler

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!

Mazal Tov
Etzion & Faye Brand
On the engagement of
their daughter
Nomi
to
Yoel Epstein!

NEW LEARNING OPPORTUNITIES!

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

Join this international program studying a selection of Mishna Brurah daily on a multi-year track to finish it all! Join the Chabura lead 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 845 - 945 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.

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