

## SCHEDULE

ליל שבת קדש

**Mincha & Kabbalas Shabbos 6:31 PM**

יום שבת קדש

Daf Yomi - 7:30 AM  
Shacharis - Followed by Kiddush 8:30 AM  
Sof Zman K'S- 9:19 א"מ 9:59 א"מ  
Mincha - 2:15 PM  
Pirkei Avos - 5:30 PM  
Mincha - Followed by Shalosh Seudos 6:20 PM  
Maariv 7:38 PM

**CANDLES NEXT SHABBOS - 6:20 PM**

**MALKIEL SHMIDMAN!**

**On his Bar Mitzvah  
this Shabbos!**

**Mazal tov to his parents, Akiva &  
Deborah and to all the family and  
friends joining us for the Simcha!**

**Weekday Minyanim**

**Sunday - Erev Rosh HaShanah**

Shacharis I- 6:00 AM  
Daf Yomi - After 6am Shacharis  
Shacharis II - 8:00 AM

**ROSH HASHANAH: SEE ROSH HASHANAH SCHEDULE  
SHOFAR OPTIONS FOR THOSE WITHOUT SEATS:**

If you are not davening at the Shul on Rosh Hashana we kindly  
ask that you take advantage of one of the options below for  
Shofar. We do not have space to accommodate guests for Shofar.

Shul Social Hall - 11:00am Pachino  
Home - 12PM 2715 Woodcourt Rd

**Wednesday—Tzom Gedalia**

Fast Starts 5:55 AM  
Daf Yomi - By Rabbi Teichman 5:45 AM  
Shacharis 6:15 AM  
Mincha 1:45 PM  
Mincha 6:05 PM  
Maariv 7:05 PM  
End of Fast (42min) 7:24 PM

**Thursday, Friday**

Daf Yomi - By Rabbi Teichman 5:45 AM  
SLICHOS - Th 6:05 AM Shacharis 6:35 AM  
SLICHOS - Fr 6:15 AM Shacharis 6:45 AM  
Mincha (Th) 1:45 PM  
Mincha/Maariv (Th) 6:30 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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**Mazal Tov!!!!**



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Miri Adler at [Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

## VOLUNTEERS NEEDED!

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

If you are interesting in helping out, please email  
[daven@ohelmoshebaltimore.com](mailto: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, posting bulletins & more!*

## Shul Contacts

@OhelMosheBaltimore.com

## Rabbi Teichman

410-570-3333 or [ravzt@ohelmoshebaltimore.com](mailto: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 Wealcath- FixIt@

**Agudah Scrip:**

Sasha Zakharin - [szakharin@gmail.com](mailto:szakharin@gmail.com)

## CONGREGATION OHEL MOSHE

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כ"ח אלול תשע"ו

אהל משה



*Rabbi Zvi Teichman*

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Issue # 451

## RABBI'S MESSAGE:

On the last day of Moshe Rabbeinu's life he gathers the entire nation one last time to initiate them into the covenant of G-d. He emphasizes how every single one of them stands before G-d equally in their responsibility to G-d and one another, each to their own ability.

*You are standing today, all of you, before G-d, your Lord; the heads of your tribes, your elders, and your officers - all the men of Israel; your small children, your women, and your proselyte who is in the midst of your camp, from the hewer of your wood to the drawer of your water...*

Who are these 'woodchoppers' and 'water carriers' that are singled out and noted by their profession rather than by their essence?

Rashi informs us that these were Canaanites who presented themselves to Moshe seeking to join the ranks of the Jewish nation. Their intention was suspect, for perhaps they were motivated solely to save their own skin. This episode repeated itself years later during the days of Yehoshua when the Givonim, one of the Seven Nations that were to be wiped out from the land, who feared the mighty army of Yehoshua and their eventual decimation, disguised themselves as some distant nation with the objective of duping the Jewish nation into making a sworn treaty with them allowing them to join their destiny. Their true identity was ultimately discovered but Yehoshua nevertheless committed to maintaining the treaty, even though it was entered through deception, lest a profanation of G-d's name result by the other nations observing the revocation of his oath and promise to them to make peace.

Both Moshe and Yehoshua subjected them to serving the nation by becoming woodchoppers and water carriers, providing fuel and water not only for the nation but for the Sanctuary as well.

This same nation years later during the days of King David served in this capacity in the city of Nov, which was occupied by Kohanim, who supported them in return. When King Saul killed all the priests in this city because he suspected they rebelled against him by harboring David when he was escaping him, they lost their source of income. They demanded revenge from the family of King Saul insisting that seven of his children be hanged for his betrayal of these converts. The bodies remained suspended for months to portray the severity of this sin so that the people would never abuse converts again.

As a result of the Givonim's display of barbarism and evident lack of the three characteristic Jewish traits of compassion, humility and kindness, they were prohibited from ever marrying into the nation, and were shunned from entering the covenant.

But why are they identified by their occupation? Does the fact that chopping wood and carrying water are menial and undignified tasks lessen one's standing before G-d? The Talmud reports how Hillel was a woodchopper and Rav Huna a water carrier. Clearly it didn't ruin their reputations.

What is the significance in these specific tasks that define the ones who engage in them solely by their association with these activities?

The Holy Dzhikover, in his Imrei Noam, reveals that the first recorded 'woodchopper' was none other than Avraham Avinu. As he eagerly prepares for the Akeidah the Torah states: ויבקע עצי כב (בראשית כב ג), *he split the wood for the offering*.

The first reported 'water carrier' is Rivkah, the future wife of Yitzchok. The Torah describes her legendary kindness during her encounter with Eliezer, the servant of Avraham entrusted with finding Yitzchok a worthy spouse:

וְתָרַן עוֹד אֶל הַבְּאֵר לְשׂאֹב (שם כ ד), *and kept running to the well to draw water*.

On a simple level the preparing of the wood that would be used to burn the offering yet well before he reached his destination was evidence of Avraham's total focus and dedication to the task at hand.

Rivkah's kind devotion to a total stranger, Eliezer, in providing, with great dispatch and energy, nourishing water for him and his camels was a testament to her selflessness and to the sterling character she possessed.

That diligence and kindness could find have found its expression in a myriad of acts in the course of a day. Why did the Torah choose to portray their exceptional qualities specifically with wood chopping and water carrying?

A frustrated follower of the Baal Shem Tov approached his dear Rebbi with a *kvittel* that appealed to the Rebbi to help him sense what he was missing in life. Despite understanding the obvious physical needs that he lacked in life, he felt that in his spiritual life he didn't even fathom what he was missing. He prayed, gave charity, adhered to *halacha*, but nevertheless sensed that there was more to it and he pined to discover that unknown region of life.

The Holy Baal Shem directed him to the הוֹטֵב עֵצִי, *hewer of wood*, in our verse. The word עֵצִי

## Chop 'em Down

can also allude to the word, עצה, counsel. The Torah is telling us that in order to 'stand before G-d' one must chop the personal ideas, goals and calculated aspirations that often distract us from purposeful living.

Secondly, one must be a שאב מים, *drawer of water*, extracting the 'waters', a euphemism for physical pleasures, as water is the vital component for all things that are physically vibrant, from one's system.

If we devote ourselves fully to the spiritual endeavors of life fully absorbed and dedicated to the task at hand, no matter how menial it may appear, as Avraham exhibited well before arriving at Mount Moriah, his carefully preparing whatever he could in advance, without allowing the taunting impulse to procrastinate and wait until later, we are promised to become enthused by these actions.

When we slough off indulgence and pleasure, we allow our unencumbered souls to be drawn naturally towards G-d. There will be no lack of feeling, rather excitement and the thrill of sensing G-d's drawing us close.

A famous story is told about Rabbi Akiva who was strolling through a cemetery when he saw a naked man, black as charcoal, carrying much wood and hurrying like a horse. He inquired about his predicament promising to help release him from his suffering. The man said he has no time to talk as his supervisors will be angered if he delays. Rabbi Akiva inquires of his identity and occupation. He replied that he is already dead, adding, "Every day they send me to chop wood upon which they burn me every night." He had been a tax collector who favored the rich and persecuted the poor and was condemned to this endless punishment. Rabbi Akiva discovers that in Heaven it was decreed that if this man's child would recite kaddish and people would respond 'Yehei Shmei Rabba...' he'd be freed. He intercedes to find the child, educate him and have him recite kaddish, releasing this poor soul from his sentence. The father appears to Rabbi Akiva in a dream, telling him, "Let your heart rest assured that you saved me from the judgment of Gehinom." (כלה רבתי פ"ב)

So often throughout life we get detoured from the goals our souls long for. We silence their thirst by engaging in other fleeting objectives and physical comforts and pleasures neglecting to be mindful of the meaningful and eternal tasks we have been designated for.

The dedication wholly, in body and spirit, to even the humblest of activities is where the secret to discovering our inner greatness. We must never be distracted or deterred from these chores.

This suffering soul was taught the lesson of the 'woodchopper', hopefully bringing him back to his senses. His unwillingness in his lifetime to stick to the painstaking task of connecting to G-d, led him down the path to Gehinom.

The grandeur of our souls will only find its expression through a purposeful and mindful attention to these seemingly simple and tedious jobs. That is where Avraham radiated his brilliance to the world and is what deemed Rivkah worthy of partnering with the עולה תמימה, the perfect sacrifice, Yitzchok, and mothering the שבאבות, the choicest of the Patriarchs, Yaakov.

The Givonim could never shake their duplicitous behavior. To devote oneself completely to the will of G-d requires one to suppress one's own ambitions and interests. Moshe, followed by his disciple Yehoshua, specifically gave them these menial tasks to see if they would prove they had the mettle to become part of our nation. It wasn't meant to demean them, on the contrary they would be in constant proximity to the Sanctuary and its Priests, but to help them attain greatness.

If we are to 'stand before G-d' this Rosh Hashana and merit a favorable judgment we must be prepared to become 'woodchoppers' and 'water carriers' being mindful of the relationship we are privileged to Have with our Father in Heaven in every detail no matter how mundane or tedious.

רבות מחשבות בלב איש ועצת ה' היא חכם  
*Many designs are in a man's heart, but the counsel of G-d - only it will prevail.*

עצת ה' לעולם תעמוד מחשבות לבו לדור ודור  
*The counsel of G-d will endure forever, the designs of His heart throughout the generations.*

The Zohar says that G-d gave us, עֵצָה לְתוֹקֵעַ בְּשׁוֹפָר, *the 'counsel' to blow the Shofar*. We are distracted by the many diversions that our lives are exposed to. The Shofar is a call to focus.

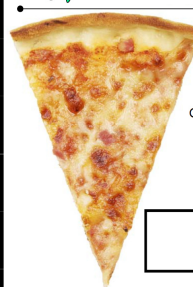
The Holy Imrei Noam points out that 'עצת ה' יהי-ו-ה', the 'counsel of G-d' is numerically equivalent to שופר, the Shofar.

We must face our distractions and 'chop em down', paying attention to our souls that naturally crave His closeness. If we do so, we will begin to feel the excitement in a life devoted to His counsel!

בברכת כתיבה וחתימה טובה,  
באהבה, צבי טייכמאן



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!!!HAPPY <sup>NEBUREU</sup> BIRTHDAY!!!

**Naftali Benyowitz, Binyamin Englard, Marc Berenson, Rivka Grosberg, Eli Atias, Yonah Cohen, Yudi Englard, Michal Aliza Marizan, Amalia Kotlicky, The World**

### Yahrzeit:

**Murray Friedman, for his mother,  
Sonia Cohen Friedman**

שיינא יענותא בת אברהם

*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! We look forward to adding many Simchos to this section in the year to come!*



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**Sunday 10/9 - 8am-11pm  
Motzei Yom Kippur - 9pm-12am  
Motzei Shabbos - 9pm-12am**

The sale will be located in the shul  
social hall (2810 Smith Ave).  
Appointments are available if needed,  
please email contact address below.

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

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