

# SCHEDULE

ליל שבת קודש

Candle Lighting 7:02 PM

Mincha & Kabalas Shabbos

@Main Shul 7:02 PM

@Tent 7:02 PM

יום שבת קודש

Shacharis

@Main Shul 7:00 AM

@Tent 8:00 AM

@Main Shul 8:30 AM

Netz - 6:45am | Sof Zman K'S 9:13 א"ס | Sof Zman Tefilah 10:56- א"ס

Mincha

@Main Shul 2:00 PM

@Tent 6:00 PM

Pirkei Avos @Main Shul Following 6:00pm Mincha

Maariv/Havdala @ Tent (50min) 8:09 PM

Virtual Daf Yomi - Motzei Shabbos 9:00PM

Slichos 1:00 AM

<b>86/65</b> <b>76/65</b>	מזג האוויר בשבת Ohel Moshe Weather	<b>CANDLES NEXT</b> <b>SHABBOS - 6:51 PM</b>
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Weekday Tefilos

Shacharis

@ Main Shul Sun-6:50, Tue, W-6:45, M,Th-6:35

@ Tent Sun-8:00

Slichos

Sunday - @Tent 7:30am

M-TH - 20 minutes before Shacharis

Friday - Erev Rosh Hashana

@Main Shul 6:00am - @Tent 8:00am

	SUN	MON	TUE	WED	THU	FRI
AM DAF	7:30	5:45	5:45	5:45	5:45	5:45
NETZ	6:46	6:47	6:48	6:49	6:50	6:51

🔗 [ZOOM into the live D'var Chizuk](#) @ 6:45 PM!

Mincha/Maariv @ Tent 7:00 PM

PM Daf Yomi - Sunday-Thursday 7:30 PM



SEE THE [VIRTUAL SHUL PAGE](#) FOR THE LATEST  
NIGHT SEDER SPONSORED BY DONNY & MIRI ADLER

לעילוי נשמת יחושנו בן מרדכי צבי

## YOMIM NORAIM CENTRAL

### AUCTION

ALL KIBUDIM WILL BE AUCTIONED

ONLINE PRIOR TO YUNTIF

Click or Visit

[www.ohelmoshebaltimore.com/bidding](http://www.ohelmoshebaltimore.com/bidding)

Bidding will close on Tuesday night, 9/15,  
at 10:00pm

### RABBI'S ALIYAH

CONTRIBUTE TO THE RABBI'S ALIYAH  
AS WE HONOR HIM WITH SHLISHI ON  
THE 1ST DAY OF ROSH HASHANA

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### SPECIAL PRE ROSH HASHANA

### DAILY D'VAR CHIZUK

15 Minutes Before The B'Zman Mincha/Maariv

Prepare for the Yom HaDin by exploring  
the meaning and significance of the  
Rosh Hashana prayers!

This Week At 6:45pm

## CONGREGATION OHEL MOSHE

שבת קודש  
פרשת נצבים-וילך  
כ"ג אלול תש"פ

אהל משה



Rabbi Zvi Teichman

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Issue #648

## RABBI'S MESSAGE:

To the one who says in the face of calamity, *"I will have peace, even if I do as I see fit"*, G-d responds that he will not forgive him. (דברים כ"ט)

The Torah then goes on to describe how, *תען אף ד'—His anger will smoke*, באיש הרואה—against that man.

Rashi, explaining the imagery of smoke, adds, *through anger, the body [of a person] becomes heated up, and fumes are emitted from the nose*.

Although Rashi explains this is merely figurative to make a point, why is it necessary to get into the physiology of anger to understand properly G-d's fury?

Have you ever actually observed fumes emanating from even the angriest man? The nostrils indeed flare in reactive anger, the body heat rises, but, other than in cartoons, does smoke ever really appear?

Why are we wired in a way that when people affront us, we instinctively explode emotionally and physically with rage?

Like other emotions, anger is experienced in our bodies as well as in our minds. There is a complex series of physiological events that occurs as we become angry.

Emotions begin in our brains in the area called the amygdala. The amygdala is responsible for identifying threats to our well-being. It sends out an alarm when threats are identified that results our taking steps to protect ourselves. The amygdala is so efficient, that it gets us reacting before the cortex (responsible for thought and judgment) can check on the rationality of our reaction. Our brains are wired in such a way as to influence us to act before we can carefully consider the consequences of our actions.

When we become angry our bodies' muscles tense up. Inside our brain, neurotransmitter chemicals are released causing us to experience a burst of energy lasting up to several minutes. This burst of energy is behind the desire to take immediate protective action. At the same time our heart rate accelerates, our blood pressure rises, and our rate of breathing increases. Our face may flush, warming the body, as increased blood flow close to the skin, enters our limbs and extremities in preparation for physical action. Our attention narrows and becomes locked onto the target of your anger. Soon one can pay attention to nothing else. You are now ready to fight.

When things do not go our way, whether due to other's actions or words, or when the divinely directed circumstances of life do not work out in accordance with our own plans, we react as if we are being threatened, ready to fight and protect our 'entitled' rights.

The 'fight or flight' response that is wired into our brain to help us ward off real threat, is hijacked and implemented when we become angry at those who insult us.

But if we would only allow our cortex to reason, we will quickly recede from that irrational reflex, knowing very well that a loving G-d is reaching out, desperately, to gain our attention and give us wise direction towards finding genuine happiness.

The great Baal Mussar, Rav Eliya Lopian, informs us that this man who claims *"I will do as I see fit"*, is not a non-observant Jew, he is merely one who is described as, *— יוהרה בלבד he will bless himself in his heart*. He prays, studies Torah, performs mitzvos, but believes that there are certain areas of observance that are simply beyond his ability to perform or control, blessing himself with a sense of complacency that he is exempt from changing his ways or trying to improve.

G-d will not allow his children to be denied the joy they are destined for. He will challenge them with difficulties that will frustrate them even more, provoking their anger, towards a G-d they believe in, but are very frustrated with, and ready to fight in order to preserve their misconceived rights.

The great Chasidic leader, Reb Elimelech Of Grodzhisk, offers a fascinating translation of the verse that seemingly depicts G-d's anger, as actually referring to man.

When the verse states that *G-d's anger and jealousy will smoke* — באיש הרואה — it does not mean 'against' him, but rather, *'within' him*.

The agitation that will smoke within one faced with these unique challenges — brilliantly designed and orchestrated by a G-d who only seeks our welfare — is a struggle with himself. One will never calm fully until one's cortex directs one to see with absolute clarity the glorious objective that fuels the entire journey.

Man, in his struggle, often projects his own personal anger upon G-d, as if G-d is at fault, seeking to

## A Fight to the Finish

deny his due. When one realizes the noble purpose in all his suffering, that misinterpretation will disappear as quickly as smoke, seeing reality in a whole new light.

The use of *שמוע*, is instructive.

Anger is always misplaced, and only directed to 'fight' against illusions of an attack.

The word *שמוע* an acronym for: שנה—Time, שנה—Space, שנה—Soul.

The realities of a physical world, defined in terms of the limited notions of time and space, befuddle our ability to perceive the true reality of G-d's presence.

The portrayal of G-d's smoking anger is merely the projection of an ire with oneself. When we are willing to peer through the smoke, we will discover the true warmth and light of His beckoning presence.

G-d is looking for a 'fight', throwing down the gauntlet to a challenge. But it is not for a fight with Him, it is rather to prod us into battle to discover our own identity and greatness.

My dear friend, Rabbi Dov Fuchs, a beloved Rebbe in Yerushalayim, who writes a weekly column in HaModia's Prime magazine, entitled, 'An American in Yerushalayim', shared a touching story about one of his talmidim, who had fought his own tug-of-war with G-d, struggling to discover himself, that I believe brings this point very much home.

*Aharon lives in a world of his own. While others have immersed themselves in the Sea of Torah, Aharon is still playing in the sand. Not in a bad way. With not a bad bone in his body, he is a sweet, soft spoken, and thoughtful student. But as far as following and conforming, Aharon is a late bloomer. He marches to his own schedule and has his own ideas of what is important to focus on. Despite many attempts nothing seemed to work. Encouragement, reminders, gentle rebuke, and even disciplinary actions flew right by him.*

*Recently, a miracle happened. Something clicked. Aharon decided it was time to buy a Gemara. He went to the store, asked for the right tractate, and as a proud owner of his very own Oz VeHadar, he returned to the Yeshiva. He entered the classroom, opening his Gemara with a glint in his eye. Suddenly, his face contorted with anxiety. I cannot believe this, my wallet is missing, he mumbled to himself. He jumped up and began frantically searching around. His first day in shul ended abruptly, as he raced out of the building to trace his steps in a desperate search. He stopped every single passerby and asked if they had seen his wallet. Some people politely helped him look for a moment. A group of seminary students began texting their friends and relatives trying to find out the appropriate prayers to say as a segulah when something is lost. He made his way back to the Seforim store and asked the man at the counter if anything had turned up. Nada. Aharon was beside himself. Retracing his steps to the Yeshiva with his eyes glued to the floor, he came up empty handed.*

*His despair turned in to bitterness and anger. I am finally putting in the effort to learn and go to class, he thought to himself, why is this happening to me now? What does G-d want from me already? As is his way, Aharon decided to sit in solitude, and contemplate what happened, trying to make sense of it all. He realized that while he could not know why this was occurring to him, it was obvious that losing his wallet was G-d's will. Being frustrated, upset, or disturbed, would not help. So, he decided to surrender himself to the ratzon of Hashem, realizing that, like it or not, G-d had a reason and a plan. He looked up at the beautiful sky above and made a two-word declaration. I surrender. At that second, literally, his phone rang. Someone had found his wallet.*

*His cortex kicked in, he finally claimed a knockout and had won, discovering a renewed inner strength, and clearing the smoke that obscured G-d's loving smile upon him.*

We will soon exult on Rosh Hashana:

... וכל צדיקים יראו וישמחו — And so, the righteous will see, and be glad...  
וכל הרשעה כלה כעשן תכלה — And all the wickedness — all of it — like smoke will vanish...

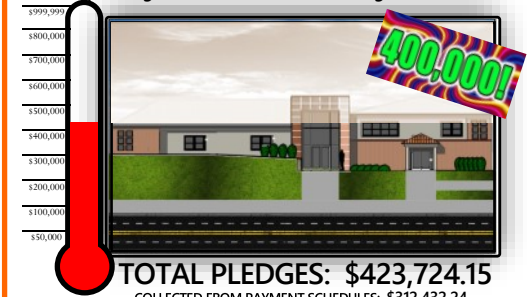
When the world will merit to 'see' and rejoice in G-d's constant presence, guidance and support, the natural result will be the realization that all that appeared evil was merely an illusion, an image of our own making.

The Zohar calls Rosh Hashana a, יומא דקרבא, a Day of Battle. It is the day we fight to finally discover ourselves, who we truly are, and see and sense with absolute clarity, G-d's unconditional love for all of us.

בהאבה,  
צבי יהודה טייכמאן

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



**TOTAL PLEDGES: \$423,724.15**

COLLECTED FROM PAYMENT SCHEDULES: \$312,432.24

*Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999*

To learn more or get involved in this exciting project contact The Building Committee at [building@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!

!!!**HAPPY BIRTHDAY!!!**

Naomi Ganz, Eli Kates, Rivka Lasson, Gershon Katz, David Kaplon, Tova Herman, Ronnie Pachino, Shalva Langer, Ruchie Wesikind, Binyamin Englad, Naftali Benyowitz, Rivka Grosberg, Marc Berenson, Baatsheva Zaslav

!!!**HAPPY ANNIVERSARY!!!**

Aiton & Deborah Marizan

!!!**BAR/BAT MITZVAH COMING UP SOON(ish)!!!**

Yosef Amster (Ha'azinu)

David Leichter (Bereshis)

Noam Englad (Noach)

To have your child's upcoming Bar/Bat Mitzvah listed here please email [office@ohelmoshebaltimore.com](mailto:office@ohelmoshebaltimore.com) with details and/or update your member profile.

**YAHRTZEIT**

Murray Friedman, for his mother, Sonia Cohen Friedman

שיינא יענטא בת אברהם

Members: Please keep your profile updated in Shul Cloud so we can celebrate and commemorate all our important dates with you! (And occasionally save you from forgetting one!!)

## CHOLIM LIST

The gabboim are compiling a new cholim list that will begin on Rosh Hashana. Please submit names to:

[gabbai@ohelmoshebaltimore.com](mailto:gabbai@ohelmoshebaltimore.com)

On Rosh Hashana only the list will be read and names will not be accepted verbally at the bima.

Names that were previously on the list will NOT carry over so please resubmit if you would like a name to remain on the list.

**Did you know that you can dedicate a Siddur, Chumash, Yahrzeit Plaque, and general donation in honor of someone or something? Details available on our website!**



**THANK YOU FOR YOUR SUPPORT!**