

סוכות

Friday, October 2nd

Candlelighting & Mincha 6:28pm

-Followed by Drasha, & Maariv-

שבת קודש - October 3rd

Daf Yomi 7:20am

Shacharis @Tent 8:00am

Shacharis @Main Shul 8:30am

Mincha- Followed by a Shiur 6:30pm

Maariv - Candles & Preparation for 2nd day (50min) 7:35pm

Sunday, October 4th

Daf Yomi 7:20am

Shacharis @Tent 8:00am

Shacharis @Main Shul 8:30am

Mincha- Followed by a Shiur 6:35pm

Maariv & Havdalah 7:34pm

Chol Hamoed

Monday October 5th-Thursday October 8th

Daf Yomi 7:20am

Shacharis @Main Shul 6:15am

Shacharis @Tent 8:00am

Mincha 1:45pm

Mincha/Maariv 6:30pm

Hoshana Rabbah

Thursday Night October 8th

Daf Yomi FOLLOWING MAARIV

Friday's Daf - NO AM DAF on Hoshana Rabbah

Friday October 9th

Shacharis @Main Shul 6:15am

Shacharis @Tent 8:15am

Candlelighting & Mincha 6:18pm

Shmini Atzeres/Simchas Torah

שבת קודש - October 10th

Daf Yomi 7:20am

Shacharis @Tent 8:00am - Yizkor - 9:45am*

Shacharis @Main Shul 8:30am - Yizkor - 10:15am*

Mincha - Auction, Hakafos, Maariv 6:15pm

Sunday October 11th

Daf Yomi 7:20am

Shacharis 8:30am

Mincha 6:20pm

Maariv 7:24pm

HOSHANOS & HAKAFOS

TENTATIVE PLANS (SUBJECT TO CHANGE)

1ST DAYS & CHOL HAMOED & HOSHANA RABBAH

THIS YEAR WE WILL NOT CIRCLE THE BIMA TOGETHER DURING HOSHANOS. THE KEHILA WILL REMAIN AT THEIR SEATS AND THE GABBAI WILL APPOINT 2 PEOPLE TO JOIN THE CHAZAN IN CIRCLING BIMA.

SIMCHAS TORAH

WE WILL HAVE SHORTER HAKAFOS AND FORGO DANCING. EACH HAKAFA WILL BE AUCTIONED OFF AND THE WINNER WILL APPOINT 3 PEOPLE TO CIRCLE THE BIMA WITH THE SIFREI TORAH - 1 OF WHOM WILL LEAD THE HAKAFA.

ON SIMCHAS TORAH DAY WE WILL STILL BE GIVING ALIYAHs TO EVERYONE. ALL THE REGULAR KIBBUDIM WILL BE AUCTIONED OFF.

@TENT MINYAN

THE MECHITZAS IN THE TENT HAVE BEEN MOVED BACK TO ACCOMMODATE MORE MEN AND ENCOURAGE DISTANCING. THERE IS STILL ONE ROW OF WOMENS SEATS.

THE MAIN SHUL WOMEN'S SECTION HAS BEEN LEFT AS IT WAS FOR THE YOMIM NORAIM AND REMAINS FOR WOMEN ONLY.

THE DOWNSTAIRS WOMEN'S SECTION IN THE MAIN SHUL WILL BE USED AS NEEDED BUT OTHERWISE WILL BE AVAILABLE TO MEN

PM	69/48	מזג האוויר בשבת*	CANDLES NEXT
SHABOS	67/49	Ohel Moshe Weather	SHABOS - 6:18 PM

SEE THE VIRTUAL SHUL PAGE FOR THE LAT-



CONGREGATION OHEL MOSHE

שבת קודש
חג הסוכות
הושענא רבא
שמיני עצרת
שמחת תורה
ט'ו-כ'ג תשרי תשפ"א
אהל משה



Rabbi Zvi Teichman

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Issue #650

RABBI'S MESSAGE:

Return to Who You Are

I believe for most of us the experience of these past *Yomim Noraim*, in the age of Covid-19, has worked out much better than we might have expected. Despite fragmenting into multiple *Minyanim*, with many davening outdoors, we nevertheless were inspired by overcoming the challenge and grateful that we were able to celebrate these days of awe, with a semblance of normalcy.

As we now head into *Zman Simchaseinu* though, the reality of our need to reduce the nature and levels of joy we would normally regale in during these days — *Simchas Bais Hashoeva, Hakafos*, hosting family and friends, *Sukka* hopping — we are at a loss as to how we can fulfill the special directive of *V'Samachta B'Chagecha*, that is so integral to this *Yom Tov* of *Sukkos*.

Since the beginning of *Elul*, many of us recite twice daily the special prayer of *L'David HaShem Ori*.

A most familiar *posuk* to us that is contained in that prayer, one used as the lyrics for many a tune, is the verse of, *אורח שאילני מאת ד' אותה אבקש, One thing I asked of Hashem, that I shall seek, שבתני בבית ד' כלי ימי חיי, Would that I dwell in the House of Hashem all the days of my life.*

We recite it with fervor, sing it with longing, but do we know what we are asking for?

What is the 'House of Hashem'? Is it referring to the *Bais HaMikdash*, the Temple, or maybe the *Bais HaMidrash*, the Study Halls?

Are we sincerely yearning to reside in the Temple or Study Hall all the days of our lives?

In the midst of the laws of *Teshuva*, in chapter eight, the *Rambam* describes in great detail the nature of the reward that awaits our souls in the world to come. He writes:

The good that is hidden for the righteous is the life of the world to come... they will merit this pleasure and take part in this good... In the world to come, there is no body or physical form, only the souls of the righteous alone, without a body, like the ministering angels. Since there is no physical form, there is neither eating, drinking... sleeping, death, sadness, laughter, and the like... the righteous will sit with their crowns on their heads and delight in the radiance of the Divine Presence... they will possess the knowledge that they grasped which allowed them to merit the life of the world to come... "Eternal joy will be upon their heads"... Joy is not a physical entity which can rest on a head... "delight in the radiance of the Divine Presence"... they will comprehend the truth of Godliness which they cannot grasp while in a dark and humble body.

The term "soul" when used in this context does not refer to the soul which needs the body, but rather to "the form of the soul," the knowledge which it comprehends according to its power... This is the soul referred to in this context... many metaphoric terms have been used to refer to it... *ג-ד* — "The mountain of G-d"... *בית ד'* — "the House of G-d"...

So, the 'House of G-d' is more of a deeper consciousness that is embedded into our soul that inherently cleaves to the Divine Presence, that will find its full expression after it separates from its physical container — the body.

If so, then what we are praying for is to 'sit in the world to come' all the days of our life.

How are we to understand this?

Perhaps this means that even while we inhabit a material world, within our soul, within our hearts, there is a place where we can connect to higher reality, experiencing a delight that is independent of any physical entity or material need. When we translate our knowledge of G-d into an emotional reality that we live with and thrive on, we have entered the *בית ד'* — the House of G-d. (Based on an idea quoted by *Shimon Breitkopf*, in the name of his late mother, *Rebbetzin Naomi Breitkopf*, in the Hebrew *Mishpacha Rosh Hashana* issue)

The very word, *מוכיח*, more accurately translates as an 'inner' realm, that is not comprised of physical walls, but is rather our true selves that dwells within us.

Boruch Werdiger retells a remarkable episode in the life of *Reb Nissen Nemenov*, a renowned figure of great piety and extraordinary discipline, who mentored hundreds of students at the *Tomchei Temimim Yeshiva* of *Brunoy*, just outside of *Paris*.

Before the war, as a young man, *Reb Nissen* had taught *Torah* in *Chabad's* underground operation in the *Soviet Union* and, for his courageous efforts, he ended up serving a hard stint in a *gulag* somewhere in the frosty northern reaches of *Russia*. After three years in the camp, in the early 30's

he was released, just a few days into the *Jewish New Year*, and he boarded the first train headed to *central Russia* that he could find.

Unfortunately, the train journey was several days long, and it would be *Yom Kippur* before he reached *Moscow*.

And so, not daring to violate the sanctity of the *Holy Day*, *Reb Nissen* was forced to take a lay-over, which was how he found himself in a *Soviet railway station* in the middle of nowhere, on *Yom Kippur Eve*. After a quick tour of the tiny town that hugged the station, *Reb Nissen* failed to spot a single *Jewish face*, let alone a *synagogue* or *community*. It was already too cold to spend the night outdoors, so back to the station then.

The problem was that there was a strict rule against loitering in the station. If a traveler weren't going to board a train but wanted to stay indoors, he had to order a drink from the station kiosk and could then stay for as long as it took him to finish the drink. As the sun was beginning to set, *Reb Nissen* went into the kiosk, and ordered two beers. One beer was for his pre-fast meal, and the other for after the fast. Leaving the unfinished beer on the table, he then turned to face the wall, and closed his eyes.

Reb Nissen stayed in that spot for the next twenty-five hours. He davened as much of the *Yom Kippur* prayers as he knew by heart and spent the rest of the time reciting the *Book of Psalms*, which he did know by heart.

We can imagine the stares, and then the drunken jeers, as he stood stock still in that *Russian pub*, or perhaps swaying slightly. Maybe those *Russians* back at the pub tried to poke him, or tug at his coat, and then shrank away as they realized that this strange, bearded Jew seemed to be made of a different mettle.

When he prayed, you could see that *Reb Nissen* went to a different place. He was somehow transported elsewhere, above the din and the drunks and the despair of solitude, far away from the maddening crowd. It did not matter where he was, who was sitting next to him, or how many, for that matter. When *Yom Kippur* ended, *Reb Nissen* opened his eyes again, recited *Havdalah* over his second pint of beer, and got on the next train. (Lubavitch International Magazine)

We are instructed, *בסכת תשב שבעת ימים*, You shall dwell in booths for a seven-day period.

The first letters in this directive are the same letters that spell out *ג-ד* 'dwell' in the 'House of Hashem'.

The sitting in a *Sukkah* is not merely an assertion that our permanent homes are 'immaterial', but more so the emphasizing the fact that we can sit in G-d's joyous and enthused presence no matter the situation we find ourselves in.

The *Tolna Rebbe* often points out that the minimum size requirement for a *Sukkah*, is merely 28 inches by 28 inches, and 40 inches high, barely enough space for one person, yet we are expected to celebrate the *Zman Simchaseinu*, this Season of Joy within this 'solitary' 'confinement'.

Like *Reb Nissen*, one can sense one is in the *House of Hashem* even when surrounded by thugs and drunkards amidst a pub in the middle of nowhere. *Reb Nissen* didn't question how after three years of hard labor and torture, he is finally freed only to find himself on the holiest day in the *Jewish calendar* with one beer to celebrate the arrival of *Yom Kippur*, and another to herald the transition to upcoming joyous *Yom Tov* of *Sukkos*. Because one who lives in that timeless space — the *House of Hashem* — senses no pain, only joy in His presence.

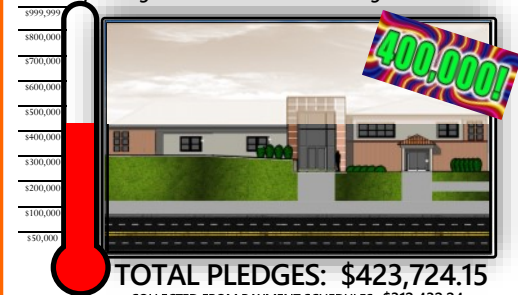
Perhaps this year is a unique privilege being provided to us to experience true and unadulterated joy, one not contingent on the usual physical surroundings, circumstances, and privileges, but one accessible in the inner recesses of our heart.

May we display before *Hashem* who we truly are, and what we yearn for, achieving upon this earth a semblance of that delight that is offered to those who earnestly seek Him!

באהבה,
רח שמו,
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 or talk to Rocky Caine, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!

!!!HAPPY BIRTHDAY!!!

Avi Goldsmith, Yehoshua Purec, Moishy Zidell, Noach Moss, Mordechai Pancer, Yael Kossman, Yardenia Rabenstein, Ephraim Relerford, Shani Benyowitz, Chaim Silverman, Shmueli Abramson, Kayla Rubin, Sheffa Kermaier, Devora Vaks, Eli Kastner, Sarah Burk, Nechama Cadle, Joel Mirkin, Glenn Kaplan, Ezra Grosberg, Nesanel Burk

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

David Leichter (Bereshis)
Noam England (Noach)

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

YAHARZEIT

Faye Brand, for her father, Ben Koval
ר' חיים ברוך בן דרב אייזיק

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!!)

COVID POLICY

WE ARE ASKING THAT ONLY THOSE WHO REGULARLY DAVEN WITH US CONTINUE TO DO SO. WE KINDLY ASK NON-MEMBERS AND OUT-OF-TOWN GUESTS TO PLEASE DAVEN ELSEWHERE. THIS IS IN EFFECT FOR ALL MIYANIM.

ANYONE EXHIBITING POSSIBLE COVID SYMPTOMS (INCLUDING BUT NOT LIMITED TO COUGH, FEVER, HEADACHE, CHEST PAIN, SHORTNESS OF BREATH) REQUIRES NEGATIVE PCR TESTING BEFORE ATTENDING ANY SHUL FUNCTION. THIS INCLUDES ATTENDING @TENT MIYANIM. A NEGATIVE RAPID TEST WITHOUT A NEGATIVE PCR TEST IS NOT SUFFICIENT.

INDIVIDUALS WHO ARE SUPPOSED TO BE QUARANTINING DUE TO A POSSIBLE OR KNOWN EXPOSURE SHOULD REFRAIN FROM ATTENDING ALL SHUL EVENTS. THOSE INDIVIDUALS MUST COMPLETE THE 14-DAY PERIOD, EVEN IF THEY PRODUCE A NEGATIVE PCR TEST, BEFORE RETURNING TO SHUL.

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!