

SCHEDULE

ליל שבת קדש

Candles	6:56 PM
Mincha & Kabalas Shabbos	6:55 PM
יום שבת קדש	
Daf Yomi @Main Shul	7:30 AM
SHACHARIS	
@Main Shul	6:50 AM
@Main Shul	8:30 AM
Netz - 6:49 am Sof Zman K"Sh 9:14 א"ת 9:55 א"ת Sof Zman Tefilah - 10:57 א"ת	

Followed by Kiddush

Mincha	2:15 PM
Pirkei Avos	6:15 PM
Mincha	6:45 PM

Followed by Shalosh Seudos

Maariv/Havdala	(50min) 8:02 PM
Selichos	1:00 AM

82/63	מזג האוויר בשבת	CANDLES NEXT
84/64	Ohel Moshe Weather	SHABBOS - 6:44 PM

WEEKDAY MINYANIM

SHACHARIS

Sunday - 6:50 & 8:30

Monday, Thursday - 6:35, 7:50

Tue, Wed, Fri - 6:45, 7:50

M-F: Selichos starts 20 minutes before Shacharis

MINCHA & MAARIV

Mincha: Sunday - Thursday	1:45 PM
Mincha/Maariv: Sunday - Thursday	6:55 PM
Maariv: Sunday - Thursday	9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi - Sha/Sun	7:30 AM ~ M-F	5:45 AM
PM Daf Yomi - Sun - Thu	After Mincha/Maariv	
Smichas Chaver Program - Sunday		9:15 AM
Royal Tea - Monday		8:15 PM
Daf Hashavua - Mon. & Wed.		9:00 PM
Breathing Life - Monday		9:10 PM
Holy Machlokes - Tuesday		9:00 PM
Begging For More - Tuesday		9:10 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by: ???

@Main Minyan

Sponsored by:

???

SHALOSH SEUDOS

Sponsored by:

Leib & Sarah Don

In honor of their son, Reuven's, Bar Mitzvah!

ELUL IS HERE!

Lets Get Ready For The Great Days Ahead!

One Day At A Time

The great sage Rav Idi would travel three months just to study one day in the Bet Midrash. He was honored with the title: Rav Idi Rav El Chod Yom - Torah Scholar of the Day!

Please join us and become a hero of the day! Commit to at least one of these exciting once a week opportunities!



SUNDAY NIGHTS: Sept 4, 11, 18 Oct. 2

Rabbi Teichman - Action The Shofar - Delve into the timeless classic:

Tomer Devorah, the great Kabbalist, Rav Moshe Cordovero's treatise on how to follow in his ways, and select the power of the Yod Gimmel Midos HaKochanos.

MONDAY NIGHTS: Sept 5, 12, 19 Oct. 3

Reb Aharon Gerstein - The Yom Kippur Avodah - Roadmap to G-D

Study the parsha that describes each detailed step of the Avodah, and connect to the highlight of this special day.

TUESDAY NIGHTS: Sept 6, 13, 20

R' Meir Laxson - Repent - Teshuva Classics

Learn the methods on how to transform yourself effectively and permanently.

WEDNESDAY NIGHTS: Sept 7, 14, 21

R' Asher Blum - Blast Off - Hiccup Takos Shofar

Learn the halachos relevant to performing this extraordinary Mitzvah that propels our tefillah to the innermost sanctum in Shearayim.

THURSDAY NIGHTS: Sept 8, 15, 22, 29

Inspiration!

Join us to hear outstanding speakers ignite our soul!

• Pick 1 weeknight for the month of elul and come to one of the above learning sessions.

• Learning will be each of the above nights.

• Location: Main shul from 9:00-9:45 followed by 9:50 maariv.

MOTZEI SHABBOS SLICHOS

Divrei Chizuk - 12:45 AM

Slichos - 1:00 AM

Weekday Slichos will take place 20 minutes before the regular scheduled minyan times.

CONGREGATION OHEL MOSHE

שבת קודש

פרשת כי תבוא

כ"א אלול תשפ"ב

תכלה שנה וקללותיה

תחל שנה וברכותיה

אהל משה



Rabbi Zvi Teichman

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Issue #748

RABBI'S MESSAGE:

Cry, Baby, Cry

Earlier this week I had the privilege of attending and participating at a Bris, celebrating the arrival of another precious Jewish soul and its entree to the journey of a life in service to G-d.

Having been honored with giving the name I recited with great enthusiasm and hope for this child, the concluding sentiment of this special prayer with the words: *Just as he entered the covenant, so may he enter into the Torah, the marriage canopy, and good deeds.*

Ironically, later that very same day I was privileged to lead the burial of a cherished friend, an elderly woman who lived an inspiring life, who happened to be related to the family of the little boy who underwent his Bris earlier that day, who would have otherwise certainly been in joyous attendance of that celebration.

At the funeral I recited a very different — although equally meaningful — sentiment: *A man whether he be a year old, or whether he lives a thousand years, what does it profit him? — As if he has never been shall he be... Blessed is He, for His judgment is true, He scans everything with His eye, and repays man according to his account and just sentence... Great in counsel and abundant in deed, Your eyes are open upon all the ways of the children of man, to give man according to the fruit of his deeds.*

Here today, gone tomorrow.

Each morning we express in the blessing of *Elokai Neshamah* gratitude to G-d for restoring our vitality in the morning with a soul of pure, heavenly origin, and for sustaining us in life and health.

The 'Mechaber', Rav Yosef Karo, in his commentary *Beis Yosef*, records the principle that all blessings must have an acknowledgment of G-d's מלוכות—sovereignty, and asks why in this blessing of *Elokai Neshamah* it is missing, with no mention of G-d as King?

He answers that the mere notion of G-d as the creator of all souls, Who infuses the soul into our bodies with His breath, retrieving them and restoring them daily, is the greatest testament to His dominion as the ultimate מלך—King.
(טור אר"ח סי' רי"ד בית יוסף ד"ה ומ"י)

But it is not just about not taking for granted our existence.

Too often we tread onward in life forgetting our humble beginning, neglecting to ponder our inevitable end, and more significantly, the lifelong mission that links the two: *והכל לשמו הודיה יתנו*—All must give His Name acknowledgment.

Blessed shall you be בברוך—when you enter, and *Blessed shall you be* בצאתך—when you go out. (דברים ח ז)

Rashi quoting the Talmud, interprets this verse as referring to how fortunate is one 'who exits this world free of חטא—sin, just as he came in without sin.'

Just as a child enters the world with a pure soul untainted from sin so may we leave the world as pristine.

Is that our greatest aspiration, to simply avoid sin? What about accruing merits and developing our character in achieving great accomplishments in the realm of Torah study and good deeds?

Several verses later, where the Torah discusses the lot of those who do not adhere to His call, it states: *Accursed will you be* בבוזך—when you come and *accursed you will be* בצאתך—when you go out.

In light of the previous understanding that *בבוזך* refers to the state of purity of our unsullied soul upon entering the world, how can we ever describe that as 'accursed'? Is anyone 'accursed' from the get-go?

Additionally perplexing is the concept of the blessing of being free of sin at birth. A child has no choice, his lack of sin is meaningless until he becomes an adult and chooses to do what is right and avoids sin.

The word חטא more literally means 'missing' or 'removed'. It is used to indicate sin because one who sins has erred and 'missed' the target and 'removed' himself from G-d.

Perhaps the message therein is not the lack of 'sin' upon entry to this world, as much as it is referring to having been born complete, not lacking anything in terms of being equipped to achieve perfection in cultivating one's unique soul and elevating it towards exquisite closeness to G-d.

The Holy Reb Levi Yitzchok of Berditchiv taught that a child cries upon birth because he left a wondrous world where one basks in the greatest pleasure of sensing the *Shechinah* — the Divine Presence without any barrier between them.

The Talmud records a debate whether it was better not to be born — basking in heavenly bliss upon high, than to be born into a world of temptation that prevents us from perceiving G-d so easily — something to truly cry about.

Our challenge remains whether those tears of frustration will transform into tears of longing — compelling one to 'seek' G-d even amidst the morass, or will it degenerate into tears of dejection — leading us down the path of apathy and hopelessness.

The privilege of being gifted with a 'perfect' soul is a double-edged sword.

It is up to us to determine whether we choose to be inspired toward greatness — blessed, or to view it as an overwhelming burden requiring tedious effort and challenge — accursed.

It is said in the name of the Holy Arizal that who who does not cry at some point over Rosh Hashanah is evidence that his soul is defective or sealed off.

The Chassidic masters assert that the verse in Tehillim *בני אתה*—My son you are, *אני היום*—I have this day, *בגדתיך*—begotten you, is alluding to Rosh Hashana, the day of Adam's creation, which affords each one of us an opportunity for rebirth as well.

Perhaps that same frustration and tears that Adam shed after being driven out of Gan Eden, is echoed by every child that enters a world where G-d is hidden and not as evident as in the world they just descended from.

On Rosh Hashana that primal cry of frustrations echoes once again.

One who does not shed a tear reflects on a blockage in the *Neshamah*.

May we cry like a baby, yearning for a life where we can reconnect to the source of all life, ever remaining conscious of our mission, and merit even when the going gets tough, to always feel blessed in that divine privilege bestowed upon us.

באהבה,
צבי יהודה טייכמאן

MEMBER NEWS

!!!HAPPY HEBREW BIRTHDAY!!!

Tali Moss, Levi Frydman, Reuven Frydman, Bracha Caine, Zach Ankri, Gershon Katz, Rivka Lasson, Esther Katz, Eli Kates, David Kaplan, Tova Herman, Ronnie Pachino, Shalva Langer, Ruchie Weiskind, Naftali Benyowitz, Binyamin Englard

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Isaac Kotlicky, Adam Rabinowitz, Yakov Shafranovich, Jordan Mako

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

Nava Kermaier (Sept), Navah Rosinsky (Sept)

Reuven Don
on his Bar Mitzvah this Shabbos
Mazal Tov Leib & Sarah and the
entire family.

DAF HASHAVUA

Mazal Tov to Reb Dovid Barer and the Daf
Hashavua shiur on completing
Maseches Yevamos!

The shiur will begin Maseches Kesuvos this
Monday.

The shiur meets Mondays & Wednesdays at
9:00 PM.

Contact Reb Dovid Barer for more info.

NEED SOMEONE TO BLOW SHOFAR ON ROSH HASHANA?

Contact Aiton Marizan
410-206-5583



While we work to complete civil
engineering we can share this:
Immediately following Yom Kippur we will
be contacting BGE to shut of gas and
electric to the social hall in order to begin
the demolition process.