**SCHEDULE**

only 1 minyan from now on!

<table>
<thead>
<tr>
<th>Time</th>
<th>Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00 PM</td>
<td>Mincha Erev Shabbos</td>
</tr>
<tr>
<td>7:30 AM</td>
<td>Daf Yomi</td>
</tr>
<tr>
<td>8:30 AM</td>
<td>Shacharis Followed by Kiddush</td>
</tr>
<tr>
<td>9:00 AM</td>
<td>Kiddush</td>
</tr>
<tr>
<td>9:45 AM</td>
<td>Shir Yisroel</td>
</tr>
<tr>
<td>9:46 AM</td>
<td>El Almon</td>
</tr>
<tr>
<td>9:10 AM</td>
<td>Pirkei Avos</td>
</tr>
<tr>
<td>9:50 AM</td>
<td>Mincha - Followed by Shalosh Seudos</td>
</tr>
<tr>
<td>8:57 PM</td>
<td>Maariv</td>
</tr>
</tbody>
</table>

**Weekday Minyanim & Shiurim**

**Sunday**

<table>
<thead>
<tr>
<th>Time</th>
<th>Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:30 AM</td>
<td>Daf Yomi – By R’ Teichman</td>
</tr>
<tr>
<td>8:30 AM</td>
<td>Shacharis</td>
</tr>
<tr>
<td>7:45 PM</td>
<td>Mincha / Maariv</td>
</tr>
</tbody>
</table>

**Monday – Friday**

<table>
<thead>
<tr>
<th>Time</th>
<th>Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:45 AM</td>
<td>Daf Yomi – By R’ Teichman</td>
</tr>
<tr>
<td>6:40 AM</td>
<td>Shacharis</td>
</tr>
<tr>
<td>6:45 AM</td>
<td>Mincha</td>
</tr>
<tr>
<td>1:45 PM</td>
<td>Mincha/Maariv</td>
</tr>
<tr>
<td>7:45 PM</td>
<td>Maariv</td>
</tr>
<tr>
<td>9:00 PM</td>
<td>Daf Yomi (Take II)</td>
</tr>
<tr>
<td>9:45 PM</td>
<td>Maariv (Mon–Thur)</td>
</tr>
</tbody>
</table>

Rabbi Teichman’s Thursday Night Shiur After Maariv

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Ellen and Richard Rubin
In honor of (their son) Adam Rubin's Aufruf this Shabbos and upcoming marriage to Kayla Helfman.

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Josh Gamzeh
In commemoration of the Yartzheit of
Ezra ben Ephraiem, ז"ע

And By Edi Nadiv
In commemoration of the Yartzheit of his father
Ezra ben Ephraiem, ז"ע

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Kiddush@OhelMosheBaltimore.com

**Evening Daf Yomi**

Monday—Thursday at 9PM

By Rabbi Teichman

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Rabbi Zvi Teichman

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Issue#246
“Pay”day

Although we recite numerous blessings each day, there is but one instance in all of Torah where we are commanded to “bless G-d.” Upon consuming enough bread to be sated, we are instructed (Devarim 8:3), and you shall bless G-d your Lord, by reciting the, birkat hamazon, grace after meals. What can it mean for a mortal to bless G-d? After all G-d lacks nothing. Many explain that when we state הרשע which serves as the source of all blessing. Others maintain that the concept of הרשע, is rooted in the word הרשע, a pool of water that springs forth continually. We are emphasizing our desire for G-d to increase ever more His influence and blessing.

Yet this still leaves a dilemma in understanding the directive לברוך האיש המつつש לייט referred to here as a verb, instructing us to do an act of blessing. What then does this imply?

An interesting anomaly was revealed by very early sources, that in the entire four blessings that comprise the grace after meals, all the letters of the alef beis appear except for one, the letter כ, the peh sofit.

This they teach, reflects on the notion that one who recites birkat hamazon with proper intent will succeed in warding off the גברון זבעים, destroying angels, whose names all end with the peh sofit, כ, כ, כ, כ. One will also merit that one’s sustenance will be abundant and respectable one’s entire life.

Does great wealth await all of us so easily? Why is it that we can barely get past the first blessing without distraction?

The great Chida teaches that one who recites birkat hamazon joyfully with a full voice will merit great wealth. He bases this on the verse: The blessing of the Lord makes rich, a reference to the only blessing required of us in G-d’s Torah, birkat hamazon. But there is one provision, that we also fulfill the second half of the verse: rem lit, asm, and don’t add grief with it, thus singing it with joy. Are these two segudos somehow related?

From the moment of man’s creation we have faced challenge. The רברברו רבב ית with the nostrils the breath of life. The countenance of man is defined by his ית, nostrils. This is rooted in the word ית, to pant, greedily wanting to absorb. That is why the word ית, is often used to mean also, drawing something into one’s sphere. ית also means anger, since unsatisfied desires result in frustrated rage. (RSHRH)

Our challenge in life lies in how we view all that we seek to consume for our sustenance and maintenance of life, both literally and figuratively. Do we “ingest” what comes our way with moderation without expectations, or do we flare our appetites to an all-consuming appetite?

The Seferin HaKadoshim observe that the letter י is among the alef beis letters י[ ת]ה, that resides within the individual who lives with that noble notion of a sealed mouth, and a י.ספיכא י, perhaps relates to their being the embodiment of the wellspring of the Divine Presence, that radiates from within each one who devotes oneself happily to the will of G-d.

They were in essence a source of blessing and natural beneficiaries of the growing joy associated with that relationship. Perhaps that is the deeper meaning of the directive לברוך האיש המつつש לייט in the Torah. Yosef HaiTadzik finds himself a slave in a foreign and hostile land. Yet the Torah asserts, despite the dire circumstances, he brings much success to his master’s household.

Wasn’t it Yosef who epitomized the realization that every circumstance in life, no matter how difficult, is all part of the master plan. He managed to never vent any anger towards his brothers despite the injustices that were enacted against him.

Nafali is the one who the Torah testifies is one who not only guided the children of Yaakov successfully in their sojourn in Goshen, but will also herald the coming of Moshiach ben David hopefully soon.

They got it. They understood the secret segulah of birkat hamazon. It is no wonder that these two tribes particularly were blessed with abundant wealth and happiness.

We are taught that the letter י is among the alef beis letters י, the “end letters” that herald the redemption at the “end” of time.

The י will open its mouth wide in song and praise, rejoicing in the magnificence of the Creator. This is the mission of י, who not only guided the children of Yaakov successfully in their sojourn in Goshen, but will also herald the coming of Moshiach ben David hopefully soon.

May we strive to attain to implement this segulah. It clearly isn’t easy, but if we succeed we are assured lives filled with enthusiastic joy!