

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos 7:00 PM

Shacharis (non-stop-flight)- Followed by Kiddush 8:30 AM

Sof Zman K"ס מ"א 9:06 גר"א 9:42

Pirkei Avot Shiur 7:15 PM

**Guest Speaker:** ☀️ **Rabbi Michael Friedman**

Mincha- Followed by Shalosh Seudos 7:50 PM

**Shalosh Seudos Speaker: Rabbi Dani Kermaier**

Maariv 9:00 PM

### Sunday

Shacharis 8:30 AM

*Shiur Will Resume Next Week (8/16)*

Mincha / Maariv 8:00 PM

### Weekday Minyanim & Shiurim

#### Shacharis

Monday 6:40 AM & 8:10 AM

Tues, Wed, Fri. 6:45 AM & 8:10 AM

Dirshu Halacha Program (Mon-Fri) 7:30 AM

Mincha (Mon-Wed) 1:45 PM

Mincha / Maariv (Sunday-Wed) 8:00 PM

Shiur Sefer Da Es Atzmecha (M-W) 9:30 PM

Maariv (Mon-Wed) 9:45 PM

Thursday Night Shiur by Rabbi Teichman will return next week

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*For more information:*

Rabbi Zvi Teichman  
ravzt@hotmail.com  
410-570-3333

Azi Rosenblum  
azirosenblum@gmail.com  
443-854-2172

Eitan Schuchman  
schuchbalt@yahoo.com  
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Issue #102

## ארץ זית שמן, Unsaturated Fat

A recurrent theme in our פרשה are the blessings and special qualities associated with ארץ ישראל. The תורה lists the seven species that this beloved land is blessed with, **ארץ זית שמן ודבש, a land of wheat, barley, grape, fig and pomegranate, ארץ חטה שעורה גפן תאנה ורמון, a land of oil-olives and date-honey.** Why are there two separate listings of fruits of the "land"? The ספורנו says that oil-olives and date-honey are מעדני מלך "delicacies" fit for a King as opposed to the first set of fruits which are types of מזון, food related to nourishment.

The pairing of שמן, oil and דבש, honey, find expression in several other places. The מן, manna is described, טעמו כצפיחית בדבש, as tasting naturally as cake fried in "honey" and טעמו כטעם לשד השמן, it tasted like the taste of dough kneaded with "oil". משה רבינו describes in שירת האזינו how in the future in our land He would suckle him with "honey" from stone, ויניקהו דבש מסלע, and "oil" from a flinty rock, ושמן מחלמיש צור.

The description of ארץ ישראל as a land flowing with "milk and honey", ארץ זבת חלב ודבש, leaves us wondering why of all qualities is this repeated in the חומש sixteen times?! Is ארץ ישראל unique in its milk production? The תרגום יונתן בן עוזיאל explains this as a metaphor for its special produce, ארעה דפיראה שמנין כחלב וחליין כדבש, a land whose fruit is "fatty" like milk and "sweet" like honey! Once again a seeming allusion to something "שמין", fatty and honey.

What is the significance of this emphasis on oil, fat and honey, sweets? Why is "milk" the primary example of "fat"?

The חיד"א writes that עשירות סגולה, wealth is the recitation of ברכת המזון with a קול, strong voice and שמחה, joy. What is the secret of this custom?

After introducing the bounty that is in store for them in ארץ ישראל, the תורה records the commandment to recite ברכת המזון. This מצוה to recite a blessing is an anomaly among other מצוות and ברכות. The מצוה is only fulfilled according to Torah law when one ate a amount that satiates and fills one up, ואכלת ושבעת וברכת. If the purpose of this blessing is merely to thank Hashem for sustaining us why not thank Him for a כזית worth of bread like all other מצוות of eating that require just a olive size portion to fulfill the מצוה? Once one has fully digested the food a blessing is no longer warranted. Why? A אשר יצר can be recited many hours later if one forgot previously. Why not thank Hashem for having been full, satiated and provided for?

It seems that this blessing is not simply a expression of gratitude, but rather a tool by which if utilized correctly will help one maintain a healthy perspective. When we "consume" and "satiated" ourselves there is always a danger we may become dependent on that which we crave. We eat to nourish and sustain ourselves and are permitted and even required to appreciate the many pleasurable foods and opportunities for enjoyment that Hashem has availed to us. The moment those pleasures become necessities that is the moment we are in danger of losing our focus on our goals on this earth. The nature of overindulgence in eating produces "fat", a distorted increase of our true "selves". We identify the indulgence as a necessity to exist, as a vital part of ourselves. We become dependent on things that do not "nourish" us yet view it as a need. When the "fat" becomes integral to us we deviate from our purpose. When we become dependent on unhealthy "fat", Hashem withholds it. However, if we show our recognition of what we need as opposed to what we enjoy, our loving Father will certainly indulge us with healthy joy that we can handle.

When we "bentch" with joy and in a resounding voice filled with conviction, accepting our fate and circumstance without complaint and expressing gratitude for G-d having provided for us, we display that we are not "saturated" in fat, what we lack is not a absence of self fulfillment. Hashem provides precisely what we "need."

We conclude bentsching with the sentiment that we shall be blessed as our אבות were "בכל מכל כל". The מדה of "כל" is seeing **all** that we **have** as "everything" we **need**. The first ברכה concludes with the sentiment that Hashem is a "הזן את הכל", He attends to **everyone** and **everything**. In the second ברכה we thank Hashem "ייעל הכל", for everything, emphasizing the recognition that we possess all we need. In the third ברכה we beseech Hashem to relieve us "מכל צרותינו", from all the suffering we accept and understand is necessary for our perfection. Finally we conclude the fourth ברכה with, "ומכל טוב לעולם אל יחסרנו", from the ability to see "all is good" may we never be deficient!

If we live our lives viewing the "fat" as external to us similar to the חלב, milk, which separates from the animal, then we can survive in a land flowing with delicacies. Olive oil is of the healthiest of oils because of its quality as an "unsaturated" fat! ארץ זית שמן ודבש!

If we live with this perspective Hashem will provide with the greatest of pleasures, His closeness to us!

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תודה

Thanks

Thank You!!

To everyone who sponsored, assisted, and participated in the anniversary Kiddush.

We look forward to many more!

Obrigado!

Merci

### Rabbi Teichman, Unplugged

Join us weekly for 30 minutes of uninhibited Hashkafa & Mussar with Rabbi Teichman.

### Thursday Nights after the 9:45 Maariv.

Topics cover a variety of subjects from Shalom Bayis, to Chinuch, to matters of Parnassa and more!

You don't want to miss this...

- For Men -

