

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- 9:36 א"ג < 9:00 א"ב	
Pirkei Avos-	7:20 PM
Mincha- Followed by Shalosh Seudos	8:05 PM
Maariv	9:17 PM

Sunday

Shacharis	8:30 AM
~ Shiur will resume August 15th	
Mincha / Maariv	8:10 PM

Weekday Minyanim & Shiurim

Shacharis	
Mon , Thur	6:40 AM
Tue, Wed. Fri.	6:45 AM
Mincha (Mon -Thur)	1:45 PM
Mincha / Maariv	8:10 PM
Maariv (Mon-Thur)	9:45 PM

**Rabbi Teichman Thursday Night Shiur
After Maariv**

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*Kiddush sponsored by Mayer and Noa Solomon
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*Ari and Chana Rochel Rabinowitz as a big thank
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Shalosh Seudos

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!!!Come Back And Visit!!!

We wish farewell to our friends and members
Ari & Chana Rochel
who will be moving to Cincinnati
The Thursday Night Crew Will Miss You



Thanks for stopping bye...

Shul Contacts

@OhelMosheBaltimore.com

Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

David Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

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אהל משה



Rabbi Zvi Teichman

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Issue#149

RABBI'S MESSAGE

כל העולם כולו גשר צר "מאד"!! Living Life to the Fullest!

Three times a day we express the ultimate "pledge of allegiance" to our Creator, with the recitation of Shma. We declare our love for Hashem, בכל לבבך, with all our heart, בכל נפשך, with all our soul, ובכל מאדך, and with all our "very"! ...All our very!?

Indeed, our sages (see Rashi) interpret this word to more accurately mean, with all our "money", that one is called upon in certain situations to sacrifice all of one's worldly possessions rather than transgress. Where in the word "מאד" is there any allusion to money?

Alternately, בכל מאדך is explained (ibid) that the verse is directing us to love Hashem, "בכל מדה ומדה", in every "measure" that is meted out to us by G-d, whether for good or in punishment. We must lovingly accept even difficulties that we are posed with. Is this idea generated from a play on the similarity between the words מאד and מדה, or is there something deeper being indicated here?

The Halacha dictates that one must rather forfeit one's life when faced (in specific situations) with the option of committing a sin that could have saved one's life. We derive this from the phrase that states; love your G-d, בכל נפשך, with all your soul, inferring the submitting of one's "soul" for the sake of that love. Despite this fact, the Torah had to state additionally that not only must one give up his life for Hashem, but also all his money. The Talmud asks; isn't it obvious that if one must forfeit his life certainly then one must give up all his wealth!? The Talmud answers; we need the added verse to instruct even those people whose "money is more valuable than life" to make that ultimate sacrifice!

Who in his right mind values money over life? What worth is there to money if one is to die anyway?

In a moment of challenge, one can muster the strength to "jump into the fire" in a expression of passionate love for his Creator. However, when faced with the sudden loss of all of one's financial security and the protracted difficulties resulting from that act, one might surmise that this fate is one worse than instant death. It is extremely challenging to live day in and day out with the new reality of prolonged despair that will ensue. We lose our "oomph", our מאד, for life. In order to be able to live with a lack we are not accustomed to, whether monetary or any other "measure" of suffering, it takes a "veryness" that rises above the physical and emotional difficulties and accepting the will of Hashem devotedly.

So it is then the literal meaning of מאדך, the living of life to the "fullest", as a loyal servant of a loving G-d, that prods one to be willing to accept all that comes his way.

If this be the case it is not merely the act of submission of one's possessions that is required by this phrase, but more significantly an attitude of continuing to live life with joy!

The Mishna in Avos (ו ד) teaches us:

כך היא דרכה של תורה, *Such is the manner of Torah;*

פת במלח תאכל, *bread with salt shall you eat,*

מים במשורה תשתה, *measured water you will drink,*

וחיי צער תחיה, *and on the ground you will sleep,*

and a life of suffering you will live, ...blessed will you be in this and the next world!

The Mishna on the face of it would simply be teaching us that success in Torah calls for "taking it on the chin"! But in Kotzk they read this with a different "knatch", twist!

!תאכל, if you only have a meager amount of bread nevertheless, "Eat!" with gusto!

!תשתה, although you have a sparse ration of water, "Drink!" with dignity!

!תישן, even if you have no bed but a floor, "Sleep!" soundly!

!תחיה, despite the difficulty, "Live!" life to the fullest!

Perhaps the extra wording "bread with salt", implies don't eat out of desperation without thought, at least dip it into salt, make the most of it.

"Measured water" also emphasizes the deliberation in the manner one deals with the unfortunate situation. "On the ground "תישן", sleep" using the verb "תישן", rather than more common usage in this context, תשכב, to bed, connoting שנה, a deep and comfortable sleep.

So often we satisfy ourselves with the sacrifices we make in the service of Hashem. But if it doesn't reflect our מאד, our "veryness", then we have missed the boat!

The command to teach our children Torah, ושנתם לבניך, is embedded in this portion of Shma. We are to teach them בביתך ובביתך בדרך, when we sit at home and when we travel on the road. ובשכבך ובקומך, and when we lie down and when we awake. Why are only these times enumerated so specifically?

When we lounge at home and travel, our guard is often down. When we are tired at night or just awakened in the morning, we are at the moments we are most "grouchy". It is in these times when our "veryness" is most apparent. It is during these instants when our role as "educators" are most affected!

May we live life to the "fullest" in all the circumstances we face imbuing our families with true Ahavas Hashem and Simchas HaChaim!

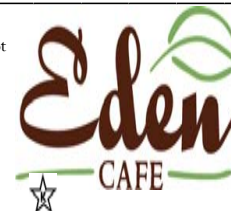
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R' Moti Rabinowitz, Rosh Chaburah

Contact: ohelmoshechabura@gmail.com



Uri Meth & Co.- Siddur/Chumash Reshelf
Ari Schwartz- Siddur/Chumash Reshelf & Supply Refill
Jacob Kates- Weekly trash take-out
Yael Friedman- Responding to general emails/phone calls

To get involved, email
Daven@ohelmoshebaltimore.com

