

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- גר"א 9:39 < 9:03 א"ג	
Pirkei Avos-	7:30 PM
-Special Guest R' Hexter	
Mincha- Followed by Shalosh Seudos	8:00 PM
-Special Guest R' Hexter	
Maariv	9:11 PM

Sunday

Shacharis	8:30 AM
~ Shiur will resume August 15th	

Mincha / Maariv	8:05 PM
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Weekday Minyanim & Shiurim

Shacharis

Mon , Thur	6:40 AM
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Tue, Wed. Fri.	6:45 AM
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Mincha (Mon -Thur)	1:45 PM
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Mincha / Maariv	8:05 PM
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Maariv (Mon-Thur)	9:45 PM
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**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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OHEL MOSHE CHABURAH

~Meeting weekly~

Shabbos afternoon 5pm

Sunday from 7:30am to 8:30am

R' Moti Rabinowitz, Rosh Chaburah

Contact: ohelmoshechabura@gmail.com

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@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת עקב

כ' אב

אהל משה



Rabbi Zvi Teichman

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Issue#150

RABBI'S MESSAGE

As the Jews are poised to enter the "Promised Land", Moshe attempts to impress the fact upon them that G-d will provide for all their needs as long as they fulfill all that is expected of them. As evidence, he points to the Manna that was fed to them in the desert as a object lesson, **כי על כל** (ג דברים ח ג) *rather by everything that emanates from the mouth of Hashem does man live*. Moshe then draws their attention to *your garment did not wear out upon you*, a reference to the miracle of their clothing "growing" with them, like the shell of a snail, and never needing cleaning or ironing due to the Clouds of Glory influence on the garments (רש"י שם). Additionally, Moshe reminds them *(the soles of) your feet did not swell*, despite having traveled great distances, further testimony to G-d's intervention in providing all their necessities.

There were so many other aspects to the protective embrace of Hashem in the desert; the well, the leveling of mountains by the Clouds of Glory, the deflecting of targeted arrows, and so many other provisions. Why does Moshe emphasize specifically these three?

Ramban writes: *לא יבא: Moshe reminded them that with the performance of the commandments they will merit, food, clothing and vigor ... and their feet shall not tire.*

Food, shelter and inner strength encompass the basic survival skills needed in the journey of life. Moshe desired to arouse within them the confidence that they too, upon entering the land, have no reason to fear, for they will be provided with all the basic needs, if they follow carefully His every word.

The Manna and their clothing are certainly worthy symbols of all their nutritional and shelter needs. But, are "non swollen feet" the only contributing factor to the maintenance of "vigor" and resolve that is so vital for prosperous travel in life? There are so many aches, pain, worries and fears that impede our ambition to go on. Why the emphasis on the "feet"?

The very first reference to the need for a place to rest our feet as a instrument for "inner calm" is displayed when the Torah tells us after the flood waters began to recede, nevertheless (בראשית ח ט) *but the dove could not find a resting place for the sole of its foot.*

Elsewhere we find in the Torah's harrowing account of the תוכחה, the Curses that will result from non adherence to the voice of Hashem, ובגוים *and among the nations you will not be tranquil, there will be no rest for the sole of your foot, there Hashem will give you a trembling heart.* Again, a parallel between tranquility and a "rested foot"!

What correlation is there between our quest for serenity and our soles?

At the end of Ekev the Torah informs; *Every place where the sole of your foot will tread shall be yours.* This verse teaches us that we can expand the territories of Eretz Yisrael and its *kedushah*, to encompass anywhere our "soles tread"!

There is one other reference in Torah to "treading with our soles", when we are forewarned upon approaching the territories of Esav not to "tread our soles" on their land, (שם ב ה) *for I shall not give you of their land even the right to step the sole of your foot!*

Esav is the epitome of impetuosity. The hunter whose sole goal is the conquest, who can't wait for the next challenge. In his eagerness and impatience for acquisition, Esav loses all enjoyment in life, always preoccupied with the goal and not the process. One who does not see personal growth in the details and small challenges along the road to our set goals and aspirations in life, is missing the thrill that lies in self perfection in emulating the attributes of Hashem in all the stops on the journey to self discovery. Hashem does not need the accomplishment. Hashem desires our cleaving to Him and His characteristics, that make us ever greater.

The verb "דָּרַךְ", tread, focuses on the individual step independent of the journey. It is similar to the verb "דָּרַג", the incremental stepping upward (מדרגה). (RSRH)

We can only "tread" upon Esav after first proving ourselves as capable of taking deliberate and thoughtful steps towards personal development. Tranquility stems from the appreciation of our relationship with Hashem that is not found in the attaining of our goals as much as it is in the growth that takes place in the course of that quest. If we would only accept this premise in all our endeavors, rarely would we get distressed.

Three times in our portion the Torah exhorts us (שם ח ו, י ב, יא כב) *to "go"; emulate, His "ways".*

We recite *fruitful with His treading (on Edom), when He comes from Edom.*

If we seek to truly find happiness in life we must be willing to emulate Hashem, by "treading" purposefully. With the understanding that in every successful encounter with challenge on the map of life, large or small, lies the secret to connecting to Hashem, we can achieve the ultimate goal of *and to cleave to Him!*

באהבה,
צבי טייכמן

Free Wi-Fi JCC membership is not required		Hours:
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מ ז ל ט ו ב מ ז ל ט ו ב	<p>Mazel Tov to Shulamis & Yossi Teichman on the birth of a <i>Baby Boy</i></p> <p>And to Bubbie & Zaydie Rabbi & Mrs. Teichman</p> <p>Mazel Tov to Shoshana & Levy Zaslow on the birth of a <i>Baby Boy</i></p> <p>And Mazel Tov to Bubbie & Zaydie Darrell & Sharri Zaslow!!</p>	מ ז ל ט ו ב מ ז ל ט ו ב
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