

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Sh- 9:42 גר"א < 9:06 מ"א	
Pirkei Avos-	7:05PM
Mincha- Followed by Shalosh Seudos	7:50 PM
Maariv	9:03 PM

Sunday

Shacharis	8:30 AM
~ Shiur will resume August 15th	
Mincha / Maariv	7:55 PM

Weekday Minyanim & Shiurim

Shacharis	
Mon , Thur	6:40 AM
Tue, Wed.	ראש חודש 6:30 AM
Friday	6:45 AM
Mincha (Mon –Thur)	1:45 PM
Mincha / Maariv	7:55 PM
Maariv (Mon-Thur)	9:45 PM

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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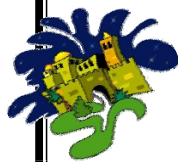
Kiddush

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Rabbi & Mrs. Teichman

Wishing Zack a successful year of learning

We'll Miss You!!



Shalosh Seudos

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Azi Marizan

Who is leaving this week for a year of learning in Israel

Good Luck Azi!!!

OHEL MOSHE CHABURAH

~Meeting weekly~

Meeting weekly shabbos afternoon 5-6pm

Chavrusa time at your convenience

Learning Maseches Avodah Zarah

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:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

CONGREGATION OHEL MOSHE

שבת קודש

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כ"ז אב

אהל משה



Rabbi Zvi Teichman

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Issue#151

RABBI'S MESSAGE

Permission to Desire

We are all born with desires. Some of us happily drive a Ford while others love the feel of a Lexus. Many of us will be satisfied with second cut steak while there are those who will only grill prime cuts. There are individuals who seek glamorous professions and there are ones who are content to simply provide an adequate income. The drive for status, pleasure and power are basic instincts to all humans. Is there a yardstick by which to measure the right dose of implementing these natural ambitions that conforms to the values of the Torah? Are we all equal in what Hashem expects from each of us?

Our Parsha begins with Hashem presenting us the ultimate freedom, בחירה, "free willed choice"!

הקללה אם לא תשמעו (שם שם כח), *The blessing that you hearken*, את הברכה אשר תשמעו (שם שם כח), *See I present before you today*, ראה אשר אנכי נותן לפניכם היום (דברים יא כו), *and the curse if you do not hearken*.

The Torah then proceeds to describe an aspect of that "choice".

In this portion of Re'eh alone, we find a fascinating expression of human desire found nowhere else in Torah, אות נפשך (שם יב כבא), *the desire of your soul!* The context of this "want" is in relation to the Torah permitting the consumption of meat, beyond the confines of the Temple, upon entering the land.

כי ירחיב ד' אלקיך את גבולך (שם שם כ), *When Hashem your G-d, will broaden your boundary*, ואמרת אכלה בשר כי תאור נפשך, *and you say, 'I would eat meat', for your soul will have a desire...* בכל אות נפשך תאכל בשר, *with all your soul's desire shall you eat meat*.

Is it indeed the נפש, the soul that "desires" or is it more accurately the גוף, the body, that hungers for meat? What is this "want" of the "soul" that finds its identity in the consumption of meat?

The Talmud (חולין פד) states that the juxtaposition of the description of the "broadening of our boundaries" with the "desire for meat" teaches us proper behavior, *one should eat meat only when he has a craving for it*.

Rashi on this verse elucidates; למדה תורה דרך ארץ שלא יתאור...לאכול בשר אלא מתוך רחבת ידים ועושר, *The Torah is teaching us proper behavior that one should only desire meat out of affordability and wealth*. The phrase את גבולך ירחיב...בכך, broadening your boundaries, inferring the prerequisite of רחבת ידים ועושר, affordability and wealth.

It would seem that one's "good fortune" determines his permissibility to eat meat! One who is bestowed with wealth is granted a license to "desire". This instinct is then validated as the נפש, the soul, finding its rightful role, as reflected in the directive, בכל אות נפשך תאכל בשר, *with all your soul's desire shall you eat meat*. The Talmud indeed goes on to prescribe the eating of meat daily for one who is extremely wealthy, weekly for those less endowed, and permission to only eat fish on Shabbos for those who can't afford meat.

Evidently each one of our souls desire in proportion to its allotted wealth. One may not however desire beyond his means. Conversely, one blessed with funds may follow his "soul's" desire! (**פרי צדיק** Based on)

Does this intimate that one may lust for all he desires as long as he can afford it?

The Talmud stipulates two additional caveat's to this "license for lust".

The following verse states; וזבחת מבקרך, *and you may slaughter from your cattle*. Firstly we derive, one should fulfill his desire to eat by taking only from his **personal stock** of animals without need to purchase from the שוק, the market. Secondly we learn, he should take מבקרך, **from** your cattle, but not **all** of his capital. One should not feed himself meat if it will deplete his entire stock.

What is the lesson in all this?

If one wants to ascertain his "soul's" healthy yearning he must first assure it is not the "body" lust for material pleasure alone. He must also affirm that he is not simply jockeying for stature nor power.

כי ירחיב, *when you broaden*, implies living within one's means. The moment achieving a desire requires extending oneself beyond one's assets, is the moment we suspect he is pursuing his goal merely to "keep up with the Joneses", out of קנאה, jealousy.

מבקרך, *from your stock and not from the market*, is perhaps a directive not to expend more than a normal amount of energy and effort in achieving a desire. A obsession for pleasure, תאוה, is often indicated in the extraordinary steps one is willing to take to get what he wants. Be reasonable in pursuing the goal, otherwise it is your base desire not your soul that is seeking.

מבקרך, *from your cattle and not all*, emphasizes not putting all your money on one item, a harbinger of one's quest for status, כבוד, in having a specific item of stature.

The Torah wants each one of us to be happy in our service of Hashem. We each have unique healthy desires that need to be met in order for us to function with joy.

Who is wealthy? One who is happy with his lot. *Who is wealthy? One who is happy with his lot*. The common explanation of this popular saying is that one who is satisfied with whatever meager resources he has is truly a "rich man". May I suggest an alternate meaning; Who is wealthy? One who rejoices, relishes and enjoys his wealth, following the desire of his "soul" with proper balance and direction!

Rav Nachman apologized for deciding incorrectly in a matter of Halacha by informing his colleagues that he had neglected to eat his daily dose of "בשרא דתורא", cattle **meat**, because he had undertaken an obligatory fast, and was thus weakened. Upon eating his regular portion of meat at the conclusion of the fast, he was able to learn with a clear mind and corrected his original mistake. (בבא קמא עב. ותרסי שם)

The Brisker Rav (*as heard from the Tolna Rebbe*) points out that it was necessary for Rav Nachman to state that he couldn't eat meat because he had assumed a required fast, otherwise it would have been inexcusable. If you need a pleasure to serve Hashem properly, Hashem doesn't begrudge you and expects you to pursue it!

May we live our lives happily in the pursuit of pleasure that our souls prod us towards in fulfilling the will of Hashem!

באהבה,
צבי טייכמן

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ב

Mazel Tov to
Nechemia

On his bris this week

And to parents

Shulamis & Yossi Teichman

And to Bubbie & Zaydie

Rabbi & Mrs. Teichman



HI HOLY-DAYS!

The Yomim Noraim Are Rapidly Approaching

Seating information will be released soon

Volunteers Needed to help with seating!

Please contact the Shul if you can help.