



SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis-Followed by Kiddush	8:30 AM
Sof Zman K"Sh- גר"א 9:26 \diamond מ"א 8:50	
Pikei Avos - By R' Teichman	7:10 PM
Mincha - Followed by Shalosh Seudos	7:55 PM
Maariv -	9:09 PM

Weekday Minyanim & Shiurim

 Sunday— Lag B'Omer 

Shacharis	8:30 AM
~ Shiur following Shacharis	

Mincha / Maariv	8:10 PM
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Monday - Friday

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

Rabbi Teichman's Thursday Night
Shiur After Maariv

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Kiddush

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The Bris of

Baby Boy Ermine

Mazal Tov to Deena & Jason & their families!



Shalosh Seudos

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מצל טוב
Deena & Jason Ermine

On the birth of a Baby Boy!

Shalom Zachar after 9:30

@ Ohel Moshe!

מצל טוב

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

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Shul Upkeep and General Repair & Maintenance:

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Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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Issue#186

RABBI'S MESSAGE

Born to Toil

Toil, toil, toil. It seems that we go from one drudgery to the next with no apparent end in sight. Well, it might come as a surprise to you but that's precisely why we are all here in the first place.

For man is born to toil... (איובה ז).

What is this "hard labor" we are all sentenced to? Are we shackled from the moment we are born?

The Talmud (indeed questions what is the exact nature of this "toil", does it refer to *toil of the mouth*, or to *the toil of physical labor*?)

The Gemara cites a reference that indicates it is "*the demands of the mouth*" that is being summoned to work.

It continues to ponder whether this "work done by the mouth" refers to *the toil in learning of Torah* or *the use of our mouth in "conversation"*?

The Gemara concludes that the verse that exhorts us *This book of Torah shall not leave your mouth and you shall think about it day and night*, clearly indicates that man's purpose was to be consumed by the intellectual pursuit of the study of Torah.

Amazingly, the Gemara entertains the possibility that we were created for *"shmooze"* industriously! Do we actually need a verse to refute this?!

It seems evident from the Gemara that there are only three reasonable choices why we might have been placed on this planet: *שיחה*, *מלאכה*, or *תורה*, either toil in physical activity, to engage in focused conversation or to study Torah. Is this the sum total of life?

The very first reference to actual physical labor, in the Torah, appears in the context of Yaakov Avinu, when he tells Esav who is offering to accompany him, that Esav should go ahead while he and his family lags behind, *according to the pace of the work*.

The only place in Chumash where it uses the word *שיחה*, to converse, is by Yitzchok Avinu.

And Yitzchok went out to "converse" in the field. (בראשית כד ט).

The Ramban explains this to mean simply, that he went out towards evening to "*shmooze*" with his friends that were there in the field.

The first mention of a concept of G-d's "Torah", is when Hashem assures Yitzchok that he need not descend to Egypt despite the famine. He is promised to nevertheless flourish in Eretz Yisrael in fulfillment of the oath Hashem had made to his father Avraham; *Because Avraham obeyed My voice, and observed My commandments, My decrees, and My Torahs*.

Our purpose in life echoes the noble goals of the Avos. We are here to develop the world and enhance it with the values of Torah.

The sons of Yaakov Avinu represent the full gamut of industry, "*מלאכה*", that serves humanity. The talented merchants of Zevulun, the bountiful crops from the lands of Naftali, the prodigious oil of Asher, the pasture land and flocks of Dan, the leadership of Yehuda, and the unique contribution of each tribe towards the greater development of a successful society.

It was Yaakov Avinu who was the paradigm of, *עמל מלאכה*, as evident in his encounter as an employee of the devious Lavan; where Yaakov displayed honest hard work and the values of Torah that emanated from every aspect of his engagement in it. No wonder he merited such talented children.

Yitzchok Avinu builds relationships. In his first appearance subsequent to the Akeidah he is depicted in "*שיחה*" with his friends. Conversation is not a tool to while one's time away but rather to inspire, engage and influence. He makes a successful pact with Avimelech employing convincing words that lead to the first recorded "peace treaty", *and they departed from him in peace*.

It was with his craft of speech, *עמל שיחה*, that Yitzchok sought to sway his errant son Esav from his evil ways.

Avraham discovers the blueprint of Torah through his intense intellectual observation of the magnificent and profound universe Hashem has born from that Torah. He is divinely inspired and merits to access ever deeper levels through the divine spirit. (בידעו בי"ר צה ט).

The character traits he develops is the natural product of the *עמל תורה*, the seed of Torah he conceives, (rooted in the word *תורה*, to conceive,) that he begins to toil and tend to, that continues to grow and inspire his consciousness. (Rabbi S.R.Hirsch Breishis 26 5)

Avraham Avinu is never portrayed proselytizing. It is his glowing inner perfection that is a product of the toiling in Torah that is more effective and contagious than anything else.

Hashem promises us, *If you will follow my decrees*, He will bless us with all good.

Rashi informs us that this process begins with the directive *that you shall toil in Torah*.

Does this preclude those who engage in *עמל מלאכה* and *עמל שיחה* from the rewards foretold?

Perhaps we may place a comma in this injunction. *In that we seek to engage in, whether purposeful industry or significant conversation that enhances general wellbeing, may its power generate from a potent internal engine of toil in Torah.*

Without an inspired personal connection to Torah through an intensive study of and commitment to Torah, in whatever time each of us have available, our accomplishments in the arena of the toil we were destined for, will inevitably come up short.

All our toil must be permeated with the labor of Torah in order to succeed. It is what fuels our very existence in this world.

May we each access the power of Torah and bring our world to its perfection!

באהבה,

צבי טייכמאן



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In celebration of our 3rd in a row Shabbos Bris:
This Shabbos is brought to you by

The letter



And the number



Some other interesting things that come in 3's:

Billy Goats Gruff, Coins in a Fountain, Bones in the Human Ear, Goals in a Hat Trick (hockey), Little Pigs, A Suit, Feet in a Yard, [Ring Circus](#), Books in a Trilogy, Wheels on a Tricycle, Stooges, Blind Mice, [Wise Men](#), Legged Race, [Ring Circus](#), Regalim, Cheers, Strikes & You're Out, Mile Island, [Musketeers](#), 3rd time's a charm, Thirds, Bases, Matzos, Shabbos Meals Cheers, Branches of US Federal Govt, Sides of a triangle, Angles in a Triangle, Cousins of [Donald Duck](#): Huey, Dewey and Louie, Trimesters in a [Pregnancy](#), Stars in Orion's belt, Parts To An Atom, Is a Crowd, Lines in a Haiku Poem, Teaspoons in a Tablespoon, Amigos, Forefathers.