

SCHEDULE

שבת קודש

Mincha Erev Shabbos	7:00 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:08 < 9:44	
Pirkei Avos - By R' Teichman	7:00 PM
Mincha - Followed by Shalosh Seudos	7:45 PM
Guest Speaker— R' Zvi Hersh Friedlander of the Lisker Cong & R' Teichmans Son-In-Law Elect	
Maariv -	8:56 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis	8:30 AM
~Halacha Shiur Resumes 9/4	
Daf Yomi— By R' Teichman	After Shacharis

Mincha / Maariv	7:50 PM
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Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed., Fri.	6:45 AM
Mincha (Mon—Thur)	1:45 PM
Mincha/Maariv	7:50 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

SPONSORSHIPS

Kiddush

Thank you to all who have contributed in many ways to the special anniversary Kiddush this week in honor of four years of Ohel Moshe!

The following partial list is in caloric order.

Kugel K'nocker

Gobbie & Shayna Cohn, Racheli Teichman, Gali & Dovid Wealcatch, Ari & Esther Braun, Yaakov & Essie Berkowitz

Chulen Macher

Avi Kadın, Yossi & Naomi Frydman, Ephraim Relerford, Chaya and Joel Drabkin, Riki & Azi Rosenblum, Moshe Meir & Shoshana Rubin

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Please forgive us if we left your name off this list, it was not intentional, however, we will still deposit your check :)

Shalosh Seudos

Sponsored by

Kalman Akiva Kovacs

In honor of Michal's Birthday, the
Shuls' Anniversary 2 & B'Av.

WELCOME!

Rabbi & Mrs. Teichman and the entire
Shul are thrilled to welcome:

R' Zvi Hersh Friedlander & His Kalah Dassy Teichman
who are visiting this Shabbos .

CONGREGATION OHEL MOSHE

שבת קודש
פרשת ואתחנן
שבת נחמו
י"ג אב



Rabbi Zvi Teichman

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Issue# 11 x זי

RABBI'S MESSAGE

Living Life to the Fullest!

Dedicated in honor of the fourth anniversary of Cong. Ohel Moshe and to all the devoted individuals who have risen beyond the call of duty in making our Shul the inspired place it is!

After experiencing the most awesome and powerful “face to face” revelation at Mount Sinai, the Children of Israel exclaim: ..ראינו כי ידבר אלקים את האדם וחי (דברים ה כא)...we saw that G-d will speak to man and he can survive.

Yet, in the very next breath they pronounce: (שם שם כב) ...But now, why should we die when this great fire consumes us?

What happened that so abruptly changed their astute observation of “life” with G-d to a fear of “death” in His presence?

The Children of Israel then recede from a direct encounter with G-d, opting rather for Moshe to play an intermediary role between them and G-d. G-d accedes to their request, declaring with seemingly emphatic approval: (שם שם כה) ...they did well in all that they spoke!

Who would give (if only! see Targum: (לי) that their hearts would remain this way, to fear me... for all time, so that it should be good for them...

The Talmud (עבודה זרה ה.) reports that despite the apparent affirmation from G-d, of their sincere and worthy petition, Moshe takes them to task. Labeling them כפויי טובה, ungrateful ones, he admonishes them for not picking up on G-d's cue. When G-d declared וימי יתני, “who would give” that they fear me, He was intimating that although they are granted absolute free will, nevertheless if they merely ask, then “He will give” that inspiration to fear Him into their hearts.

Was Moshe defying G-d in his admonishing them for not asking for G-d to place fear in their heart, when G-d had clearly showed his consent? The Great Malbim explains the reticence of the nation as an expression of their desire to maintain their free will. They felt that the level of awareness of G-d they were subjected to was so “real”, that it left no room for free choice. How could one possibly sin when dwelling in such close proximity to the Divine Presence. They therefore asked for a diminished presence that would require of them to “find” G-d in the choices they made while distant from Him.

This explanation merely compounds our previous dilemma. If this was indeed their motivation, then what was Moshe thinking in reproaching them for not asking for G-d's intervention in instilling them with fear and love? Did Moshe desire they lose their opportunity for reward based on free willed choices?

Truth be told, the saintly Chazon Ish in his notes on Chumash claims that praying for inspiration is a free willed act. This he says is what G-d was implying here; I can't give it unless you ask, but if you ask then it is a product of your mindful choice.

Can this possibly suffice? The reward for choices are based on the level of difficulty involved. Can praying for and receiving divinely inspired fear and love replace the value of the challenge and discovery of working on our own?

So often we are faced with opportunities that we know are valuable and worthy. Yet we shy away from them because we know they come with greater responsibility. The greatest challenge sometimes lies in the willingness to jump in. True, after the leap it is inevitable and our choices post facto are limited, but the initial decision to take the leap is priceless.

It might be the choice to marry, have children, undertake Daf Yomi or volunteer in the Israeli army. Once your in, it is sometimes too late to back out and the experience is certainly thrilling and worth it. But are we at times just happy to leave things where they are and not take the chance? Are we ready to give of our energies and time to undertake new noble goals and projects?

Tosafos (שם) states that the nation's reluctance to ask for G-d to “give”, was an unwillingness להחזיק לו טובה, to be indebted for the favor.

Perhaps, this is the crux of the answer to our quandary. They wanted a life of free choice, but without the level of intensity that would be required of one living on such an inspired plain. Their first encounter with G-d was not of their choosing. G-d reveals Himself and puts them in a position they have not chosen. They have no choice.

They request free will, which would now require G-d to take a step back. But once He does, they are now free to “ask” and pray for that original relationship. The *nisayon*, the test, is now ever greater, for they would now have to choose between a life of diminished choices rather than live with the responsibilities of a life in close proximity to G-d.

The difficulty in choosing this course with its “indebtedness”, eclipses the challenges of that minimized existence.

They were “ungrateful” and unwilling להחזיק לו טובה, to be obliged.

G-d and Moshe were not in disagreement. G-d respected their desire to live with בחירה, free will. He thus stepped back. Now however, they could make the ultimate choice by declaring, ותר, “give!”, accepting the more intense relationship, appreciating its full value. But they lapsed and settled for less.

The indefatigable Rav Shimon Pinus teaches that a person can be a great and diligent scholar, an ardent and intense *davener*, worshiper, or a devoted and ardent doer of *chesed*, kindness, yet never make the ultimate choice in life.

All strata of life are more or less static, they can't rise above the limitations of their essence. Mineral, lacking life at all, with vegetable and animal possessing life but never beyond its divinely prescribed limits.

Even מלאכים, angels, are only called חיות הקודש, *holy creatures*, for they too are bound to their finite mission. Only man has the ability to truly “live”, for only man can choose. But even man can remain a mere “beast” if he doesn't transcend his static existence by choosing to accept responsibilities beyond his comfort level.

(ובחרת בחיים (דברים ל יט) And you shall choose life! Life without choice is eventual death. Life with choice is eternal life. (תפארת שמשון בסוף פרשת דברים חק המאורים)

At first the nation declares: we have observed that man can survive, וחי, but they wondered if they could “live” and thrive, וחי. They wanted free will because without it ומות, we are dead. What they failed to realize subsequent to their request being fulfilled, is that the greatest choice is when one is willing to now submit oneself to a higher level of service.

This is the essence of our mission. We must not become complacent and satisfied with where we are. We must constantly being willing to “take the dive” in increasing our level of בחירה, otherwise we simply don't exist.

The *Bais HaMikdash* is called בית חייט, a *House of Life*, because it is in the closeness to G-d, that we seek the inspiration for life.

In the *Mikdash Me'at* of a Shul as well, we must rise to the opportunities that lie before us, undertaking the responsibilities that come with the devotion to that goal.

With those choices we will merit to live “life” to the fullest!

באהבה ובהיות,
צבי טייכמן



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מצל טוב

Shoshana & Moshe Meir Rubin

On the birth of a Baby Boy!

Shalom Zachar after 9:30

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מצל טוב

מצל טוב

Sara & Brian Silbergberg

On the Birth of

Nava Penina!

מצל טוב

מצל טוב

Yonasan Reuven Katz

On his Bris this week

And to his parents

Yehhuda Leib & Yegudis

מצל טוב