

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K'S- גר"א 9:46 < גר"א 9:10	
Pikei Avos - By R' Teichman	6:50 PM
Mincha - Followed by Shalosh Seudos	7:35 PM
Maariv -	8:46 PM

### Weekday Minyanim & Shiurim

Sunday

Shacharis 8:30 AM  
~ Halacha Shiur Resumes 9/4

Daf Yomi- By R' Teichman After Shacharis

Mincha / Maariv 7:40 PM

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 7:40 PM

Maariv (Mon-Thur) 9:45 PM

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

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Kiddush

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*Daniel & Debra Drang*

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*As they prepare to move to Silver Spring this week.*



**Keep in touch!**



Shalosh Seudos

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*Shoshana & Moshe Meir Rubin*

*On the bris of Yehuda!*

חזל טוב

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**Rabbi Teichman**

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Gaboin:

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

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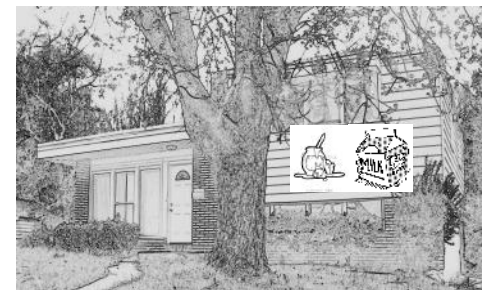
CONGREGATION OHEL MOSHE

שבת קודש

פרשת עקב

כ' אב

אהל משה



*Rabbi Zvi Teichman*

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Issue#199

**My Beloved! חביבי!**

To prepare the Jewish nation as they enter new challenges, Moshe seeks to demonstrate G-d's parental love for them. He recalls the provision of the marvelous manna that sustained them during their forty year sojourn in the desert.

They must realize that "not by bread alone does man live, (דברים ז, כי על כל מוצא פי די (דברים ז, *weather by everything that emanates from the mouth of G-d...*"

*Instead of bread, bearing the stamp of human achievement, He fed us with manna... this food allotted by G-d... it is only the special care of G-d that will feed him. (RSRH)*

Moshe then provides another illustration of G-d's unique "fatherly" devotion. *Your garment did not wear out upon you and your feet did not swell.*

Food is certainly a vital component of survival, without it there is no alternative for life. Clothing too, is a necessary tool, but it is merely part of a much larger category of "shelter" that man needs to ward off the elements of weather, animal of prey and invading man. Clothing alone is insufficient to insure endurance. The miracle of these garments that didn't deteriorate and remained fresh was attributed to the Clouds of Glory "tending to them" (Rashi).

Why merely focus on this first layer of protection and not on the greater miracle of these clouds that G-d provided to protect them from the numerous dangers they faced? Rashi informs us that not only did their garments not wear out the entire forty years, they also remained cleaned from dirt, were always freshly ironed and there was no need to change sizes as their children developed, since the clothing grew along with them!

Despite all this the Torah only mentions the quality of "the garments not wearing out. Why the omission?

The Holy Arizal interprets the verse that speaks of a "garment" to be referring to a *robe of light for the soul*, that envelops a child as it enters the covenant.

The Torah instructs, *the protective "garment of the soul" will not wear out, provided, your feet, which signify mans contact with "earth"; his physicality, does not become encrusted with the soil of the earth; with lustful indulgence.* (באר מים חיים שופטים יז ו).

Each day we recite the blessing of *expressing gratitude to G-d who "clothes the naked".* The emphasis here is not simply on the provision of clothes, but on the fact that we are not naked.

Man's honor, his dignity, is preserved through his being covered. The awareness that we must be clothed and that with the donning of garments we are able to define ourselves and interact with others, is the essence of what a *soul* is.

*so that my soul may make music.* (תהלים ל).

Before man sinned, the radiance of our *soul*, as expressed through our good character and the essence of positive traits created a virtual *garment of light* that enveloped and covered our bodies.

Subsequent to man's sin it became necessary to don physical attire, but that material garment still remains just a flimsy lining to the brilliance of our spiritual attributes that enrobe us in magnificent splendor and grace.

Rava observed *that the crowded conditions that were sensed when the sages and their many disciples came together to study, as well as the weakness in their knees they felt then, the apparent premature wearing out of their garments and the bruising of their feet they experienced, was all due to the presence of the "invisible demons" that were prevalent there.*

Wherever opportunity for spiritual growth is present there exists an equal counter force pulling in the opposite direction.

When the students came to join in a collective learning venture the "demon of arrogance" infiltrated, poisoning their attitudes towards one another and thus feeling "crowded".

Where an intense love exists, two people can even find room on the edge of a knife! (סנהדרין ז).

When undertaking an arduous learning endeavor that holds so much prospect for

spiritual gain, so often the "demon of despondency" lures us away from the determination and energy we need to finish the project, and "weakens our knees", our resolve.

In the ups and downs of our struggles to succeed in our *עבודת השם*, our duties to the Divine, with the many interspersed victories and defeats in that long and difficult journey, we often come face to face with the "demons of guilt".

The constant "friction" in the confrontation "wears away" at our commitment and self confidence causing us to doubt our worthiness in going forward.

And then there is the "demons of the unknown", the craggy paths ahead filled with obstructions that we fear will "bruise our feet", the fear convincing us to take the path of least resistance.

(Based on an insight expressed by HaRav A.Y. HaKohen Kook ז"ל in his *עין אור* (ברכות ו).

In their incubation period, as they sojourned through the desert ensconced in the *ענני*, Clouds of Honor, they were protected from the "demons" that might affect their "garments of light".

In these special clouds everyone's garment was spotless. They only saw the positive in each other. After all it was due to the influence of the great lover of peace, Aharon HaCohen that they were granted this unique environment.

The love was great and their hearts were spacious!

Their "garments" were "fresh", the enthusiasm never waned despite the length of their ordeal.

They were never "worn out" by the guilt of their failures, because being in such close proximity to the Divine presence and His all encompassing love, they never felt the "friction". They never felt unworthy.

Moshe wanted them to understand that just as their "bread" can be provided by G-d alone, so too their "garments of light", their very soul, can be preserved, no matter the challenge, no matter the journey.

The very first mention of a *שמלה* particularly, is when Noach exits the Ark and is faced with many "demons".

He was perhaps a little too self assured, feeling entitled to have a "good shot" after expending so much effort and energy, dangerously lapsing in his responsibility to G-d and his family. (מדרש שורר טוב קיח יא).

He was confused and disillusioned after seeing the world collapse, allowing himself to slip into depression and drink his troubles away. (זוהר חדש כב:).

He felt unworthy, viewing himself as a mere *simple farmer*. Who would care, he incorrectly surmised, if he indulged in a little wine.

Noach lost his garment of light, his awareness of self and his unique mission. He frolicked naked in his tent. His sons, led by Shem seek to restore his "light".

they take a *שמלה*, *emulating G-d the ultimate one who clothes the naked*, and with loving kindness restore their father's very *soul!*

A great Chassidic Master, Rebbe Nachum of Stephanesht commenting on the guise of "frumkeit" many people employ as a cover for their insecurities and flaws of character stated: *frumkeit; scrupulosity, is a cloak made of pride, lined with guilt and sewn with melancholia.*

May I be so bold to extend this to those who claim an apathetic cloak of mediocrity in their religious pursuits and undertakings: *Mediocrity is a cloak made of pride, lined with guilt and sewn with melancholia.*

We must each seek to recreate that environment that our ancestors achieved so long ago.

Moshe Rabbeinu is encouraging us to believe it is attainable.

May our "garments of light" illuminate our homes and community.

In that merit, G-d will dispatch the Clouds of Honor, to sweep us back swiftly to our promised land.

באתה ובאורה,  
צבי טייכמן



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TO SUPPORTING THE BUILDING FUND

**Thank You!**

We would like to thank the following families for their generous pledges to the Building Campaign recently:

**Dovie & Miriam Becker**

**Jacob & Eli Kates**

~

**Feeling Left Out????**

**Schedule your meeting today, call 410-878-7521 !**



**Daf Yomi**



The group will be meets daily Monday-Friday 5:45 am,  
Shabbos 7:30am & Sunday 10am.

