

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	7:00 PM
ON TIME SHABBOS:		7:57 PM
Daf Yomi		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K"ס-	9:41 גר"א <> 9:05 מ"א	
Pirkei Avos		7:05 PM
Mincha - Followed by Shalosh Seudos		7:55 PM
Maariv -		9:05 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM

Mincha / Maariv	8:00 PM
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Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
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Shacharis

Monday, Thursday	6:40 AM
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Tues., Wed., Fri.	6:45 AM
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Mincha (Mon-Thur)	1:45 PM
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Mincha/Maariv	8:00 PM
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Daf Yomi (Round II) R' Teichman	9:00 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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NEW!! EVENING DAF YOMI

M-Th 9pm By Rabbi Teichman

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

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Rabbi Zvi Teichman

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Issue#245

RABBI'S MESSAGE

We Have "Met Life" and it is Joyous!

There is an incident portrayed in the Jerusalem Talmud where two illustrious sages, Rabbi Eliezer and Rabbi Yehoshua were engaged in an exhilarating exchange of Torah learning. The only metaphor that was found to adequately describe their emotional high, was to compare it to "the joy that was sensed by our nation at Mount Sinai when we received the Torah". (תוס' הגיגה טו. ד"ה שוב)

Yet nowhere in the Torah does it make any reference to our having experienced any joy at the giving of the Torah. Fear, shuddering, thunderous sounds, fire, smoke and darkness are some of the elements that are enumerated specifically. But not one mention of joy appears in the several detailed accounts of this seminal event throughout the Torah.

What further compounds our query, is that if indeed there was celebratory rejoicing at the giving of the Torah, why was it then celebrated against a backdrop of such frightening components?

The Abrabanel in his commentary suggests that our celebration on Simchas Torah is patterned on the Mitzva of הקהל when the entire nation of men, women and children as well as all sojourners who might have joined our nation, gathered in the Temple at the end of Sukkos following a Shemitta year. The king would read from the book of Devarim having concluded a seven year cycle of reading all the portions of the Torah that coincided with this time.

Other than the completion of the entire Torah, is there something deeper intimated in the equating of the joyous commemoration of Simchas Torah and the celebration of הקהל?

The Rambam writes that the purpose of הקהל was to fortify and encourage all those who

adhere to the *the true faith*. Whether one was capable of understanding or not, the Rambam continues, they were required, להכין ליבם ולהקשיב אונם, *to prepare their hearts and focus their attention with awe, fear and rejoicing amidst trembling*, כיום שניתנה בו תורה בסני, *as on the day the Torah was given*.

Rambam clearly sees a parallel between the gathering at הקהל and the giving of the Torah at Mount Sinai.

When Moshe reviews the events that took place at Mount Sinai and commands us never to forget that magnificent revelation, he recalls how G-d first instructed him (דברים ד') *Gather the people to me*.

Clearly the Torah implies some commonality with the concept of הקהל. In fact in several places the day of the giving of Torah is called יום הקהל, *the day of the congregation*. (שם ט"ז, י"ד, י"ח טז)

Although Moshe makes reference to G-d having directed him to gather the people, nevertheless in the book of Shmos where the actual giving of the Torah took place, there is nary a verse that indicates his being so guided.

Perhaps in the verse where G-d tells Moshe to (שמות י"ט א) *and they shall be prepared*, lies the answer.

The first prerequisite to be able to encounter the Divine Presence is to be in a constant state of preparedness. We must realize that when we have a consciousness of His presence that disallows for any outside intrusions, for indeed nothing else exists outside of Him, that is where G-d can be found, that is where G-d's essence is revealed.

Our anxieties and fears enter our psyches the moment we allow ourselves to lapse in the awareness of G-d's omnipresence. Joy is elusive to those who let G-d leave their grasp. To one who holds on to G-d's guiding hand at all times, joy is a natural byproduct, not merely a reward.

The Talmud teaches that whenever the Torah uses the word היה, *it will be*, it connotes joy.

The word "היה" alone, means "it was", in the past. A "ו" at the beginning transforms "it was" to "it will be", the future. When life is viewed as segments of time, with each distinct point independent from the next, life lacks context. If we however view every moment as a vehicle for growth in the future, either by building on past successes or by taking our bygone failures as challenges to overcome so we may improve, we transform the past into the timeless continuum of the eternal Torah. That realization is founded on the consciousness of a constant relationship with G-d that never ceases.

והיו נכונים, *and they shall be prepared*. והיו, implies happiness, since if they are נכונים, persistent in their cognizance of G-d's ceaseless loving involvement in every facet of our lives, then there can be no room for any other emotion than joy.

When the entire nation joins hands in dedicating our collective energies and unique abilities towards one common purpose, being mindful that all that we endure has purpose and plan in expressing the Honor of Heaven, therein lies the greatest joy. There is no doubt, there is no fear, we are all beneficiaries of His fondness and protection for each one of us.

The episode with Rabbi Eliezer and Rabbi Yehoshua took place during a meal tendered in honor of a Bris. While everyone was whiling the time away in the festivities, these Rabbis declared to one another; "עד דאלין עסקין בדיהו נעטוק בדידן", "while everyone is busy with theirs let's engage in ours". They proceeded to absorb themselves in joyous Torah until they were surrounded in flames, reminiscent of the fire at Mount Sinai. They exclaimed that this was evidence of the same *joy that was sensed by our nation at Mount Sinai when we received the Torah*.

When we all come together and realize the futility of material pleasures and their allure, when we stand in the company of those whose lives are infused with an absolute consciousness of and dedication to G-d, embracing each other lovingly, paring away the barriers of imagined differences between us, is it any wonder why we sense utter joy?

The Chazon Ish wrote: "When a person merits becoming aware of the reality of the Almighty's existence, one will experience limitless joy." (אמונה ובטחון א ט)

All of us who were privileged to attend that re-enactment of Mount Sinai on Wednesday night, as we "met life" in its full reality, discarding bias and physical comfort, thirsting to hear the "word of G-d", longing to prepare ourselves to attain a higher consciousness, experienced the joy of the eternal.

The kindness, patience and consideration that was so magnificently displayed, no pushing, no shoving, no shouting, only the unadulterated and unabashed expressions of song and dance, allowing our souls to radiate in their full glory and our tears to flow in desperate hope for the coming of the Moshiach, was all evidence of the beauty that lies within each one of us.

It all stems from a dedication to a common purpose, putting our lives solely in the context of *Limud HaTorah* and the impassioned performance of all its details.

We can relive this sensation every moment of our existence, all it takes is the opening of our eyes and hearts to what we know is the only thing that is true and real.

May we be inspired to raise our levels of awareness so that we may dedicate ourselves anew to a task that brings pure pleasure and joy, and hopefully as well, a return to that glorious city, Jerusalem.

באהבה,
צבי טייכמאן

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!!Happy Birthday!!

To the following celebrating birthdays this week

Chayala Rubin

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!!Happy Anniversary!!

Ethan & Heather Berner

Fred & Dina Karlip

Info provided by YOU through our new member database

Anniversary Barbecue

Sunday, August 5th

Wellwood Elementary School

5:15 PM to 7:45 PM

Moonbounce, Slides, Swings,
Football, Frisbee Fun.

Cost:

Individual \$18, Family 54.

Sponsorships:

Fran Footer—\$100, Steak Holder—\$180

(Sponsorship includes family)

VOLUNTEERS NEEDED

Email Ari Braun

abraun@ohrchadashbaltimore.org