

SCHEDULE

שבת קדש

Mincha Erev Shabbos → 7:00 PM

ONLY 1 MINYAN FROM NOW ON!

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"Z- 9:46 א"ג < 9:10 א"ז

Pirkei Avos 7:00 PM

Mincha - Followed by Shalosh Seudos 7:50 PM

Maariv - 8:57 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman 7:30 AM

Shacharis 8:30 AM

Mincha / Maariv 7:45 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 7:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mon-Thur) 9:45 PM

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

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To Sponsor please contact Daniel Goldman
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Evening Daf Yomi

Monday—Thursday at 9PM

By Rabbi Teichman

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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Issue#246

RABBI'S MESSAGE

“Pay” day

Although we recite numerous blessings each day, there is but one instance in all of Torah where we are commanded to “bless G-d”. Upon consuming enough bread to be sated, we are instructed (דברים ז) *וברכת את ד' אלקיך (דברים ז) and you shall bless G-d your Lord, by reciting the, birkat hamazon, grace after meals.*

What can it mean for a mortal to bless G-d? After all G-d lacks nothing.

Many explain that when we state ברוך אתה, we are exclaiming that He is the source of all blessing. Others maintain that the concept of ברכה, is rooted in the word בריכה, a pool of water that springs forth continually. We are emphasizing our desire for G-d to increase ever more His influence and blessing.

Yet this still leaves a dilemma in understanding the directive “ברכתך” used here as a verb, instructing us to do an act of ברכה. What then does this imply?

An interesting anomaly was revealed by very early sources, that in the entire four blessings that comprise the grace after meals, all the letters of the *alef beis* appear except for one, the letter “ף”, the *phai sofit*.

This they teach, reflects on the notion that one who recites *birkat hamazon* with proper intent will succeed in warding off the מלאכי חבלה, destroying angels, whose names all end with the *phai sofit*, אף, קנף, שצף וכי, אף. One will also merit that one's sustenance will be abundant and respectable one's entire life.

(באר היטב סי' קפה סי"א)

Does great wealth await all of us so easily? Why is it that we can barely get past the first blessing without distraction?

The great Chida teaches that one who recites *birkat hamazon* joyfully with a full voice will merit great wealth. He basis this on the verse:

ברכת ד' היא תעשיר (משלי י כב), *The blessing of the Lord makes rich*, a reference to the only blessing required of us in G-d's Torah, *birkat hamazon*. But there is one provision, that we also fulfill the second half of the verse: *וראה יוסף עבד עמו, and don't add grief with it*, thus singing it with joy. Are these two *segulos* somehow related?

ויפח באפניו נשמת חיים (בראשית ב ז), *And He breathed into his nostrils the breath of life.*

The countenance of man is defined by his “אף”, nostrils. This is rooted in the word אפף, to pant, greedily wanting to absorb. That is why the word אף, is often used to mean “also”, drawing something into one's sphere. אף also means anger, since unsatisfied desire results in frustrated rage. (RSRH)

Our challenge in life lies in how we view all that we seek to consume for our sustenance and maintenance of life, both literally and figuratively. Do we “ingest” what comes our way with moderation without expectations, or do we flare our nostrils with fury over our disappointment in not achieving our anticipated hopes?

The *Sefarim HaKedoshim* observe that the letter א looks incredibly similar to a profile of man, with the slightly protruded and inverted י identified with our nose, and the open gap beneath it appearing as a slightly ajar mouth! The end letter ף resembles then a wide open mouth, indicative of either a large aperture used in engorging oneself with endless pleasures. Alternatively, it may also represent a mouth agape, expressing angry and tormented invective in not having satisfied one's craving for satisfaction.

The Talmud refers to these two letters as a פה סתום, a sealed mouth, and a פה פתוח, open mouth, respectively.

One who eats with temperance and reacts in thoughtful and measured response, is one who sees G-d's “breath” in every facet of life, rejoicing in that privilege. One, however, who refuses to accept that reality, will live with angst, anger and constant disappointment, that will ultimately fuel endless sadness.

Only one who truly contemplates this notion can achieve satisfaction and joy.

In the curse to Adam, there are two general consequences enumerated.

Firstly: *בעצבון תאכלנה (בראשית ג יז), through anguish shall you eat*, and secondly:

בזעת אפך תאכל לחם (שם שם יט), by the sweat of your brow shall you eat bread.

Implicit within these curses lies man's greatest test in life.

Will one accept with joy the circumstances in life or will he live with *עצבון*, anguish?

Will man allow his countenance to be dimmed by אפך, the frustrating quest for comfort that leads so often to disappointment and anger?

The choice is up to us, we can face the difficulty with a deep breath of faithful *emunah* and *bitachon* and transform our lives to elated devotion.

No wonder then why the letter ף makes no appearance in *birkat hamazon*, for it is the symbol of the destructive angels of frustration, anger and anxiety. In fact, all the names of these destroying angels are synonyms for various aspects of explosive wrath, our greatest enemy.

There are only two other mentions of this notion of a “ברכת ד'” in the Torah.

Yosef HaTzadik finds himself a slave in a foreign and hostile land. Yet the Torah asserts, despite the dire circumstances, he brings much success to his master's household. *ויהי ברכת ד' בכל אשר יש לו (בראשית לט ה), so that G-d's blessing was in whatever he owned.*

In Moshe's closing blessing to the tribe of Naftali, he expresses: *נפתלי שבע רצון ... (דברים לג כג) Naftali, shall be totally satisfied, and filled with G-d's blessing.*

Wasn't it Yosef who epitomized the realization that every circumstance in life, no matter how difficult, is all part of the master plan. He managed to never vent any anger towards his brothers despite the injustices that were enacted against him.

Naftali is the one who the Torah testifies is *שבע רצון*, always satisfied with his lot.

The Midrash relates how the members of this tribe devoted themselves to learning Torah in very trying and painful times, never complaining, accepting their fate with satisfaction. (שהשיר ח י)

The “ברכת ד'”, perhaps relates to their being the embodiment of the wellspring of the Divine Presence, that radiates from within each one who devotes oneself happily to the will of G-d.

They were in essence a source of blessing and natural beneficiaries of the growing joy associated with that relationship.

Perhaps that is the deeper meaning of the directive ברכת G-d is telling us that we are to become part of the “ברכה” that wellspring of joy, by becoming a conduit for the *Shechinah* that resides within the individual who lives with that noble notion and goal.

Of all the tribes, the only two who possess the letter ף, in their name are יוסף and נפתלי!

They got it. They understood the secret *segulah* of *birkat hamazon*. It is no wonder that these two tribes particularly were blessed with abundant wealth and happiness.

We are taught that the letter ף is among the אותיות סופיות, the “end letters” (סוף) that herald the redemption at the “end” of time.

The letter ף will open its mouth wide in song and praise, rejoicing in the magnificence of the Creator.

This is the mission of יוסף, who not only guided the children of Yaakov successfully in their sojourn in Goshen, but will also herald the coming of Moshiach ben David hopefully soon.

May we strive to attain to implement this *segulah*. It clearly isn't easy, but if we succeed we are assured lives filled with enthusiastic joy!

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צבי טייכמאן

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Sora Greenlinger

Info provided by YOU through our new member database

!!Happy Anniversary!!

Ari & Esther Braun

Jacob & Eli Kates

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SUMMER BBQ'LYMPICS 2012

5th ANNIVERSARY BBQ



We want to thank our Olympic Coach, Ari Braun, for all his hard work and efforts organizing and running the event! We also want to thank the many individuals who stepped up before, during and after the rain storm to make this BBQ such a great success!

Than YOU all for joining, and for those who missed it...
See you next time!