

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	5:44 PM
Daf Yomi		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K"ס-	גרא 10:13 <	מלא 9:32
Mincha - Followed by Shalosh Seudos		5:45 PM
Maariv -		6:52 PM

This Motzei Shabbos!



Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
Mincha / Maariv	4:50 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Mon., Thurs.	6:40 AM
Tues., Wed. , Friday	6:45 AM
Mincha (Mon -Thur)	1:45 PM
Mincha/Maariv !SEE YOU NEXT YEAR!	
Daf Yomi (Take II)	9:00 PM
Maariv (Mon-Thur)	9:45 PM

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Third annual Melave Malka

for the women of Ohel Moshe

November 10 at 8 pm

@Chele Amster's house.

Planning to attend? Please contact Chele at
cheleamster@gmail.com to R.S.V.P.

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboin:

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

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Rabbi Zvi Teichman

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Issue#257

Storm Surge

In an uncanny parallel, this past week's devastating weather which resulted from the providential convergence of three storm systems, finds a reference in the concluding *Selichos of BaHaB* that many of us recited this past Monday, the day Sandy began to unleash its destructive path upon the East Coast.

The very first *Selicha* on that day began with the words;

...הרי ים עברו עלינו...
the roaring waves of the sea poured over us...

It was also the 13th of Cheshvan.

There is a custom to recite of the entire Tehillim over the course of the month, each day with its designated portion. The first Tehillim for that day (69) began with an appeal;

...השיעני אליקים כי באו מים עד נפש...
Save me, O G-d, for the waters have reached until the soul... I have entered the depths of the water, and a rushing current sweeps me away.

This is also the week in which we recount the episode of the *Akeidah*, a time when Avraham Avinu was almost inundated by the powerful forces of water. In the Prayer for Rain that we recently recited on Shemini Atzeres, we appealed to G-d;

זכור אב, *remember the Patriarch (Avraham)* ...נמשך אחריו כמים...
who was drawn behind You like water... ...גבתו הצלתו מאש וממים...
You shielded him, You rescued him from fire and water...

G-d first delivered him from the fiery furnace of Nimrod and then saved him later from the surge of water the Satan transformed himself into, prior to the *Akeidah*, in an attempt to discourage Avraham from his noble mission.

Avraham nevertheless plows forward with determination, and only when the water level reaches his neck does he finally turn to G-d and declare, *באו מים עד נפש*, *the waters have reached until the soul*, appealing for help. G-d accedes to his request and rescues him. (מדרש תנחומא וירא כב)

In each of the above citations we ask for G-d's intervention by presenting ourselves as facing a flood of water that *has reached until the soul*.

Is this merely an exclamation of desperation, that we are going under and therefore G-d must intercede?

Could that be an appropriate expectation on our part, that even bereft of any merit, G-d is compelled to save us simply because we are drowning?

Or is there perhaps a deeper significance to this depiction of standing in water "up till our nostrils"?

Our custom of going to a body of water on the first day of Rosh HaShana to recite the *Tashlich* prayer is in order to commemorate this incident with Avraham and the Satan, that took place in the days leading up to the *Akeidah*. (המהרי"ל)

The *Akeidah* is an event we commemorate on Rosh Hashana when we blow the Shofar of the Ram, the animal that replaced Yitzchok as the sacrifice. There are opinions that the *Akeidah* actually transpired on Rosh Hashana as well. Why is this aspect in the story of the *Akeidah* so significant that it warrants special note?

What do we mean when we say in the Prayer for Rain that Avraham "was drawn behind You like water"? What facet of the nature of water is being espoused here in the character of Avraham?

The Great Rama writes that when we stand at the edge of the water by *Tashlich* we are reiterating an awareness of a phenomenon of nature that emphasizes G-d's mastery of the world on this anniversary of creation, Rosh HaShana. (תורת העולה ח"ג פ"ו) The natural forces of the ocean and other bodies of water are so great that they should naturally overtake the shoreline. Yet G-d set the sand as the boundary which the water may not overtake.

...אם מפני לא תחילו אשר שמתני חול גבול לים (ירמיהו ה' כב)
My presence? who have placed the sand for the bound of the sea...

Why did G-d implement this dichotomy within nature, of overpowering waves

that must be tempered by the sand on the shore?

The Holy Zohar reveals for us the vital lesson that lies within this enigma. אתה מושל בגאות הים בשוא גליו אתה תשבחם (תהלים פט)
You rule the grandeur of the sea; when it raises its waves, You calm them.

The word used for "calm", תשבחם, has an alternative meaning. The root of this word ש-ב-ח, can mean "praise" as well. The raging sea that quests to attain its full potential and power is never discouraged. Despite its constantly being quashed in its efforts by the shoreline, the waves continue to forever crest with hope. This quality within nature teaches us that G-d admires those who are ceaseless in their attempt to overcome the obstacles that stand in their way. (זהר נה ד'ס"ט)

בשוא גליו אתה תשבחם, *when it raises its waves, You "praise" them!*

The pieces within our puzzle begin to fall into place and present for us a most magnificent portrait.

The sentiment regarding Avraham Avinu who was "drawn after You like water", accentuates his incessant striving that could never be calmed, no matter the number of barriers placed in his path.

The assertion of *באו מים עד נפש*, *the waters have reached until the soul*, is not a frantic plea for help, but rather an expression of such an intense desire for closeness to G-d that nothing can stand in its way. When G-d sees this yearning He responds in kind in by not allowing the forces of nature, in this case the Satan in the guise of water, to overwhelm Avraham.

When man emulates this "quality" of water then G-d maintains the balance of nature for man's benefit as well.

No one can claim why calamities happen. Each person must take stock of one's own life in figuring out how one can improve oneself and with it the world around us we live in and impact by our actions. But we must nevertheless ponder this week's mighty display of G-d's might and derive the lessons therein.

How easily are we discouraged when we face challenges?

How often do we have a surge of enthusiasm to add to our learning, to intensify our prayers, to increase our sensitivity towards others and then allow the waves to crash empty on the beachhead of disillusionment?

Despite our having crashed, do we continue to swell in our thirst to grow and recommit our efforts once again, or do we float away with the receding sea of diminished enthusiasm?

בשוא גליו אתה תשבחם, *when it raises its waves, You "praise" them!*

This must become the motto we live by. We must persist and never be disheartened. Even if we have failed we must bear on, renewing our efforts.

As Avraham forged forward even as he faced the storming waters of the Satan, only turning to G-d once the water reached his soul, so too must we emulate Avraham in maintaining our focus and direction, not allowing for the barriers of comfort and ease to break our mighty waves of inspiration and dedication.

עושה מלאכיו רוחות...
He makes His messengers the winds..., the forces of nature, to blow in our favor.

May we enthuse to offer our prayers, resources and empathy to the many victims of this tragedy.

May we storm the heavens with renewed commitment in all aspects of our *Avodas Hashem*, עד נפש, until it penetrates to the depth of our souls, and in that merit may G-d provide us with joy and success in our lives.

באהבה,
צבי טייכמן

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Back by Popular Demand...

Saturday Night

November 10th

EDEN CAFÉ IS OPEN!

!!Happy Birthday!!

To the following celebrating birthdays this week

**Jason Ermine
Binyomin Rubin**

!!Happy Anniversary!!

**Ari & Suri Schwartz
Michael & Rivky Leichter**

Info provided by YOU through our new member database



Avos U'Banim

Begins Next Week!

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sponsorship opportunities

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FRIDAY NIGHT LEARNING

Beginning Next Week

