

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles	8:11 PM
Daf Yomi ~With Pinchas Friedman	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:34 <> מי"א 8:45	
Mincha	2:15 PM
Pirkei Avos	NO SHIUR THIS WEEK
Mincha - Followed by Shalosh Seudos	8:05 PM
Guest Speaker: R' Motty Rabinowitz	
Maariv -	9:20 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:20 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis: ט"ו	
Monday, Thursday	6:40 AM
Tues., Wed., Friday	6:45 AM
Mincha	1:45 PM
MINCHA/MAARIV	8:20 PM
Daf Yomi -Take II	9:00 PM
Maariv	9:45 PM

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To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

More info coming soon:

A Yarchei Kallah trip Eretz Yisroel with R' Teichman

~~~~~  
Currently planned for 1/26 - 2/4

Please contact Yaakov Berkowitz for details at  
[yberkowitz@talmudicalacademy.org](mailto:yberkowitz@talmudicalacademy.org).  
~SPECIAL RATE FOR MEMBERS, SPOTS LIMITED SO EMAIL ASAP~

### An Ohel Moshe Family BBQ

Date and Time TBA

~~~~~  
Please contact Elise Steinharter or
Gali Wealcatch to get involved!
esteinharter@gmail.com
galiwealcatch@gmail.com
~~~~~

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gaboin:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

### Laining Schedule:

Pinchas Friedman- Lain@

### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

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# אהל משה



Rabbi Zvi Teichman

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Issue#293

# RABBI'S MESSAGE

## שאו מרום עיניכם, *Lift Up Your Eyes On High*

I: One of the great Chasidic Masters, the holy Reb Yehuda Zvi of Razdal makes a fascinating observation.

In the first verse of the Shma that appears in the Torah, there appears only one letter "ע", in the word שמע. In the next verse of ... ברוך שם כבוד ... שמע שמע, that was first introduced by Yaakov Avinu when he blessed his children, an additional two letter ע'ין's make an appearance, in the words ועולם ועד.

The word עין literally means, an eye. These three "eyes", he avers, refer to the three things Akavya ben Mahalalel taught us one must "observe" keenly, in order to avoid sin:

*Know from where you come - a putrid drop, to where you are headed - a place of dust, worms and maggots,*

*and finally, before Whom you will give justification and reckoning - before the King Who reigns over kings, the Holy One, Blessed is He. (פרקי אבות פ"ג מ"א)*

The Rebbe quoting the Tikunei Zohar reveals that the word שמע, possessing the primary "ע", is a contraction of the sentiment, (שעיה מ' כו), שאו מרום עיניכם וראו מי ברא אלה (שעיה מ' כו), *Lift up your eyes on high, and see: who has created these.* This asserts our awareness of the awesomeness of G-d and our privilege in being accountable to Him.

The second word that beholds the עין, לעולם, literally translated: to the "world", emphasizing man's acknowledgement of his humble entry to this world.

Lastly the third עין ועד, emphasizing our destination - eternity, a recognition of the gathering of souls that take effect only after our physical interment in the "dust" of the earth.

II: This intriguing revelation however, leaves us wondering. Why then in the Shma of Moshe is this second verse omitted, and only interjected by tradition based on the episode of Yaakov? Why do we recite this silently and not with great affirmation?

Aren't we in need of all three "observations" in order to keep us safe from the pitfalls of sin?

III: Akavya ben Mahalalel asserts that the contemplation of our "putrid" beginning will stir us to be inspired away from sin. Why?

What relevance does that have to a person who is now fully developed with talents, abilities and strengths?

Does someone who rose from poverty in the boondocks to great financial successes in life, feel any less empowered? On the contrary he looks at his personal attainments even more positively.

Furthermore, the seed we each develop from was fortunate enough to avoid the fate of turning foul and was rather infused with vigor and life. Our very "life" is testament that we are indeed not the product of the putrid drop.

IV: The only aspect of our lives we can take credit for are the choices we make. If our choices result in the desired effect it is solely due to G-d's magnificent benevolence.

Our weakness of commitment are directly proportional to the level that we believe we control our own fate. We give in to temptation due to the deluded notion that we can make physical choices as well. Even our success in being able to carry out of a sin is due to G-d allowing us to.

If man would only realize that from our very inception, which was certainly beyond any control of our own, G-d intervened to select that one seed from millions to survive, which is ME, we would live with a consciousness that would healthily pervade each choice we make. It is not the inferior state of existence that Akavya is underlining, but the awareness of the hand of G-d that leads us each moment.

V: At the other end of our journey, the ground awaits our arrival. One who believes that man exists only in body in the finite years that lie before him, will not be deterred from sin merely because the maggots eagerly await his corpse. What relevance does that have if there is no existence beyond death?

The Mishna carefully states that we are headed to a "place" of dust, worms and maggots. Wouldn't the effect have been more powerful were it to describe man being consumed by these vermin?

We only go to a "place", because our bodies are eternal as well. The righteous at times even merit to remain intact until the revival of the dead, while others must disintegrate before they are destined to re-form again upon that marvelous day of *techiyas hameisim*.

When one comes to the awareness that we are indeed eternal, that notion can indeed inspire one to rather choose to part this world as purely as possible so that one may merit to see that glorious rebirth in its full glory.

VI: Before Adam sinned there was but one inspiration, שאו מרום עיניכם וראו מי ברא אלה, *Lift up your eyes on high, and see: who has created these.*

Man had no humble beginning, as he was fashioned by the hand of G-d Himself. Man faced not the concern for re-birth for he was destined never to die. He needed not more than an awareness of his awesome nobility being created in His image.

Only after succumbing to sin was there now a need for mankind to be prodded away from sin by contemplating the benevolent Creator who guided one's seed and continues to nurture that individual in his journey towards eternity.

VII: Moshe possessed an "eye" that saw beyond the physical realm focusing on the inspiration of being the product of G-d's handiwork. Moshe therefore presents a perfect model.

Yaakov Avinu seeking to reveal before his children the map towards redemption is suddenly "blinded". The future sins of his progeny would require of them to travel through the challenges of exile. They would have to discover within their limited scope, blinded by the temptations of a physical world, a way back to their noble mission. By resorting to the powerful lessons of - from where they came and to where they were headed - they would get themselves back on track.

The Midrash states that Yaakov wondered whether his being suddenly "blinded" was due to his "bed" being impure as Avraham's, who had the flaw of Yishmael and as his father Yitzchok's, who had the flaw of an Esav. His sons declare their allegiance, emphatically reciting Shma Yisrael. Their intention was to assert that they are able to rely solely on the inspiration of their elevated reverence for their mission, *Lift up your eyes on high, and see: who has created these.*

Yaakov however responds, that they must utilize the tool of שם ברוך and its more practical message so as to insure that future generations who might not be as ennobled, may find a path back to observance. It is thus said silently, intimating an awareness that in an ideal world, Shma alone can suffice.

VIII: Of all the Avos, יעקב alone possesses a עין. Yaakov Avinu attains a perspective that needs merely one eye- *Lift up your eyes on high, and see: who has created these.*

עשי and ישמעאל, however represent the challenge of the other two עין's.

Yishmael a product of a mother whose ungrateful attitude ignores the benevolence of Avraham, leading her to demean Sarah when she discovers that she is pregnant and her mistress is not.

She begets a child that forgets *from whence he came.*

Esav in his blinded passion forgets his key to eternity, discarding it for a red delicious porridge, neglecting to consider *where he is headed.*

It is these forces we seek to quell as we recite these meaningful words of our father Yaakov.

As we tackle the forces of *galus*, may we ponder the guiding hand of our beloved Creator in being inspired to greatness in our *avodas Hashem*.

באהבה,  
צבי טייכמן

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!!!HAPPY BIRTHDAY!!!

**Celebrating Hebrew birthdays this week**

**Elise Steinharter, Nomsie Berry, Bruce Berkowitz, Avi Schwartz**

## Upcoming Yartzheits

**Beverly Berger on the Yartzheit of her mother Ann Gusinow**

## MEMBERSHIP MEETING & BUILDING UPDATES JULY 30th @ 6PM

To our members, supporters, and friends. We are pleased to announce a membership meeting with a primary focus on our building campaign & expansion plans for Tuesday July 30th, 6pm at the Shul.

The meeting is open to all current members. Also invited are non-member supporters who have contributed \$3,000 or more to the building campaign.

We are strongly encouraging and requesting that all members and supporters join us for an in depth update on what has been transpiring and where we stand today. Participation in group discussions has always lead to even greater innovation and vision in this process so we ask that each household please make an effort to be represented at this meeting.

Rabbi Zvi Teichman  
And the building committee:

Chaim Amster, Dani Ankri, Yaakov Berkowitz, Ethan Berner, Dani Kermaier, Azi Rosenblum, & Moshe Meir Rubin.

### MEETING INFO:

**Tuesday Evening, July 30th  
6:00PM  
At The Shul**