

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles	8:06 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"Sh- גר"א 9:37 <	8:49 מ"ג
Mincha	2:15 PM
Pirkei Avos	7:20 PM
Mincha - Followed by Shalosh Seudos	8:00 PM
Maariv -	9:14 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	8:10 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tues., Wed., Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM
MINCHA/MAARIV	8:10 PM
Daf Yomi -Take II (Wed., Thurs.)	9:00 PM
Maariv (Wed.-Th)	9:45 PM

**SAVE THE DATE, SHUL BBQ
SUNDAY 8/11 (Rain Date 8/25)
4:30 - 6:30 PM, @ Wellwood!**

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Maya Bas Mazal Miriam Bier**

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Frank & Beverly Berger

In commemoration of the Yartzheit of Beverly's mother

לע"נ אסנה בת דב 'ע'ה

To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

Membership Meeting

Building Campaign Updates

and Expansion Plans

This Tuesday, 6:00 PM

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

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

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush & Shalosh Seudos Sponsorship:

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Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

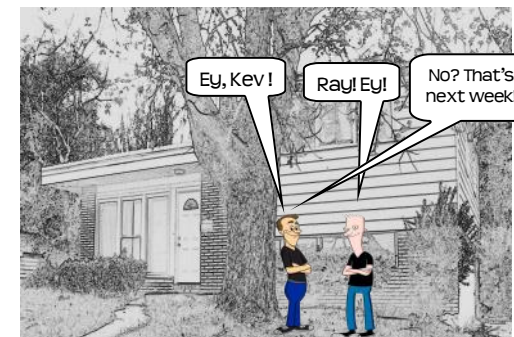
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אהל משה



Rabbi Zvi Teichman

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Issue#294

RABBI'S MESSAGE

Don't Sleep In Your Shoes!

I: Among the long list of needs that G-d provided for the Children of Israel, as they sojourned in the desert for forty years was: שמתך לא בלתה מעליך , *Your garment did not wear out upon you and your feet did not swell...*

The Holy Maharal assumes that the reason their feet did not swell was because, similar to their garments, their shoes never wore out either, thus protecting their feet. Indeed the Torah elsewhere points out that: ונעלך לא בלתה מעל רגלך , *And your shoe did not wear out from your foot.*

Why then, he asks, does the Torah here emphasize the result; healthy feet, and not the miracle of the durability of their shoes?

He answers that the Torah here is accentuating the fact that G-d took care of their needs and that he is the source for all sustenance. It therefore mentions only the "need" that was provided; healthy feet. Later on in the Torah it is describing how they survived "miraculously" in the desert, and therefore discusses the remarkable endurance of their shoes.

The Maharal goes on to explain that whereas clothing represent our dignity and honor, not merely protection, the Torah emphasized even here the miracle of its enduring quality, for that is "need" unto itself. Shoes however are merely expedients to protect our feet and add nothing to the nobility of man.

This distinction is evident in the morning blessings. When donning clothes we address G-d as a ממלכיש ערומים, The One who clothes the naked. In contrast when putting on our shoes we bless G-d who provided all our needs, de-emphasizing the article; shoes, and accenting the "need"; comfortable feet. (ור אריה שם).

The Talmud Yerushalmi indeed asserts that there is no need for a separate pair of "Shabbos Shoes". (שבת פ"ו ה"ב).

What is it about shoes that differentiates it from other clothing?

II: Moshe reminds the nation how during the forty days and nights he ascended the mountain to receive the Torah, *"Bread I did not eat, and water I did not drink."*

Why does the Torah omit the fact that during that time he didn't sleep as well? Or did he?

Was Moshe glorifying his dedication to them? What significance was there for them to be aware of this fact?

III: The Talmud teaches that one who wants to taste a "taste of death" should put on one's shoes before he lies down to bed. (יומא ע"ז).

Is the Talmud merely warning us of the discomfort of sleeping in our shoes?

IV: In Man's first dwelling, Gan Eden, there was no need for shoes. Upon his expulsion however, humanity was destined to tread upon the "cursed earth" to conquer it and all its challenges, and discover G-d in the course of that process.

Shoes were an expedient that would allow us to travel far and wide in that conquest.

In the course of that mission man would come in contact with the contaminated earth and seek to place a separation between him and the earth so that he will not become encrusted with that "matter".

The Radak in fact interprets the description of , *and your feet did not swell...*, more accurately as: *and your feet did become like as dough*, referring to the foot becoming "swollen" as dough does when kneaded, when the bare foot gets a buildup of mud as it walks unprotected on the "muddy" earth.

Too often even with shoes one picks up the "soot" of the earth in one's encounters with the "muddy terrain" that life presents.

When the restlessness of the pursuit of "success" causes one to forget where one is truly "grounded", therein lies the danger of the expulsion from the Garden of Eden.

V: When one sleeps one re-connects to that terra firma we are anchored too. Sleep isn't a "pleasure" to pursue nor an "activity" to indulge in. It is the built-in "respirator" that we need daily to resuscitate our soul. It is a gift of "connection" to the source of all souls, G-d that re-vitalizes us for the next day.

Sleep in its purest form is the cessation our "matter" so that our souls can be nourished unfettered from the gravitational pull towards our baser instincts when we are awake.

Perhaps Moshe didn't accent his being free of sleep because in essence by virtue of his lack of need for bread and water, his physical sustenance, he was de facto in a state of "pure sleep".

VI: The Tolna Rebbe often quotes from the great Gerrer Rebbe that he abhorred the notion of one "going to sleep". Sleep is not an entity to "implement" but the ingrained safety valve that keeps our soul nourished. Ideally one pursues one's mission in life avoiding getting sullied in that involvement and succumbs to "sleep" when it overtakes. When sleep is looked upon as a enjoyable pursuit then one loses the benefit of its power.

Perhaps this is the underlying principle of the passage quoted earlier regarding tasting "death".

Instructive in the statement is its emphasis on one who puts on one's shoes prior to "lying down" rather than simply "before sleep".

"Putting shoes" here refers to one who pursues "success" as an endeavor unto itself. Turning sleep into an "activity" to indulge in represents the false notion that sleep is an end to itself much like eating or drinking is.

Indeed if that is one's perspective then one is engaging in a deathly process that is anchored on this finite and cursed earth, rather than to the eternal life force from the Source of all life.

VII: Let us not "sleep in our shoes".

Let us restore the perspective of what our mission on this earth is all about and to where it is "grounded".

If we succeed we are assured that G-d will infuse us with an enthusiasm that will enlighten our world and restore us to Gan Eden on this earth!

באהבה,
צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Celebrating Hebrew birthdays this week
Chayala Rubin, Menachem Berry, Zecharya Meth, Shuie Steinharter, Basi Meth

!!!HAPPY Anniversary!!!

Bracha & Rocky Caine

Yarchei Kallah

A Trip You Simply Cant Afford, to miss!

~With Rabbi Teichman~

Currently planned for 1/26 - 2/4

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\$2,750 for members (book by 8/1)
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Cost will include Regular Airfare, lodging, transportation & Shabbos Food.

Please contact Yaakov Berkowitz for details at yberkowitz@talmudicalacademy.org