



SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles  LAST WEEK OF O.T.S. (On Time Shabbos) 	7:59 PM
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K'S- זמ"א 9:40 < >	8:53
Mincha	2:15 PM
Pirkei Avos	7:15 PM
Mincha - Followed by Shalosh Seudos	7:55 PM
Maariv -	9:07 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	8:05 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Friday	6:45 AM
Tuesday/Wednesday *Rosh Chodesh*	6:30 AM
Mincha (Mon-Fri)	1:45 PM
MINCHA/MAARIV	8:05 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

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Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

Laining Schedule:

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אהל משה



Rabbi Zvi Teichman

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Issue#295

RABBI'S MESSAGE

Camp Elul

I: Of all the terms used to describe the Holy Temple there is one that appears nowhere in all of TaNaCh: **בית הבחירה** literally translated as the "House of Choice".

Alternately, it may be more accurately interpreted as the "Chosen House", signifying its having been carefully selected by G-d as the domicile of the *Shechina*, the Divine Presence. This being the case we may wonder why it wasn't more appropriately termed as the **בית הבחירה** rather than **בית הברירה**?

II: The source for its status as the "chosen" house, stems from the emphasis on this location being carefully selected by G-d, a fact mentioned twenty one times throughout the Torah.

A total of nineteen of these references make their appearance, sixteen times in our portion of Re'eh, and three more in the subsequent portion of Shoftim. Generally this is mentioned in regard to the requirement to come or bring specific items to the Holy Temple which is repeatedly described as the: **המקום אשר יבחר**, *the place He will choose...* (דברים יב ה)

It is apparent that the Torah sought to intentionally avoid defining this specific geographical location by enigmatically referring to it as "the chosen spot".

III: The history of this mysterious unidentified space goes back to its very first use during the *Akeidah*.

Avraham Avinu is told by G-d to offer his son at Mount Moriah, "upon one of the mountains that I shall tell you". (בראשית כב ב)

For days he searches for the elusive hill when suddenly on the third day he perceives in the distance an unusual cloud hovering over a mountain. Assuming this to represent its designation as G-d's intended spot, he proceeds to offer Yitzchok as a sacrifice.

Why all the doubt and confusion?

IV: At the very first mention of this designated location, the Torah concludes with the following imperative: (שם) **לשכנו תדרשו ובאת שמה**, *You shall seek out His Presence and come there.*

The Sifrei teaches that the Torah is revealing here a critical criteria to find the "chosen spot":

...דרשו ומצוא, *Seek and ye shall find!*

Dovid HaMelech spent many sleepless nights poring over the texts to discover the exact location where the Temple should be built. It was only after expending much effort, prayer and interest that the Prophet Gad affirmed his find.

The Ramban adds that the verse here compels us, even after having succeeding in uncovering the exact geographical location, to "travel from great distances and inquire, "Where is the House of G-d", saying to one another, "Let us ascend to the mountain of the Lord..."

Doesn't this echo Avraham's experience when it describes: (בראשית) **ורא את המקום מרחוק** (בראשית) **and he perceived the the place from afar?** Avraham similarly declares: **ואני והנער** (שם) **יגלה ער כה**, *I and the lad will go yonder.*

What precisely is the Ramban requesting of us? How is this "seeking" relevant to us today?

V: Perhaps the implication is that in every journey we take in life it must be imbued with the quest to find the "House of G-d". Every interaction with our fellow man must be permeated with a sense of yearning to ascend and experience the Presence of Hashem in all that we do.

The *Shechina* is ever present. He is called throughout these verses "המקום", the Place, for He is **מקומו של עולם** the Presence of all existence.

When we seek Him, **לשכנו תדרשו**, that is precisely when, **ובאת שמה**, we finally arrive.

The Talmud (ברכות לג) tells us that, **Any man** כל אדם שיש בו דעה כאילו נבנה בית המקדש בימיו,

who possesses knowledge is deemed as if the Temple was rebuilt in his days.

"נעת" we are taught is a term that asserts one's knowledge is tangible. It is the difference between a child merely being told by someone he trusts that fire is hot, and his having actually felt it. It is the moment we are tangibly connected to something. This is evident in the very first use of this verb in human experience when Adam took Chava as his mate to beget children it states: (בראשית ד א) **והאדם ידע את חוה אשתו**, *Now the man had known his wife Chava...* (Rav Avigdor Miller)

One can experience the Divine Presence if one is merely conscious of It and seek It. When the Temple stood It was so physically apparent It was sensed. But even in Its absence one can through a heightened consciousness sense It as well. Provided we seek It.

VI: We are about to commence the month of Elul. The word **אלול** is an Aramaic word which literally means to "search". The Spies were told **ויחקרו את הארץ** (במדבר יג ב), *to explore the land*. The Targum translates explore as **ויאלולין**. Elul is a month where we can discover G-d again, but only if we seek Him.

אני לודי ודודי לי

Rav Shimshon Pincus taught that a deep and true relationship only exists between husband and wife is when one is always solely conscious of the other partner. The only relationship that is exclusive is that between husband and wife. One can have a healthy relationship with an individual sibling or friend despite there being other siblings and friends. But a couple can only have each other. It is for this reason it serves as the metaphor for our relationship with G-d.

The Great Master of Mussar, Reb Yeruchem of Mir, claimed that Elul is a "Spiritual Vacation".

He once overheard two vacationers who had just arrived at one of the famous European spas comment to one another, even before placing their bags in their rooms, "let us jump into the baths, every moment is precious here!"

Elul is an opportunity to take advantage of re-discovering our relationship with G-d. We can't afford to be distracted or waste even a minute. (אבני שלמה שיחת אלול פתחה) **לא לול**

VII: Just over four months ago we recited on the night of the Seder the fifteen kindnesses, that the Omnipresent has done for us. The peak of those kindnesses is: **ובנה לנו בית הבחירה**, *He built for us the House of Choice.*

Did G-d "build" it, didn't Shlomo HaMelech carry that out?

Perhaps we refer to the Temple on high which is already built. Our efforts down here on earth, access that spiritual influence from above.

Each one of us on an individual level can make that a reality each day.

How we "choose" to be conscious of that possibility will determine the depth of that relationship.

Indeed it is the House of "Choice", not simply the Chosen House, because how "we" choose to maintain that consciousness will define our sensing His Presence.

Any man who possesses knowledge is deemed as if the Temple was rebuilt in his days.

May we take a vacation from our distractions, focusing on the possibilities that exist in this spiritual camp called Elul, and experience excitement once again in our *avodas Hashem!*

...דרשו ומצוא, *Seek and ye shall find!*

בהאבה,
צבי טייכמן



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