

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 & 8:18 PM
Candle lighting	8:18 PM
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	א"ג 9:28 א"ב 8:36
Mincha	2:15 PM
Pirkei Avos	7:25 PM
Mincha -	8:15 PM
Followed by Shalosh Seudos	
Maariv -	9:27 PM

Siyum Leiluy Nishmas Michal Franklin
At the Home of Ron & Lisa Pachino
2715 Woodcourt Road
Friday Night At 10:00 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:25 PM

Weekdays

Daf Yomi	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tues, Wed, Fri.	6:45 AM
Mincha (Mon-Thur)	1:45 PM
MINCHA/MAARIV (Mo.-Thur)	8:25 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Monday-Thursday)	9:45 PM

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Shalosh Seudos

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Kiddush@OhelMosheBaltimore.com

Baruch Dayan Ha'Emes

We extend our condolences to Bruce Berkowitz on the passing of his brother. Shiva is through Sunday morning at his home 6701 Maurleen Road. Shacharis is at 7:30am

Baruch Dayan Ha'Emes

We extend our condolences to Shmuel Lyss on the passing of his father, Rabbi Reuven Lyss. Shiva is through Tuesday morning at 6814 Williamson Ave. Shacharis at 8am on Sunday and 6:45am weekdays and Mincha at 8:20 pm.

Shul Contacts

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Issue#341

Revenge

I: Once again we face a cowardly enemy who ruthlessly extinguished three brilliant lights.

We are a resilient people. No matter how hard they try to defeat us, we rise with ever greater courage and resolve to go on.

(הן עם כלבאי יקום וכארי יתנשא במדבר כג כד) Behold! the people will arise like a lion cub and raise itself like a lion...

(שם כד ט) כרע שבב כארי וכלבאי מי יקימו (שם כד ט) like a lion cub - who can stand him up?

This ability to rouse our strength in the face of challenge and vulnerability is summoned from us in the very first two words of Rav Yosef Karo's Jewish Code of Law, the *Shulchan Aruch*, where he charges us foremost to be *Strengthen oneself like a lion* in service to our Creator. (שיריע ארייח סימן א סעי א)

The Sages sought to incorporate the reciting of this entire portion of *Balak* into the body of *Sh'ma* because of this verse and its noble sentiment, but decided otherwise as it would be too burdensome for the community to add this entire section. (ברכות יב.)

Is this quality innate and instinctive? How did we attain such strength?

The verse goes on to describe the nature of a lion.

(שם כג כד) it will not lie down until it consumes prey.

A lion stays focused on its task never settling for less, never compromising its ideals. Rashi avers that this attitude finds expression in *how a Jew does not lie down on his bed at night until he consumes and destroys any harmful thing that comes to tear him. How so? He recites the Sh'ma on his bed and entrusts his spirit to the hand of the Omnipresent.*

One who reaffirms one's ideals and principles, living consciously with the belief that G-d protects those who pledge allegiance to Him, is capable of awakening like a lion in facing the demands of the day.

We have observed in these past weeks and days the awesome "power of the lion" inherent within our people. The parents of the three martyred boys exhibited before the entire world unbelievable courage and majesty in the face of one of the greatest challenges, the loss of a child.

Their unswerving faith in G-d and their fellow Jews as well as their boundless love and commitment to our holy land and its people, reflected so inspiringly this leonine spirit.

It clearly stemmed from their profound and tangible relationship with the Almighty.

II: The Medieval Talmudist, Reb Yoel HaLevi of Mainz points out that the first letters in the expression *עד יאכל טרף* (until it consumes prey), intimating the trait to remain steadfast, spell out the word *עצ* - עז.

The *עצ* a bird of prey that appeared at the Covenant of the Parts.

Avraham Avinu slaughtered a turtledove and young dove placing them down whole as contrasted with his bringing of the heifers, goats and rams which were cut down the center.

(בראשית טו יא) וירד העיט על הפגרים וישב אתם אברתם (בראשית טו יא) Birds of prey descended upon the carcasses, and Avram drove them away.

The *Radak* explains that these birds sought to pick at the carcasses of the whole birds that symbolize the Jewish nation. This teaches that in every generation there will be those who seek to pounce on us and take advantage of our precarious state. Avram however waved them off symbolizing G-d's protecting us throughout history from the attacks of our enemies against us.

There are those, unfortunately among us, who swoop down on these fresh corpses, callously blaming the tragedy of these deaths on the innocent children for carelessly hitchhiking. Others foolishly condemn the parents for the deaths of their children, because they chose to live among the "settlers". While the rest childishly point an accusing finger at the government claiming their secular attitudes is what prodded

their murder.

In the image of our Patriarch Avraham we firmly wave off all these self serving detractors and stand in awe of these precious families who represent the beauty and majesty of our dear Torah in their integrity, commitment, faith and comportment.

III: There is one last description of the nature of the lion.

(דם חללים ישתה במדבר כג כד) and drinks the blood of the slain.

Is this an image of a Jew? Do we seek to drink in victory the blood of our enemies? Certainly calculated revenge, in its proper context and place, for all the evil and pain that has been inflicted upon us is part of the Divine plan. But how are we to fathom this portrayal of "drinking the blood of the slain"?

The Talmud derives a *halacha* from this very verse.

In order for food to be susceptible to receiving *טומאה*, halachic impurity, from a contaminated source, it must first be "wetted", i.e., intentionally come in contact with liquid.

The common liquids are wine, honey, olive oil, milk, dew and of course water. This verse which discusses the "drinking" of blood indicates that blood too qualifies as a liquid that "prepares" a food item to be capable of becoming impure if it subsequently comes in contact with a source of impurity such as a human or animal corpse.

Rav S.R. Hirsch explains that "impurity" only affects humans and the materials associated with him. The original state of the natural world can not receive defilement. A live animal or fruit attached to a tree is free from contamination.

It is only man with his free willed, self-determining Godly nature that frees him from forced obedience to purely physical demands. Man can master, rule, and even use his sensuous body with all its innate forces, urges and powers, with God-like free-self decision to fulfill the duties set by the laws of morality. The human frailty and the powers of the forces of nature which the appearance of Death preaches, are to be brought to the minds of the living people so that they remain conscious of their unique position of freedom in the midst of a physical world.

Impurity is present in any body which resembles the human form when it is lying under the power of Death.

Food the means of nourishment and enjoyment of Man must be first considered to have entered the sphere of food destined for human consumption. With the cooperation of human intelligence, it must become wet by one of the seven liquids. Edible material only achieves its purpose as food through being moistened. The presence of dissolving liquids forms the fundamental condition for the material to be absorbed as nourishment. Every solid must be reduced to liquid form before it can be carried by the blood stream to nourish and replace the tissues which become worn out in the constant cycle of change in the human body. (רשרייה פרשת שמנין)

There is an ancient seven letter mnemonic phrase that alludes to the seven liquids, *יד שחט דם*.

Literally this translates as the "hand slaughtered blood". Each letter corresponds to one of the liquids: *יין דבש שמן חלב טל דם מים wine, honey, oil, milk, dew, blood and water.*

Perhaps this phrase expresses a profound idea.

There are those whose "hand" seeks power and control and happily "slaughters" all those who stand in its way spilling the "blood" of others without concern. One who lives in a "natural order", whose sole objective and dream is embodied by being received into the embrace of seventy two virgins, is merely an extension of the animal world, devoid of nobility and grace.

But there are those who see one's "hand" as a tool to extend our influence in improving a world and bringing it to its most noble purpose.

The word *שחט* which means to slaughter can also be the same letters of the word



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שחט meaning to "extract", bringing out the essence of something. *דם* which can refer simply to raw blood, can alternately mean "value" as well.

It is the loving "hand" that reaches out seeking to "extract" meaning in every encounter in a physical realm and giving it purpose and "value".

Our greatest revenge is when we replace a chaotic world of anarchy and lust with contemplative, purposeful actions and thought that extol the beauty of Torah and its ways.

The "drinking of our enemies blood" refers to our ability to transform blood thirst into a process of elevating our world unto a pursuit of meaning and purpose. We must no longer merely exist, pursuing selfish goals and the imbibing of physical pleasures, but rather find a deeper connection with our Creator in all that we pursue.

We are pained, frustrated and angry. We have a choice. We can mimic the natural order of the world by reacting with negativity, despairing and getting depressed. Or we can choose life, taking our sorrow and pain and transforming it into renewed commitment.

Our job is not done but we remain resolved. We will not be victims of complacency.

Our best response to the tragedy of life extinguished is by igniting our own lives, living inspired as they did.

Following the model of these young men's marvelous parents and families, we must live with that same faith, commitment and joy of life they refuse to let be marred by the devastating loss they suffered.

If we do, then that is the greatest revenge.

באהבה,
צבי טייכמאן