

SCHEDULE

ליל שבת קדש

Early Mincha & Shabbos @Main Shul **7:00 PM**

Candle Lighting &

On Time Mincha @Main Shul **8:06 PM**

יום שבת קדש

Daf Yomi - *By Rabbi Teichman* **7:30 AM**

Shacharis- Followed by Kiddush **8:30 AM**

-Sof Zman K"ס- א"א 8:33 א"א 9:33

Mincha - **2:15 PM**

Pirkei Avos - *By Rabbi Teichman* **7:15 PM**

Mincha - **8:00 PM**

- Followed by Shalosh Seudos

Maariv - **9:16 PM**

CANDLES NEXT SHABBOS - 8:11PM

**Chana & Moshe
Dejman**

**On the birth of a
BABY BOY!**

Shalom Zachar at their home
after 9:30PM @ 6713 Darwood Dr

Weekday Minyanim

Sunday

Shacharis I **6:50 AM**

Daf Yomi **7:30 AM**

Shacharis II **8:30 AM**

Mincha / Maariv **8:15 PM**

Weekdays

Daf Yomi **5:45 AM**

Shacharis:

-Monday & Thursday **6:40 AM**

-Tue 6:30 (Rosh Chodesh), Wed & Fri **6:45 AM**

Mincha (Mo -Th) **1:45 PM**

MINCHA/MAARIV **8:15 PM**

Daf Yomi (Take II) **9:00 PM**

Maariv (Mo - Th) **9:45 PM**

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זאת עבודת משפחה ה.....

Shalosh Seudos

Sponsored by:

Yudi Englard & Elliot Einbinder
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of their "Bubby Bina".

To Sponsor an event or book the social hall please contact
Donny or Miri Adler at Kiddush@OhelMosheBaltimore.com

**Simcha & Shifra
Malin**
**On the birth of a
BABY GIRL!**

THANK YOU!

For an incredibly meaningful & inspiring Shavuot.

Special thanks to our guest speakers,
generous sponsors, and all who
enhanced the Yuntif with their
presence and presents!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

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

Laining Schedule:

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Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE
2808 SMITH AVE
BALTIMORE, MD 21209
WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Issue #382

RABBI'S MESSAGE:

הקב"ה, אנחנו אוהבים אותך!

There is an ancient Jewish tradition for parents to formally bless their children.

In addition to the traditional blessing of Yesimcha Elokim..., it is customary for us to bless our children with the Birkat Kohanim, the 'Blessing of the Priests' as well.

There is much halachic discussion in seeking to resolve the dilemma of how can anyone other than a Kohen confer this blessing, which is uniquely their domain. Nevertheless, the question begs as to why this blessing specifically was selected to be bestowed on our children?

The Kohanim recite a blessing prior to fulfilling this mitzva and express how G-d, 'has sanctified us with the holiness of Aharon', and has commanded them, 'to bless His people with love'.

This last assertion that they are to bless the people 'with love' has no obvious source in Torah. This too has prodded much discussion in search of scriptural support for this directive.

Why is 'love' such a critical component of this blessing?

An intriguing Midrash directs us to an early allusion to this special blessing, at the Akeidah, the binding of Yitzchok. (ב"ר מג ח)

Avraham Avinu tells the young men accompanying him to stay with the donkey, ואני והגנר נלכה, עד הנה (בראשית כב ה) "while I and the lad will go yonder". The word 'לה' used here as a description of their destination, is also mentioned in describing the special blessing the Kohanim are to confer on the Jewish nation:

'במדבר ו כב) ... (במדבר ו כב) ... כהן תברך את בני ישראל אמור להם יברכך... So shall you bless the Children of Israel, saying to them: May Hashem bless you...

From this great deed we are taught we merited this special blessing.

What is the deeper connection between this ultimate display of self-sacrifice and its reward, the Blessing of the Priests?

The 15th century Spanish scholar and communal leader, Rav Yitzchak Arama, writes in his masterpiece, Akeidat Yizchak, the following:

What is the benefit of this mitzva if He the Exalted One is the one bestowing the blessing? Does He require their assistance? What is the intention of the command 'Let them place My Name upon the Children of Israel'? What is the 'placement' and what is its benefit?

The main success of man is when he has an accurate perception that all his achievements are determined solely by G-d.

This is the thrust of this command, to assert before the nation that, 'May Hashem bless you..., May Hashem illuminate His countenance for you..., May Hashem turn His countenance to you...', the emphasis on 'Hashem', conveying a message and establishing it in their hearts that all blessing stems from Hashem. This then is the understanding of the notion to 'place My Name', to implant this awareness that everything is 'My Name'. As to the actual blessing, Hashem attests, 'I will bless them!' (עקידת יצחק נשא שער עד)

Clearly it is not their blessing that is the objective of this command. It is rather this inspired message that G-d the ultimate provider of all success, seeks our welfare and turns His countenance to us.

The great Jerusalem sage and Chief Rabbi of Copenhagen, Rabbi Michael Shalom Winkler, alleges that the 'love' we mention in the blessing that the Kohanim recite prior to performing this mitzva, refers not of the injunction to the priests to bless with feelings of love, but rather of G-d's love for His people. G-d has commanded the priests to bless the Nation of Israel out of 'His' deep love for His children! (משבירי ים טובה לעט)

...and (G-d) has commanded us (the priests) to bless His people, out of (His) love. (Blessing prior to Birkat Kohanim)

This idea needs no scriptural support, it is the very essence of the mitzva in light of the Akeida's thesis.

Sensing G-d's unconditional love in every facet of life is a great challenge. But it is a truth we must strive for. It is the ultimate goal in life. If we achieve that we will live inspired by His presence every moment of our lives.

The greatest test of all time was that of the Akeidah. Avraham was not only asked to risk sacrificing his very life's mission, teaching the world of a benevolent Creator, he was asked directly by G-d to offer upon the altar (בראשית כב ה) את בניך... whom you love.

He was asked to sacrifice the love for his child for a greater love, that of G-d.

The moment Avraham attained this highest level of Ahavas Hashem, love for G-d, his children were granted the privilege to be blessed in the future, through the agency of the priests, with G-d's love directly.

Does G-d's love eclipse the deep love we have for our children? Is it a trade-off?

My son shared a very moving story that has been making the rounds in Lakewood.

A couple had been married for twelve years and not blessed with children. They wouldn't consider separation and had exhausted much energy and resources to bring children into this world but to no avail. They finally considered adoption and the husband mustered the strength to register at a local agency. He was given a grueling form, five pages long. He dutifully filled it out and was left with the two last questions. The second to the last question asked him to list the five things he loved most. He answered foremost his love for G-d, then Torah and mitzvos concluding the list with similar notions.

Then he came to the last question.

"Will you love this child more than any of these five things?"

He was aghast. He couldn't answer it honestly and put down his head and broke down in tears. He finally got a hold of himself handing the form to the clerk and apologized that he simply couldn't answer the question honestly.

He came home and reported dejectedly to his wife that he blew the opportunity and they were ineligible to receive a child.

Eleven months later they were blessed with their very own twin boys!

(Kudos to Rabbi S.A. Zelinger of Yeshiva Even Yisroel)

When we unconditionally accept His love in the most trying of circumstances that is the precisely the moment G-d will fully express it.

Love of G-d doesn't overshadow the love for our child, it defines it. So often we gaze into the eyes of our children and see ourselves. It is gratifying but not accurate. The love we instinctively feel for our progeny is similar to the nature of animals who dote over their seed.

True love is when we look at them and see G-d's benevolence in granting us the privilege to express our love of G-d through the joy of raising and nurturing children.

Even in the challenges, because it is never easy, it is G-d peering through those obstacles beckoning us to see Him in the equation and act in accordance to that love, not the instinct within us.

We bless our children precisely with this blessing lest we forget what true love is about. We warmly assert that the love of G-d should permeate all our interactions and decisions. If we succeed in asserting that love, we in turn will be blessed with a visible affection of G-d toward us.

ואני והגנר נלכה עד הנה, May we and the lad travel until 'לה', receiving G-d's boundless blessing and love!

באהבה,
צבי טייכמאן

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!!!HAPPY BIRTHDAY!!!

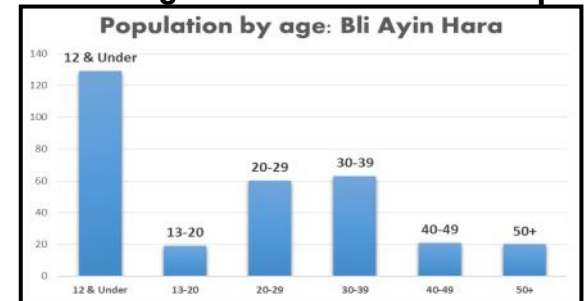
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Rachel Zeller, Dani Berliant, Hindy Abramson,
Tova Cohn, Deborah Marizan.**

!!!HAPPY ANNIVERSARY!!!

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Silberfarb, Chaim Mordechai & Deena Meister**

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Interesting facts about our membership!



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