

SCHEDULE

ליל שבת קדש

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

Candle Lighting &

On Time Mincha @Main Shul **8:13 PM**

יום שבת קדש

Daf Yomi - *By R' Teichman* **7:30 AM**

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

-Sof Zman K"ס- א"א 8:43 א"א 9:33

Mincha - **2:15 PM**

Pirkei Avos - **7:20 PM**

Mincha - **8:05 PM**

- *Followed by Shalosh Seudos* -

Maariv - **9:21 PM**

CANDLES NEXT SHABBOS - 8:08 PM

In Response to the Iran Nuclear Agreement
עצרת תפילה והתעוררות
The Vaad HaRabbanim of Baltimore invites the community to
A Gathering For Prayer and Action
THIS SUNDAY JULY 19, 2015 AT 10:30 AM
at
Bnai Jacob Shaarei Zion Congregation
6600 Park Heights Avenue
Let us come together to raise our voices in prayer and to take action!

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, 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**

SPONSORSHIPS

Kiddush

Sponsored by:

Avi & Meira Mandel

**Celebrating Avi's Siyum on
Masechet Beitzah**

Shalosh Seudos

Sponsored by:

Frank & Beverly Berger

Commemorating the Yahrzeit of his mother

נחמה בת שמואל

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

NEW MEMBERS
SAY HI! (Or Shalom)

HELLO
my name is

Reuven & Leah
Sackett

SAVE THE DATE: SUNDAY SEPTEMBER 6th

An exciting Sunday event which will include a building dedication ceremony and inspirational Pre-Rosh Hashana program, the Shul BBQ, and a fun family event is being planned by the Sisterhood and Building Committee for Sunday 9/6, details TBA!

NOTE: If you made a building dedication, please work on finalizing the wording for we will be reaching out! If you didn't, now is a great time!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

Sforim & Siddurim:

Dovi Becker- Library@

Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch- FixIt@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת מטות-מסעי

ב' אב תשע"ה

אהל משה



Rabbi Zvi Teichman

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Issue #390

RABBI'S MESSAGE:

Acceptance: Key for Survival

There is an ancient tradition that the forty two journeys in the desert that are recorded for posterity in Maasei have mystical allusions to all the travels the Jewish nation has and will endure until the coming of Moshiach.

The Holy Seer of Lublin once revealed to his disciples that he fathomed the 'secrets' embedded within these verses except for one. He admitted that the deeper meaning within the verse, *ויסע מדר שפר ירמו* (ויסע מדר שפר ירמו) (במדבר לג כד) *And they journeyed from Mount Shefer and encamped in Charadah*, escaped him.

Upon hearing this, one of his illustrious students, the revered Reb Zvi Hersh of Zidichov, sprang forward exclaiming that he did indeed know its message!

He went on to quote the famous passage in the Talmud (שבת פט:) that reports how at a future time G-d will tell Avraham how his children have sinned. Avraham will respond that they must be obliterated for the sanctity of His Name. Unsatisfied with that response G-d will turn to Yaakov in hope that he may intercede on their behalf, but Yaakov too gives the exact same answer. G-d will finally approach Yitzchok with the same dilemma, but Yitzchok will immediately retort asking G-d why He refers to them as Yitzchok's children, aren't they "Your children"?! Yitzchok goes on to calculate how in the course of an average lifetime, seventy years, there are but twelve and a half years that they may be accountable for. Until the age of twenty the Heavenly court doesn't dispense justice. Of the fifty years left, twenty five worth of them are the nights where people are resting and free from sin. Of the twenty five remaining years, half of that time is spent praying, eating or going to the bathroom and thus void of sin. The 'mere' twelve and a half remaining, Yitzchok requests of G-d to shoulder them all or at the very least split it with him, "half on me and half on You". Yitzchok concludes that if G-d wants him to carry it alone then let it be so in the merit of his having sacrificed himself at the Akeidah. After hearing this defense the Jewish people will proclaim unto Yitzchok, "you are our father!" Yitzchok quickly corrects them directing their attention to the Almighty who is the One truly deserving of their praise. They will lift their eyes and exclaim, *איהו ה' אבינו גאלנו מעולם שפרן (ישעיה טז)*, "You, G-d, are our Father our redeemer, from time immemorial is Your Name!"

Reb Zvi Hersh Zidichover went on to explain that the 'puzzling' verse first mentions the nation having traveled from the 'Mount', is associated with Avraham who famously referred to the future location of the Temple as 'הר', a 'mountain'. The name of the mountain 'קטל', literally means 'beauty', indicating Yaakov who is described as (*ב"מ פד*), *נעין שופרין דאדם הראשון* (ב"מ פד), having a countenance similar to that of Adam, in the perfect image of G-d.

And they journeyed from Mount Shefer... They 'journeyed' away from these two who wouldn't defend them.

They finally found 'rest' and solace when they came to תרדה, meaning a 'trembling' fear, a reference to Yitzchok who upon discovering in the episode of the blessings that he was deceived was seized with a (*בראשית כז לו*) *תודה גדולה*, *great trembling fear*.

...and encamped in Charadah. It was Yitzchok who succeeded in saving them from punishment allowing them to figuratively 'encamp' in peace.

Why did Avraham and Yaakov hesitate and suggest the obliteration of their children to sanctify the Name of G-d? What did Yitzchok grasp that the other Avos failed to perceive? Can Yitzchok's self-sacrifice simply wipe our slates clean even when we are guilty of transgressions?

What secret lays beneath this bargaining process that Yitzchok initiates, first dickering over how much they actually owe G-d and then proffering to split the 'pot' or take responsibility for it all?

Are there practical lessons for us to extract from this 'deal' or is this an agreement solely brokered between Yitzchok and G-d alone?

In our journey through life we are destined to face myriads of challenges. Without these we are worthless and incapable of reaching our glorious personal destinies.

Avraham towered over mankind like a mighty mountain, displaying before an entire world the majesty of being a worthy and devoted servant of G-d. This physical entity that rises inspiring above the material world symbolically represents man's mastery over nature that is contingent on an allegiance to its Creator, who endows those who seek His word and spirit in all they endeavor, with blessing and privilege.

But one must climb the mountain in order to claim it with his stake. Avraham encourages the nation to step up to its challenges for only therein lays their opportunity to reach its peaks.

Yaakov as well quests for greatness among his children. Its not only about promoting the honor of Heaven through our courageous and heroic devotion to G-d, in the image of our Patriarch Avraham. It is equally about the development of sterling character and the gaining of profound wisdom, the forging of our inner spiritual acuity that can only germinate in the fertile soil of intellectual struggle. Yaakov sought to fathom the mysteries of fate, that challenged him in the many ordeals he faced, through the prism of Torah that guided him in understanding them and in refining his inner essence and character.

The 'radiant beauty' that emanates from Yaakov, in the image of Adam, is the illumination Shlomo HaMelech so extols as "*A man's wisdom lights up his face*". (*קהלת א*)

Yaakov consents with his 'Saba' Avraham, that it is only through the grueling course called life that one can find inspiration and ultimate redemption.

Yitzchok, however, tackles G-d's dilemma of his children having sinned from a totally different angle.

Man is a complicated beast. The emotional roller coaster man must endure in his sojourn towards greatness is enough to fell the greatest giants of spirit.

The formative first twenty years of life are discounted because we must first fully develop emotionally before we can be held responsible for those emotions.

The 'night' that Yitzchok refers to in his overview of life is the periods of darkness we face. Whether as a nation during the cruel exiles we experienced or those very personal moments in our lives when G-d is so obscured that it dims our ability to sense His safe and reassuring presence causing us to stumble into the dangerous pits of despair, anguish and anxiety. This too must be subtracted.

Of the remaining twenty five years, our concerned father Yitzchok lovingly understands the emotional struggle that it encompasses. Daily we pour our hearts out in desperate prayer, seeking G-d's intercession so that we may simply survive. The food and physical needs Yitzchok reflects on embrace the entire complex of anxieties we are overwhelmed with that relate to our general welfare and health. How, Yitzchok defends, can they be held accountable when they are so emotionally drained?

So all we have left to account for is a mere twelve and a half years of so to speak 'normal' life, when there are no pressures and no good excuses. How does Yitzchok successfully advocate in acquitting us from those charges as well?

The inimitable Rav Shimshon Pincus makes a remarkable observation.

Yitzchok is unique among the Avos. Whereas the life and times of Avraham and Yaakov are reported extensively, the details of Yitzchok's life is quite sparse. When he does appear he takes a passive approach.

In contrast to Avraham who takes Avimelech to task when his people violate Avraham's wells and fearlessly reproaches Avimelech, Yitzchok, when discovering the wells his father dug were filled with earth by the Philistines and hearing Avimelech express concern that Yitzchok has become mightier than him and therefore asks of him to leave, acquiesces quietly and moves to another region.

The trial of the Akeida is attributed to Avraham as the culmination and the apex of his ten tests. Whereas Avraham must resist the instinct not to slaughter his son, Yitzchok merely submits himself willingly as a fish instinctively connects to water.

The verse reports how although Yitzchok is perplexed by the conflict between the voice emanating from the one in front of him sounding like Yaakov yet his hoary hands indicating that of Esav, nevertheless he proceeds to go with the flow and bestow the blessing without ever resolving his doubt.

Later on when Esav appears and Yitzchok realizes his mistake and trembles in fear over it, he nevertheless asserts immediately that despite the error Yaakov will remain blessed.

Yitzchok is the epitome of the attribute of התבטלות, 'submission' to the will of G-d. Who is he to mangle into the affairs of G-d who maneuvers all events? He 'goes with the flow' with absolutely no resistance in total fealty to the will of G-d.

Rav Shimshon points out that even the term used to describe Yitzchok praying when he goes out to the field (*לשם בשדה* (בראשית כד כט), *to supplicate in the field*, is instructive of this approach. *שירה* more commonly means to chat or *shmooze*, indicating less of a request and more of a relationship. Yitzchok doesn't have the audacity to 'ask' of G-d for that would imply a lack of satisfaction in the state he finds himself in which is ordained by G-d himself. Rather he connects with G-d reestablishing that ongoing consciousness of his Omnipresence, One who is always there ready and able to connect with. Yitzchok cleaved so to G-d, that his level of prayer is depicted as one who turns to his closest friend to chat and share.

Yitzchok more than any of the other Avos grasps the depth of the father/son relationship and the total unconditional submission of self each fully present to one another. Historically he is the first to call out this very appellation, *אבי*, *my father*, when he seeks reassurance from his father prior to the Akeida. He is also the first to be conferred the title *בני*, *my son*, when his father Avraham assures him he is fully devoted to him, warmly calling to him "my son".

Only Yitzchok who embodies that total submission as a son can demand that same categorical response in kind from our ultimate Father, G-d Himself! Despite our failings G-d's love is so



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!!!HAPPY BIRTHDAY!!!

**Devora Meth, Ben Weiskind, Jacob Kates
Eli Schnur, Nava Silberberg, Chaim Friedman
Devorah Amster, Chavi Caine, Naomi Frydman**

!!!HAPPY ANNIVERSARY!!!

No Anniversary's this week

YAHREZIT:

Frank Berger - for his mother, Norma Berger

נחמה בת שמואל

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

overwhelming that He must forgive us and justify our actions. All in the merit of Yitzchok Avinu.

We as a nation have persevered and despite our sins that are many, continue to submit ourselves to His will.

Each Tisha B'Av we reaffirm that allegiance. Although we are bereft from our pain and the many difficult situations we face collectively as a people, communally and individually in our personal lives we are still here committed in moving forward in our goals.

We would like things to change for the better but know that it is not up to us alone. We accept the reality without letting it defeat us. Isn't this an echo of our father Yitzchok's greatness?

This submission or better yet 'acceptance' is the vital key for our survival. It is the only way one can effectively live with the long term pain of our nation in exile until such time when we will be worthy of redemption.

The more we 'roll with the punches' accepting unquestionably His will, the easier it is to bear the pain and the more likely it is to arouse His unconditional love that will embrace us despite our failings.

We hope for change yet cleave in total התבטלות, acceptance of His will.

May the merit of our collective consciousness of this vital principle cry out to Heaven, "אבי", "my Father", and may we soon feel the warmth of His total embrace as He lovingly beckons us with those magical words, "בני", "my son".