

SCHEDULE

ליל שבת קדש

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

Candle Lighting &

On Time Mincha @Main Shul **8:01 PM**

יום שבת קדש

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

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

-Sof Zman K'S- א"א 8:52 א"א 9:39

Mincha - **2:15 PM**

Pirkei Avos - **7:05 PM**

Mincha - **7:50 PM**

- *Followed by Shalosh Seudos* -

Maariv **9:09 PM**

CANDLES NEXT SHABBOS - 7:54 PM

MAZAL TOV!

Binyamin Friedman

**on your AufRuf this week and
upcoming marriage to**

Esther Topas!

**Mazal Tov as well to Murray and Lisa
Friedman and the entire friedman family!**

Weekday Minyanim

Sunday

Shacharis I **6:50 AM**
Daf Yomi **7:30 AM**
Shacharis II **8:30 AM**
Mincha / Maariv **8:05 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 **8:05 PM**
Daf Yomi (Take II) **9:00 PM**
Maariv (Mo - Th) **9:45 PM**

SPONSORSHIPS



Kiddush
Sponsored by:



Murray & Lisa Friedman

Celebrating Binyamin's AufRuf &
upcoming marriage to Esther Topas!



Shalosh Seudos

Sponsored by:

Rabbi Reuven & Janine Chapman

Commemorating the Yahrzeit of Lieba Bas Moshe

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

LOGO DESIGN CONTEST

Want to know what to get Ohel Moshe for it's birthday??

How about designing a
NEW LOGO for the shul?

The winning design will be revealed at the Shul Dedication Event in September!
(Entries should ideally be in grayscale or easily converted for print uses)

Email entries to sisterhood@ohelmoshebaltimore.com by 8/12!

A panel of judges, including the sisterhood & Rabbi Teichman, will be
selecting the winning design!

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

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שבת נחמו

ט"ז אב תשע"ה

אהל משה



Rabbi Zvi Teichman

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Issue #392

RABBI'S MESSAGE:

When you beget children and grandchildren and will have been long in the land, you will grow corrupt... (שברים ד' טו, (שברים ד' טו),

This tragic prophecy foretells of a time in the future when we will not simply become 'old' in the land, but rather 'stale', losing our freshness and enthusiasm, and succumbing to the embrace of heathen depravity. (RSRH)

There must be a significant message in this prophecy specifically, as it the selection the Sages chose over others to read on Tisha B'av morning.

Earlier in our portion there is another reference to our 'children and grandchildren'.

And make them known to your children and your children's children - the day you stood before G-d, your Lord, at Chorev (שם ד' טו,).

This verse exhorts us to transmit to our posterity the spectacle of the Revelation at Sinai in all its thrilling and inspiring detail.

In the contrast it seems clear that what distinguishes one result from the other is the level of exuberance one instills within a child. If we can capture the 'spirit' of Sinai when we model observance, our children will follow suit. If we are passive, apathetic and blase we will observe an equivalent staleness in their attitude that will inevitably lead them to stray.

In one verse they are referred to simply as 'children' while in the other they become 'your' children. The Holy Kohen of Safed, the Sifsei Kohein, reveals that it all starts at the conception and birth of a child. If one is mindful of one's role and purpose, yet from the earliest stages in this mission to raise children, it will impact the child in becoming 'yours'.

If however one merely 'has' children it will affect a disconnect from its source allowing them to be susceptible to fatal foreign influences.

What is the secret to keeping our children on the right path?

One of the greatest sages of his time a disciple of Rabbi Yochanan ben Zakaai, was the famed Rabbi Yehoshua ben Chanaya. He bridged the tumultuous period prior to the destruction of the Temple and the despondent times post *Churban*. He was a great scholar and statesman who was beloved by his people and highly admired by non-Jew alike. He walked the halls of foreign governments interceding on his nation's behalf and successfully debated the philosophers and heretics of his day in promoting the purity and brilliance of Torah.

Despite his outstanding personality and scholarly brilliance, he was pointedly ugly and utterly impoverished. The walls of his house were blackened due to his profession as a smith, who evidently had no other place to work in except in his personal living quarters.

The Mishna records how his teacher Rabbi Yochanan ben Zakaai lauded praise upon each of his five primary disciples. Each one was noted for some personal trait. One retained all his learning another was known for his constantly flowing novel interpretations and inspiring insights. One was known as scrupulously pious the other famous for his fear of sin. Rabbi Yehoshua however is extolled as *fortunate is the one who bore him*. Although by praising his mother it intimates the sterling qualities he possessed, but we are still left guessing as to what precisely they may be. Why didn't Rabbi Yochanan specify the outstanding attributes he attained? Was he intending to ascribe all his qualities to the devotion his mother tendered to him?

Various sources indicate that even while she was pregnant she frequented the study halls to ask the scholars to pray for the fetus within her womb. There is an indication that his father died yet before he was born, adding to the trauma and deficiency of this 'ugly duckling' who didn't even benefit from the guidance of a loving father in his youth. Another reference avers that she brought him as an infant in his crib to the *Beis HaMedrash* so that he would imbibe the sanctity of Torah into his very essence. (פרקי אבות ב טז ובמפרשים)

How indeed did Rabbi Yehoshua overcome the challenges he was born into; no father; a poor self-image having been born notably ugly; obviously not endowed with a more marketable talent and skill having to resort as his livelihood to blacksmithing with all the soot and discomfort associated with it?

Perhaps *fortunate is the one who bore him*, is not solely a tribute to his mother but more so an attitude he inculcated into his very psyche. The awareness and acceptance of how fortunate he was, remaining constantly mindful of his gratitude to G-d for the station he was born into, despite its seeming deficiencies. It was certainly due to his mother who showered

Born to Be Happy

him with consistent affection and encouragement never allowing his 'looks' or 'lacks' to diminish her absolute confidence in him that he would succeed and was inherently worthy and valued. But he was exalted for maintaining this attitude of 'being privileged' when facing numerous challenges in life.

When Rabbi Yochanan instructs his students to select 'a way in which man should cling', Rabbi Yehoshua responds with *חבר טוב*, good friend. Does he mean to choose a good friend or to be one?

Rabbi Yehoshua understood the value of being cherished and happy with oneself. He knew that firsthand as he had to overcome his own personal insecurities and inadequacies. Each one of us can be the recipient of a friend's sincere admiration of us and we too can bestow that upon those who feel so unworthy.

Perhaps what Rabbi Yehoshua is really suggesting is that we must be our own 'best friend' as well. To be happy with the deck of cards we were dealt, knowing that no matter what we may be lacking we have inherent greatness regardless, that is solely contingent on knowing and appreciating who we really are.

When a person has that inner confidence and satisfaction with self he can deflect the many 'demons' that torture us.

Why are people jealous? The answer is because they are unhappy with themselves. Always looking at others who 'seem' happier and desiring the objects or circumstances that we delude ourselves into thinking supply happiness.

Why do people 'binge' on physical pleasures? Because it gives us momentary sensory joy. But it never lasts, and one can never maintain a sufficient supply before withering away. People who are content with themselves rarely feel compelled or driven to feed their carnal desires and pleasures.

Often people who are dissatisfied with life will withdraw from society and choose to isolate themselves, burying themselves under the proverbial blanket. They mistakenly think that by avoiding the 'happiness' of others they will find solace. They forget though that under those covers they must still face themselves!

Each one of the students offers three pronged advice.

Rabbi Yehoshua taught that the 'evil eye', the 'evil inclination' and 'hatred of people' remove a man from the world. (אבות ב טז)

The 'evil eye' is the jealous eye that thinks happiness always is found by others. The 'evil inclination' is the misguided notion that external physical pleasure can replace the need for inner true happiness. 'Hatred of people' is the aversion we have to being engaged with others because it accentuates our deficiencies.

Rabbi Yehoshua begs of us to realize that it is all an illusion, it is 'not of this world', it is merely one's own dissatisfaction of self that clouds our vision and thinking.

The Revelation at Sinai is the starting point. Each member of our people were there because each one of us is uniquely worthy and contributes to the health of our nation by being who we each are.

If we view our children that way then they will be infused with the confidence they need to succeed.

We must be there for each other, reassuring one another how much we truly value every individual's contribution in the collective mission to promote Honor of Heaven.

But we must most importantly be our own best friend in appreciating ourselves and utilizing the tools we were given to claim our own stake.

We are all born to be happy, but we must first discover who we really are. When we accept that and strive for perfection within that context, we will be amply equipped to ward off the tempting and dangerous pull of jealousy, passion and withdrawal and finally discover true and lasting happiness within.

בארהב,
צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Rachele Amster, Chaim Chernoff, Chayala Rubin, Elisha Menachem Cadle, Gamliel Ganz, Menachem Berry, Shawn Burstyn

!!!HAPPY ANNIVERSARY!!!

Ethan & Heather Berner, Rocky & Bracha Caine, Judah & Julia Katz

Yahrzeit

Bernard Fellner - For his mother, Harriet Fellner

חשה בת שמואל

Beverly Berger - For her mother, Ann Gusinow

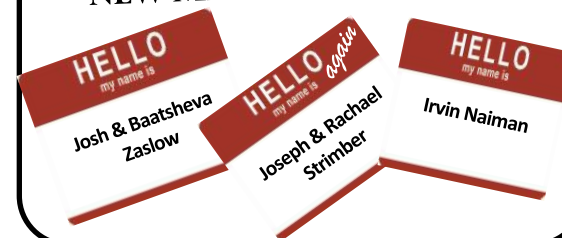
אסנה בח דב

Gracie Rosenblum - For her mother, Helene Rosenzweig

חיה ב"ר שמואל הכהן ז"ל

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!

NEW MEMBERS! SAY HI!



COMING SOON:

Yomim Noraim Seating (IYH, this week!)

EVENT DETAILS: Save the date, Sunday 9/6

Shul Dedication event