

SCHEDULE

ליל שבת קדש

Early Mincha & Shabbos @Main Shul 7:00 PM

Candle Lighting &

On Time Mincha @Main Shul 7:54 PM

יום שבת קדש

Daf Yomi - By R' Teichman 7:30 AM

Shacharis - Followed by Kiddush 8:30 AM

-Sof Zman K'S- א"ח 8:56 א"ח 9:42

Mincha - 2:15 PM

Pirkei Avos - 7:00 PM

Mincha - 7:45 PM

Shalosh Seudos: with Guest Speaker Rabbi Yitzchok Breitowitz

Maariv 9:01 PM

CANDLES NEXT SHABBOS - 7:45 PM

מצד אחד

מצד אחר

Hindy & Shmuly Abramson
On the Birth of a Baby Boy!
 Shalom Zachar after 9:15
 @2711 Woodcourt Rd

Ita & Gershon Feit
On the Birth of Michal Hadasa

Weekday Minyanim

Sunday

Shacharis I 6:50 AM
 Daf Yomi 7:30 AM
 Shacharis II 8:30 AM
 Mincha / Maariv 7:55 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 7:55 PM
 Daf Yomi (Take II) 9:00 PM
 Maariv (Mo - Th) 9:45 PM

SPONSORSHIPS

Kiddush



Sponsored with gratitude & good wishes to
Ethan & Heather Berner & Family!
 As they head south for... a while
 Words can't express our gratitude for your everlasting impact and immeasurable contribution to our Shul.

Co-Sponsored by: Moshe Meir & Shoshana Rubin, Ben Wealcatch, Shuie & Elise Steinharter, Dani & Ora Kermaier, Yaakov & Essie Berkowitz, Aiton & Deborah Marizan, Rocky & Bracha Caine, Yoni & Tova Herman, Azi & Riki Rosenblum

Shalosh Seudos

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

צאתכם לשלום!

We wish Rabbi Teichman a safe and inspiring journey to Israel this week. He will be away the next two Shabbosim.

YOMIM NORAIM SEATS

Accepting reservations now through 8/16 from members only.
 Don't delay! Seats are going fast!

visit ohelmoshebaltimore.com/seats or see forms in lobby

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

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אהל משה



Rabbi Zvi Teichman

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

Issue #393

RABBI'S MESSAGE:

Now, O Israel, what does G-d, your Lord, ask of you? Only to fear G-d, your Lord... (דברים י"ב)

This is how *Parshas HaYirah*, the portion in the Torah that outlines our mission to revere G-d, begins.

It is recorded in the name of the holy Arizal that there is an auspicious tradition to recite this portion daily to inculcate a healthy sense of fear of G-d in our lives. He adds that although the four letter Ineffable Name, ה-ו-ה-י, appears normally with its vowelization as הוה-יהוה, however when reciting *Parshas HaYirah* one should picture it as ה-ה-ה-ה which corresponds to the Hebrew vowels from the four letter word for 'fear' (פחד) 'א"ה סימן א ספ"ק ד'.

This notion is most certainly couched in profound Kabbalistic principles but might there be something tangible for us simpletons to draw from this intriguing idea?

In *Parshas HaYirah*, Moshe relates how all that G-d wants from us is to fear him and follow in His ways. He goes on to describe how G-d cherished our forefathers and chose us from among all the nations. Moshe refers to the G-d of all powers Who is great, mighty and awesome. He then asserts that G-d does not show favoritism nor accepts bribes. Who carries out the judgment of orphan and widow, and loves the proselyte in giving him bread and garment. We are then given a brief overview of our history from the descent of Yaakov and his family to Egypt through the miracles in Egypt and at the sea, His sustaining us in the wilderness, the marvel of the earth swallowing those who rebelled against Moshe. Having observed all this first hand, the nation is now charged to observe all His commandments so that they may merit to be the recipients of G-d's promise to their forefathers to bring their offspring to the land of milk and honey.

The inclusion of the notion that G-d shows no special favor nor accepts any influence in His judgment of man as well as the sudden emphasis on His devotion to orphan, widow and convert seems totally out of context. Did we doubt whether G-d can be bribed? Are these then the only members of our people that G-d pays extra attention to? How does this all fit in to the mission to 'fear G-d'?

Even more intriguing is the testimonial to G-d's love of the convert evidenced by His providing them 'bread' and 'garment'. Is the fact that he provides a proselyte the bare necessities a sign of His 'love'?

The Midrash in fact reports that Aquilas the Proselyte approached Rabbi Eliezer with this very question. Here he was, he inquired, already a wealthy man in his own right, what solace would he find in the fact that G-d merely provides food and clothing. Rabbi Eliezer responded with a undertone of admonishment, "Is it light in your eyes that which Yaakov prayed for before departing on his sojourn with Lavan that G-d grant him (בראשית כ"ז) *bread to eat and clothes to wear?*"

Aquilas was dissatisfied with this response and heads to Rabbi Eliezer's colleague Rabbi Yehoshua with his dilemma. Rabbi Yehoshua sensitively interprets the verse to be referring more specifically to the 'loaves', the show-bread that was brought in the Temple and the 'vestments of the priesthood, that were worn by the Kohanim during the service. G-d is intimating that the proselyte can merit to have sons in law and descendants who will serve in the Temple, partaking of the show-bread and donning the priestly garments, which is clearly an indication of His love for the proselyte. With this response Aquilas is calmed and encouraged.

Did Rabbi Yehoshua disagree with Rabbi Eliezer's understanding of the verse? Didn't Yaakov actually just ask for bread to eat and clothing to wear?

The indomitable Rav Shimshon Pincus taught that fear of G-d is not merely an acknowledgement of G-d's awesome might and our accountability to Him, it is rather about living with an awareness of Him every second of our lives. It is an ongoing 'conversation' that takes place whenever and wherever we may be.

The Talmud teaches that the very introductory verse in this portion of *what does G-d ask of you*, alludes to the enactment of King David to recite one hundred blessings a day. The word 'מאת' is a contraction of the word מאה, the number one hundred, and the requirement of reciting one hundred blessings daily. It is not merely a quota to be fulfilled but a number that represents completeness emphasizing the need to be wholly connected to G-d throughout the myriad of activities we engage in daily that are sprinkled with opportunities to engage in conversation with G-d. By paying attention to Him through the sweet expressions of our love embodied within these blessings we acknowledge His Omnipresence. *ידאה*, fear, is the same word as *ידאה*, to see, for that is the very basis of our reverence for Him.

Too often we are distracted from the reality of this ongoing dialogue with G-d because we are

Never Let Go

self-absorbed and think we can 'take over the controls'. The widow and orphan feel detached and isolated and helpless. Inevitably they turn to the true source of all support, our Father in Heaven. They live with that reality. The convert doesn't necessarily feel destitute nor abandoned but senses an inferiority when he contrasts his station and status as compared to those fortunate to be born in the fold. He too finds solace in an intimate bond with the One he knows is holding his hand firmly and that he can always turn to Him.

One who senses this constant attention by G-d needs nothing more than the immediate need at hand. There is no need for reserves or extravagance when being accompanied by G-d every minute of one's life, because one always knows one is being provided precisely what one needs.

Aquilas misunderstood Rabbi Eliezer and thought he was exhorting him to simply be happy with whatever one has. Rabbi Yehoshua however seeks to clarify for him the depth of this provision of 'bread and clothing'.

Rabbi Nachman of Breslov teaches that the 'show-bread' is symbolic of the constant input of G-d in our life. The bread was always fresh and never went stale, evidence of a special providence that was constant.

Perhaps I may add that the 'vestments of priesthood' which are to be worn only during the service represent this notion of an awareness of being in the proximity of G-d as well.

One can attain a quality of the 'show-bread' and the holy 'priestly garments' even while consuming a simple snack while 'robed' in jeans. It's all in the cognizance of how one stands in the constant presence of our devoted 'Father', which can transform any moment into a sanctified 'service in the Temple'.

In the intimate relationship we have with G-d bribes and favors are meaningless, not because G-d can't be influenced but it simply doesn't exist in the type of bond we have. A loving spouse doesn't bribe his partner. In an honest and open relationship a bribe is insulting. An extra show of 'favor' too is indicative of an exception, but in a truly loving relationship that is constant, honesty demands openness and accountability without any need for exceptions. One must accept responsibility and not expect a 'pardon', for in that acceptance lay a much deeper expression of true and lasting love.

The holy Rebbe of Grodzhisk, Rav Elimelech Szapira, reveals that we can all attain this special bond the widow, orphan and convert have with G-d. When we realize that in truth we are as totally dependant on Him, despite the support we may physically have, as a widow and orphan, that is the moment we feel His embrace. When we believe that our stature and position is all attributable to G-d only and we can not claim any entitlement, then we are no different than the proselyte who also knows that his inherent value is contingent solely by his adoring relationship with G-d Himself. (דברי אלימלך כי תמצא)

The *Sefarim HaKadoshim* interpret the verse which describes our encampment, ונשב בגיא מול בית, פסוק (דברים ג כ"ט) *So we remained in the valley, opposite Beis-Peor*, as the challenge of humility symbolized by the 'low' valley that will oppose and conquer the idol Peor, which stands for arrogance, the very word פטר, implying exposed and defiant.

The word used for valley is גיא an acronym for גו-יתום-אלמנה those who represent total submission and dependance on G-d.

The vowels used beneath the Ineffable Name in this portion are a קמץ - ו, פתח - ו, חזק - ו, and a קמץ - ו.

The Holy Shalah reveals that the diminutive חזק, represents the smallest vowel a semblance of utter humility. The ו, one dot over an other, symbolizes the subjection of self to others and the assertion that others are 'above' me. The קמץ which means to grasp tightly, alludes to G-d minimizing Himself to enable mankind to be in His proximity and closeness.

Doesn't this echo the quality of humility and reduction of self the widow, orphan and convert express in their clinging lovingly to the Almighty?

The three first letters of these vowels spell חשק, the word for cherish, because that is the objective of this beautiful relationship.

We must aspire to achieve this level of consciousness in our lives of the presence of the Divine in every facet of our lives. If we attain this we are assured to topple the mightiest challenges with the confidence that G-d is there securely 'holding our hand'.

בארבעה,
צב"ט ט"ב תשס"א

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!!!HAPPY BIRTHDAY!!!

Zecharya Meth, Elisheva Rabinowitz, Bernard Fellner, Basi Meth, Shuie Steinharter, Naama Kassel, Asriel Marizan, Sora Greenlinger

!!!HAPPY ANNIVERSARY!!!

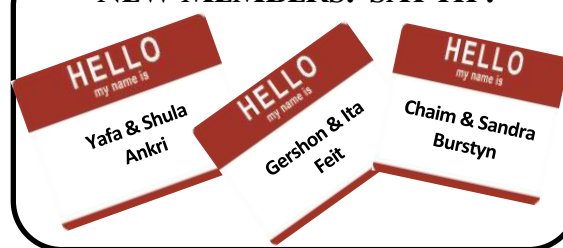
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Yahrzeit

David Delaney - For his mother, Malkah bas Avraham

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!



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!