

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos @MAIN SHUL 7:16 PM

יום שבת קדש

Daf Yomi - 7:30 AM

Thank you! R' Yosef Furman, R' Pinchos Friedman & R' Dovid Barer for filling in for the Daf Yomi shiur while the Rabbi is away.

Shacharis - Followed by Kiddush 8:30 AM

Sof Zman K'S- 9:09 א"ז 9:51 א"ז

Mincha - 2:15 PM

Pirkei Avos - Guest Speaker: R' Binyomin Moss 6:35 PM

Mincha - Followed by Shalosh Seudos 7:05 PM

Guest Speaker: R' Moshe Grosberg

Maariv 8:23 PM

CANDLES NEXT SHABBOS - 7:05 PM

Zvi Isenberg

Celebrating his Bar Mitzvah this week at Rabbi Weiss's Shul and to his parents Yosef & Lisa!

NEW MEMBERS! SAY HI!

HELLO
my name is

Joel & Rachel
Gedalius

HELLO
my name is

Yonah & Rifka
Cohen

Weekday Minyanim

Sunday (Rosh Chodesh) & Monday (Labor Day)

Shacharis I- Sun 6:30 AM Mon 6:50 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis II - 8:30 AM

Mincha/Maariv - 7:20 PM

Maariv - 9:45 PM

Weekdays (Tuesday-Friday)

Daf Yomi - By Rabbi Teichman (T-Fr) 5:45 AM

Shacharis - Th 6:35 AM

Shacharis - Tu, We, Fr 6:45 AM

Shacharis - Tu-Fr **CRITICAL WEEK, PLEASE JOIN US** 7:50 AM

Mincha (Tu-Th) 1:45 PM

Mincha/Maariv (Tu-Th) 7:20 PM

Daf Yomi- Take II (Tu-Th) 9:00 PM

Daf Hayomi Behalacha 9:15 PM

Maariv 9:45 PM

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Kiddush

Behold, I set before you this day a blessing...
if you Sponsor Kiddush!

Shalosh Seudos

Not Sponsored

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

WhatsApping @ Ohel Moshe!

Join our group to stay in the loop & to be on call for the occasional unscheduled opportunity to help with a minyan or errand! Text or WhatsApp 443-854-2172 to join.

END OF SUMMER SHUL BBQ!

Monday! September 5th (Labor Day) from
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Register on the shul website or email
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Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

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Sasha Zakharin - szakharin@gmail.com

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אהל משה



Rabbi Zvi Teichman

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2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue # 447

RABBI'S MESSAGE:

See, I present before you, today a blessing and a curse. The blessing: that you hearken to the commandments of G-d, your Lord, that I command you today. And the curse: if you do not hearken to the commandments of G-d, your Lord, and you stray from the path I commanded you today... (דברים יא כז-כט)

The choice is clearly set forth, follow the Torah and you will be blessed, neglect it, curses will result. Blessings or curses are the natural by-product of adhering or ignoring the will of G-d.

The Midrash adds that not only did G-d present two distinct options but He even went beyond the call of duty in informing and encouraging them (שם ל יט), 'to choose life'.

Wasn't it obvious? Didn't they grasp it on their own? Was there really any other choice after realizing the consequence of abandoning the commandments? What added dimension of understanding was conveyed by G-d 'encouraging' them to choose life?

We heralded the new month last Shabbos with the prayer of Blessing of the New Month and entreated G-d to bless us with long life; a life of peace, goodness, blessing, sustenance, health, **fear of heaven** and sin, no shame or humiliation, wealth and honor, love of **Heaven and fear of heaven**, in which all our requests will be fulfilled for the best.

Twice we assert a request for **יראת שמים**, fear of heaven. But, aren't we taught that 'all is in the hands of heaven except for the fear of heaven', which man must initiate and develop on his own?

Have you ever wondered why we often refer to this concept as 'fear of heaven' rather than the more accurate 'fear of G-d'? Nowhere in all of the written Torah does this phrase: **יראת שמים**, 'fear of heaven', appear.

The great and illustrious Gaon and Rav of Tshebin, Rav Dov Berish Weidenfeld ז"ל, posed a very interesting question. In the course of the Tens Days of Repentance we add into the Amidah a sentence that begins with request that He should... זכרו לחיים... *Remember us for life*... The Tur in the name of the Maharam of Rothenberg emphasizes that one must be particular to carefully accent the word, לחיים, *to life*, with the vowel **א**, under the *lamed*, and not to pronounce it לחיים with a פתח. The reason for this is that the Talmud indicates that when enunciating the word לחיים, it sounds too similar to the expression לא חיים, 'not life', as if we were asking G-d 'to remember us for **not** life', i.e. death. By using the **אָפּאָן**, we leave no room for confusion that we are beseeching Him for 'life' and 'not' death.

If so, he wondered, why is it that at the conclusion of the Prayer for Rain and Dew we recite, according to ancient versions, לחיים ולא למות, for life and not death, with a **פתח** under the *lamed* of **למות**. According to the Tur's teaching that a *lamed* with a **פתח** sounds too similar to the word **לא**, 'no', then we should be avoid it here too so that it wouldn't sound as if we are asking "...and not for 'not death'", with the implication as if we are requesting death itself?

He answers in the name of the 'ancient pious ones' a remarkable insight.

There are two approaches one can have towards life. One can live by default, merely to survive. Or one may opt to live an inspired life. Blessing and curse aren't simply the price we pay for following or rejecting G-d's command, it is its 'effect'. But man can grudgingly accept his fate fulfilling G-d's will, for after all one's life and success depend on it. If man though sees life as an opportunity to be inspired and warmed by G-d's affection and concern, then one has 'chosen' life.

The first attitude can be appropriately termed living a life of 'not death', survival. The second outlook however is correctly called 'choosing' a 'life' of enthused existence.

We aspire to 'living' and not simply 'not dying'.

This lesson was G-d's extra measure of devotion to us. By telling us to 'choose life' He wasn't emphasizing the word 'life', for that was an elementary idea and self-evident. What He wanted to stress was our need to 'choose' to live a life of choice rather than one by default.

At the end of the second paragraph of Shema it asserts the promise that one who follows G-d's word will merit long life upon the promised soil of our ancestors, כימי השמים על הארץ, *like the days of heaven on earth*.

L'Chaim L'Chaim, To Life!

What is the correlation of the 'days of heaven 'on' earth' to the gift of long life? If we are referring to a length of time since 'the day when heaven stood upon earth', the same notion could be indicated by the time since earth existed as well. What is added by mentioning the 'heaven on earth'?

The Zohar teaches that there are 'heavenly days' and 'earthly days'. Days of living and days of existing. We aspire not simply for long life but one whose days are heavenly and inspired, filled with purpose and direction. (נפילין)

Perhaps when we speak of 'fear of heaven' we are stressing a cautious awe for the heavenly opportunities that await us at any given moment, that can transform life from the doldrums of one merely enduring into an adventure of discovery and excitement.

Our community has recently experienced devastating losses of people who have faced unimaginable hurdles, who have risen to new heights of devotion to G-d. We must absorb the lessons they have taught us in how one must not just accept one's fate but to forge in those challenges a deeper and more profound connection to G-d.

One need not wait for tragedy to rise to these great plateaus. If we take the initiative to appreciate the gifts of life we possess and 'choose' to live with gratitude, exuberance and joy, we will experience those 'heavenly days' on this meager earth,

A young eighteen year old woman recently passed away in a tragic accident. She possessed sterling character and an unusual joy for life. Her father revealed at the shiva that the family was aware of a journal she would chronicle her days and experiences in, although they were never privy to its contents. After her death he got a glimpse of his daughter's greatness when he discovered that she would write exactly four entries each day, with each entry beginning with the words: 'Thank you Hashem...!'

If only we would step back and ponder the gifts we have. If only we would see the glass half filled rather than half empty.

Whether it is our health that we are fortunate to have, our children, a job, friends, family, a spouse, a roof over our heads or the vast myriad of gifts we live with daily, we have much to be thankful for.

We have been endowed with intellect and many of us have been privileged to attend magnificent Yeshivos.

Why then do we squander our free time with so much nonsense rather than learn?

There are so many opportunities to learn, to daven, to do chessed, to be a vibrant contributor to our remarkable people and communities.

Why then do we retreat? Why do struggle to get out of bed to make it to shul on time and participate fully? Why do we so often dissociate from the many prospects for spiritual growth and select instead to ensconce ourselves in distractions and diversions?

Perhaps therein lays the answer to our earlier question as to how can one pray for 'fear of heaven' when it must be aroused from within oneself.

The language in the prayer is instructive. We don't ask for a 'life of fear of heaven' but more accurately for **חיים שיש בהם יראת שמים**, *a life in which there is fear of heaven*. We beseech our Father in heaven that we be fortunate to be blessed with a life that enables us more easily to access Him, not a life of pain and suffering but one of comfort and bounty, without difficult challenges to face. We pine for a life that will prod us to see His benevolence allowing us to enthuse those gifts with inspired devotion and dedication in promoting His honor.

It is high time to grab the fortunate life we have been by its horns and invest it with greatness, with joy, with the exhilarated privilege of being part of the greater destiny of the world as a member in this exclusive club of **ילדינו** children of the Omnipresent.

May we take advantage of these marvelous days in the month of Elul to shout from the rooftops, *'L'Chaim, L'Chaim, To Life!'*, 'choosing' to live life and thank G-d every step that we take.

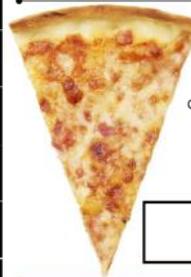
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באהבה,

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!!!**HAPPY** ^{NEBREW!} **BIRTHDAY**!!!
Tzipora Zidell, Jorj Felder, Hadassah Zidell, Shayna Cohn, Pessy Michael

!!!**HAPPY ANNIVERSARY**!!!
Michael & Aidel Cooperman, Murray & Lisa Friedman, Eliyahu & Yocheved Eskenazi, Dovi & Zahava Turner

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!

FOUND NECKLACE! A necklace was found last Shabbos outside the Shul. See Meir Strobel for details.

YOMIM NORAIM SEATS

Accepting reservations now through 9/17 from members only.

Don't delay!
Seats will be going fast!

visit ohelmoshebaltimore.com/seats or see forms in lobby

After a great summer, thanks to a solid core group and the hard work and leadership of our Summer Gaboim; Binyomin Rubin, Yaakov Rosenblum & Ozzy Marizan this week is critical to the future of the Minyan! Join us! @7:50

7 JOIN US!
7:50 MON-FR