

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס ג"א 8:51 גר"א 9:27	
Pirkei Avos Shiur	7:15 PM
Mincha- Followed by Shalosh Seudos	7:50 PM
Maariv	9:04 PM

### Sunday

Shacharis 8:30 AM

-Shiur will resume next week

Mincha / Maariv 8:05 PM

### Weekday Minyanim & Shiurim

#### Shacharis

Monday, Thursday 6:40 AM & 8:10 AM

Tues, Wedn, Fri. 6:45 AM & 8:10 AM

Dirshu Halacha Program (Mon-Fri) 7:30 AM

Mincha (Mon-Thurs) 1:45 PM

Mincha / Maariv (Sunday-Thurs) 8:05 PM

Maariv (Mon-Thurs) 9:45 PM

Shiur Sefer Da Es Atzmecha (M-T) 9:30 PM

Thursday Night Shiur by Rabbi Teichman After Maariv

#### **Moshe Meir & Shoshana Rubín**

would like to invite the entire Shul to their home for a Kiddush on Shabbos morning in honor of the birth of their daughter Chaya. 6517 Wickfield Road

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### Kiddush



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Dovi & Zahava Turner

In honor of Dovi's Graduation from Dental School!

### Shalosh Seudos

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### **Riki & Azi Rosenblum** on the birth of a Baby Boy

Shalom Zachar will be at  
2608 Summerson Road after 9:30

Bris IY"H at LJC after 9am Shacharis

### **Are You In The H.O.C.?**

Visit [www.ohelmoshebaltimore.com](http://www.ohelmoshebaltimore.com)  
and click on "The H.O.C."

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## CONGREGATION OHEL MOSHE

שבת קודש  
פרשת בהר-בחוקותי  
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כ"ב אייר  
אהל משה



*Rabbi Zvi Teichman*

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Volume #90

## Haste Makes Waste

This week we read about fulfilling the מצוה of שביעית and it's relevance to our meriting to dwell in the land. Indeed in פרשת בחוקותי we read of the terrible curses that befell us as a result of not adhering to the laws of שמיטה that led to a sequence of troubles that eventually led us into a seventy year exile before the land was finally appeased.

רש"י at the end of בהר informs us the order of laws described regarding שביעית, the proper sale of land, homes, lending of money, slavery and the redemption of our brethren who were forced to sell themselves into slavery are indicative of the nature of our decline. Our descent began with a blind desire for wealth that fueled a lack of faith in Hashem's promise for bountiful crops that would supply us amply for three years. As a consequence of neglecting the laws of שביעית we slowly began to lose our wealth and sold our possessions in hopes of recovering our wealth. We refused to "get the message" and resorted to lending money with interest, yet still not seeing success. Dejected and penniless we were finally forced to sell ourselves as slaves to the G-dless gentile simply to survive.

The תורה at the conclusion of the portion dealing with the prohibition of lending money with interest concludes with Hashem expressing His *having taken us out of Egypt to bring us into the promised land*, "להיות לכם לאלוקים", "to be for you a G-d". רש"י says that this emphasis is the basis for the oft quoted חז"ל, that whoever dwells in חוץ לארץ, exile, is deemed as if he has no G-d and worships זרה עבודה!

What is unique to this injunction of רבית, interest, more than the myriad of prohibitions in the Torah that is associated with a "faithlessness" equated with idolatry?

This idea that one who lives out of ארץ ישראל is without a G-d is mentioned in the פרשה of מילה when Hashem tells אברהם אבינו that in the merit of this מצוה he and his descendants will receive this land so that *He will be for them a G-d*, להיות להם לאלוקים (בראשית יז, ח).

Earlier in פרשת לך לך, לוט proves himself unworthy of partaking in the destiny of his famed uncle, אברהם, and parts ways with him. The מדרש reveals that לוט too was a מלוה ברבית, a usurer!

What is the mystery associated with this sin?

The מדרש תנחומא teaches us that a person who collects interest is a (משלי כח, כב), "נבהל להון", "hasty for fortune". One who lends his money with interest is a person who wants "instant" and "effortless" gain. The idol worshippers of old believed one can gain quick fortune by paying swift tribute to the "powers" that be. No investment, no self improvement. Halacha dictates that a gentile can not void an idol by mere verbal declaration he must do a physical act of ביטול, annulment. The idol worshipper who doesn't gain his instant wish is as quick to reject it yet a moment later he is once again pining for it's response. His oral declaration is thus meaningless. So is the nature of the נבהל להון.

When we look for quick fixes whether in the material or spiritual realm we can't succeed. This is not the nature by which we earn a rewarding life. The מדרש describes how אברהם אבינו upon entering ארץ ישראל contrasted the tendencies of it's inhabitants with those of חוץ לארץ. He observed how the citizens of ארם נהרים and ארם נחור were wantonly eating, drinking and "פוחזים", "unstable", seeking instant gratification. The denizens of ארץ כנען however were "weeding in the season of weeding" and "hoeing in the season of hoeing". They possessed the traits necessary for a healthy purposeful life. This was a land with potential.

The punishments enumerated in the תוכחה begin with the heading "בהלה", והפקדתי עליכם "panic". Instead of of תלכו בחקותי תלכו, as רש"י defines, שתהיו עמלים, that you will toil, you will invest in a purposeful deliberate and thoughtful process that brings satisfaction and joy even in the process, you will face panic and disappointment. If one can not accept the need for painstaking work to accomplish meaningful goals then one is doomed to a life of frustration.

That is the most painful curse! (Based on a theme of the Tolna Rebbe Shlita)

If we undertake to methodically plan our life of עבודת השם with purpose and understanding we are guaranteed a lifetime of blessing!

באהבה ובמתינות,  
צבי טייכמן

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From the Desk of Rabbi Teichman

Yedidim Ahuvim!

Whenever the painful reality arises that although we consider ourselves striving Torah observant Jews we have yet to still to make an impact so significant that our uninformed brethren would seek to learn from us and emulate our ways, it is time for serious self reevaluation. It is not they who are at fault but we who have yet to radiate the beauty of our Torah and its ways.

It is with this in mind that I urge each and every one of us to join with the larger Torah observant Baltimore community in a rally to strengthen our efforts to improve and elevate ourselves in Shmiras Shabbos as well as in all areas of Torah and Mitzvos and especially in "bein adam lechavero", so that we may inspire all who we encounter and live up to the great expectations of Avinu Sheb'shamayim!

B'ahava,  
Zvi Teichman

The Rally will take place at Northwestern High School at 12 noon This Sunday