

# SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K'S- מ"א 8:52 < גר"א 9:28	
Pirkei Avos Shiur	7:10 PM
Mincha- Followed by Shalosh Seudos	7:55 PM
Maariv	9:04 PM

Sunday

Shacharis	8:30 AM
~ No Shiur this week	
Mincha / Maariv	8:05 PM

## Weekday Minyanim & Shiurim

Shacharis	
Monday	6:40 AM
Tues, Fri	6:45 AM
Mincha (Mon Only)	1:45 PM
Mincha / Maariv	8:05 PM
Maariv (Mon Only)	9:45 PM

**Shavuos Schedule  
Will go out next week  
(Before Shavuos)**

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## Shalosh Seudos

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And to his parents

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& Zeidy and Safta Schuchman

On the birth of a Baby Boy

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See other side for details

מתינות  
ז-ט-ח  
מתינות  
ז-ט-ח

מתינות  
ז-ט-ח  
מתינות  
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CONGREGATION OHEL MOSHE

שבת קודש  
פרשת במדבר



ב' סיון

אהל משה



Rabbi Zvi Teichman

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

Issue#139

# RABBI'S MESSAGE

## From "Hear" to Eternity!

We often hear the appellation "בן תורה", *ben Torah*, used to describe a individual who personifies in deed and action the eternal values of our precious Torah. But what does the term "*ben Torah*" actually mean? Can someone truly be a "בן", a "son" of the Torah!? Or perhaps it implies more literally a "Torah son"? What indeed is a "Torah son"?

ואלה תולדות אהרן ומשה... (במדבר ג, א), *These are the offspring of Aharon and Moshe...* The Torah seems poised to introduce the children of both Moshe and Aharon, yet in the very next verse it proceeds to mention just the children of Aharon omitting Moshe's sons altogether, ואביהו אלעזר ואיתמר, Moshe's sons altogether.

Rashi explains that in truth we are listing only the children of Aharon but they are also considered "תולדות משה", the "offspring" of Moshe as well, in the merit of his having taught them Torah as the Talmud states (סנהדרין טז) כאילו ילדו (סנהדרין טז) *one who teaches his friend's child Torah is deemed as if he had begotten him!*

What is the significance of the idea expressed here? Must he pay his tuition!? Does it entitle the child to inherit him? Is it merely a sense of "pride" of having figuratively "acquired" his student as a son?

The Holy Piaseczna hy"d, the Aish Kodesh, in a moving *drasha* (חקת תשי"ב) bemoaning the brutal massacre of innocent children during the holocaust, that seemed to merely echo the eternal objective of all of our enemies from earliest times, defines at length the role and purpose children play in our lives:

*The Zohar writes on the verse "and he (Yaakov) blessed Yosef", although we do not see him bless Yosef, rather just his children: Rabbi Yosi said... the blessings of man's son is his ultimate blessing!...such is the nature of man, when things go wrong for the child it is bad for him, and when his child is successful it is his success... it is well known that if not for the sin of Adam HaRishon he would have lived forever... but after the sin man now achieves eternal life through his children and grandchildren...man's lifespan is limited but his descendants are his existence for eternity... "Son's are you to Hashem...", and although Hashem is eternal and our day's pass like the shade, so how can we possibly be "children" of G-d, but through our children we are eternal too... it is known that the evolution of Hashem's "appearance" from the upper spheres to the lower worlds are through a process called "birth", each successive world "begets" the next one... that is, that the creation is an entity that through it Hashem reveals His light...our eternal existence and our connection to Him may He be blessed is through the continuation of the species through children...and not solely by physical birth but rather with the transmitting of Torah...it is as if we have given birth, similar to the development of the worlds through which He reveals His holy lights...it is for this reason that the first hater (Pharaoh) pounced on the Jewish children, "all sons born shall be cast into the sea"...when these children are cutoff it is their ancestors that then cease to exist...Every Jew believes "there is none other than Him", it is not merely an assertion of belief in no other G-d, but a statement that nothing exists absent of Him...every item in the world is a manifestation of His light...also children should not be viewed as an independent entity but rather as a continuous creation ...also the Torah we teach them is a revelation of His divinity and renewal and rebirth, that child who originally was not a ben Torah has now been created a ben Torah...since there is nothing bereft of Him...*

The preservation of Torah and it's teachings is the key for our remaining "alive" forever. Children are not merely objects that we are entrusted with to impart to them the wisdom of Torah and performance of mitzvos. They are "us"! When we teach them Torah we are revealing His presence and expressing our constant and continuing connection to Him. We are constantly engaged in a process of "creation" through which Hashem is revealed ever more in this world.

The Talmud (עירובין נד) describes the manner in which Torah was taught. Moshe first taught Aharon, then his children, subsequently the זקנים, the Elders, and finally the rest of the people, a total of four levels of instruction. This process of transmission of the message of Torah parallel's the manifestation and "descent" of Hashem's presence in this world, which reflect the four "evolving" עולמות, "worlds": *emanations, בריאה, creation, יצירה, formation, עשייה, action.*

Aharon and his children represent the epitome of man in his quest to retrieve the level of Adam HaRishon before the sin and his quest for eternal דביקות, cleaving. Their special vestments and service in the Mikdash are reminiscent of the idyllic existence of Adam serving, לעבדה ולשמרה, in Gan Eden. The ברית כהונה ועולם, eternal covenant of priesthood, emphasizes the fulfillment of "existence" through his descendants who keep the "flame alive". Aharon and the Torah taught to his children, more so than any others, represents the creative and continual processes of birth that reflect our connection to Hashem and His presence in all we do. They are the true "בני תורה", "Torah sons", not simply biological descendants, but the very vehicle by which Hashem and His being is manifest.

When Moshe descends after receiving the Torah, his face is "radiant", his soul encloded in כְּתוּרַת אֹר, garments of light that is reminiscent of Adam before his sin. Moshe summons Aharon and the נְשִׂאִים, the leaders, to begin the process of transmission of Torah. The Bnei Yisrael then approach to learn as well. ויקרא אלהים, *and Aharon and all the leaders returned to him, and Moshe called to them, Moshe called to them, and all the children of Israel would approach.* Rashi directs us here to the earlier reference in regard to the four steps in the teaching of Torah. The transmission from Moshe to Aharon, his children, the elders, and Bnei Yisrael is being implemented for the first time now. Yet there is an obvious omission, the children of Aharon, where are they!?

The answer is that they and Aharon are one! The teaching of Torah and the forming of "בני תורה" is the maintaining of a gapless continuity towards eternity!

When we view our role as conveyers of Hashem's presence in this world, conscious of our responsibility in maintaining His presence by keeping ourselves "alive" by infusing our children, our very selves, with this reality, it will have a profound impact on all that we do and engage in!

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Schuchman Shalom Zachar Guide



We take this opportunity to thank Eitan & Ariella for all their dedication behind the scenes to the ongoing needs of Ohel Moshe. Mazal Tov! May all your efforts on our behalf bring you and your family all the best!