

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K'S- גר"א 8:47 < גר"א 9:23	
Pirkei Avos-	7:30 PM
Mincha- Followed by Shalosh Seudos	8:15 PM
Maariv	9:28 PM



Shacharis	8:30 AM
~ Followed by a Shiur	
Mincha / Maariv	8:25 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed, Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha / Maariv	8:25 PM
Maariv (Mon-Thur)	9:45 PM
Rabbi Teichman Thursday Night Shiur After Maariv	

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Kiddush

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Rich & Debby Neuman and Family

In honor of their son Akiva completing his first year of learning in Eretz Yisroel and wishing him luck on another year when he returns for Elul.

Shalosh Seudos

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Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

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Issue#144

RABBI'S MESSAGE

! במסילה נעלה! My Way or the Highway!

This week the Torah records a most distressing sequence of events. The death of Miriam and the disappearance of the “Well” that resulted in the sin of the “Waters of Strife” that led to the shocking decree against Moshe and Aharon that they would not enter the land. This suddenly altered the hopeful notion the Jewish nation maintained for thirty nine years, that these great leaders would one day lovingly bring and lead them into the Promised Land!

Next was the encounter with the nation of Edom who refused to let them take a easy route into Eretz Yisrael. Discouraged the Jewish Nation frustratingly takes a long circuitous route along Edom's outer border. Rashi informs that during their travel they inappropriately associated with this nation Edom, the descendants of Esav, which compelled Hashem to punish them by bringing about the untimely death of their beloved Aharon.

With Aharon's demise the Clouds of Glory, which existed in his merit, cease to function, enticing Amalek, their ancient nemesis, to take advantage of this situation to surprise attack them!

After the Bnei Yisrael successfully defeat them, they continue on their long arduous journey becoming frustrated with the difficulty and eventually expressing complaint to Moshe, adding to their diatribe their lack of water and disgust with the Manna, the לחם הקלקל (במדבר כא ה), “insubstantial” food!

This was followed by the attack of the “fiery serpents” that fell a “large multitude” until Moshe interceded on their behalf to quash the plague.

All this in a span of just several months in the last year of their sojourn in the desert!

Was this merely a string of unfortunate “bad mazel”? What is the correlation between Aharon's early departure and their attraction to the sons of Esav? How of all nations, Amalek is the one to rear it's ugly head just now? Why the griping about the delicious Manna at this time specifically? What is the message in the serpents as agents to carry out their punishment?

The Holy Baal Shem Tov taught:

“I have placed (shivisi) G-d before myself continually” (Tehillim 16:8)

“I have placed (shivisi)” is related to the word hishtavus, equanimity. Whatever happens to a person should be the same to him, whether others praise or disparage him; and this rule applies to all things. When it comes to eating, it should make no difference whether one eats tasty foods or otherwise. Everything should be the same to him, since the Evil Inclination has been completely renounced. In all circumstances one should say, “Does this not come from Him, may He be blessed? And if this is meet and proper in His eyes, [should it not be acceptable to me?]” One's efforts should be entirely for the sake of Heaven; but [whatever happens] should make no difference from one's own standpoint. This is a very high spiritual level (Tzava'as HaRivash 2).

The Medrash (ילקוט שמעוני פרק כ רמז תשסג), retells how after Miriam departed, her brothers Moshe and Aharon were sitting Shiva for her when they were suddenly reproached by Hashem, בני מתים בצמא ואתם יושבין ומתאבלין על הזקנה! *my children are dying of thirst and you are sitting and mourning over the “old lady”!* These harsh words were an indication of Moshe and Aharon perhaps allowing themselves to lapse in their “equanimity” in indulging in mourning, out of proportion of their responsibility to Bnei Yisrael. One who achieves perfection in this area of hishtavus, can maintain his perspective despite the sensing of one's loss. When one allows grief to knock him off balance and wallow in sadness he is liable to lose awareness of duty.

The Rambam (הקדמה פרקי אבות סוף פרק ד) interprets Moshe and Aharon's sin in מי מריבה, the waters of strife, as having lost their “equanimity” in the attribute of סבלנות, patience. They were guilty of becoming “angered”, to which they were held accountable. Anger stems from a lack of consciousness of Hashem. Nothing comes our way that is not directed from Hashem. If one lives with that belief there is never room for frustrated anger. This explains according to the Rambam, the Torah admonishing them יע לא יע לא (במדבר כ יב) *Because you did not believe in Me, because an explosion of anger is tantamount to a lack of faith in Hashem as the guiding hand in all situations!*

The Torah describes how Moshe requested of Edom, the descendant of Esav, to act as a “brother” in allowing the Jewish nation, the children of Yaakov, to take a shortcut through their land. They adamantly refuse. In most unusual behavior, the verse describes how after Moshe's failure to secure permission, ויאמרו אליו בני ישראל במסילה נעלה... (שם), offering remuneration for the water they may drink, and are subsequently refused again. What compelled them to supersede Moshe after he was refused. Perhaps the seeds of the attitude of “getting what I want” at all costs, despite circumstances dictating otherwise is what was motivating them. When one is unwilling to accept “hashgacha” of Hashem, במסילה נעלה, “my way or the highway”, one is guilty of lapsing in this attribute of hishtavus!

Isn't this the character of Esav who desires all on his own terms, unwilling to live with a sense of “shivisi” in all he does?!

Rashi states (שם שם כג) *שפת אמת (בהעלותך) ... רשיי: שלא שינה (שם ח ג), ויעש כן אחריו. And Aharon did so... Rashi: he never changed.* It was his sense of equanimity that kept him always enthused in his service no matter what was going on in his life, the death of his children, the accusation's of Korach and his henchmen or the onslaught of Jews at the sin of the golden calf, he always attempted to calm with superlative equanimity.

Klal Yisrael was undeserving of this exemplar of hishtavus as a result of their over eagerness, and he was taken!

The protective clouds that represent Hashem's all enveloping embrace, שויתי ד' לנגדי תמיד, was thus removed with Aharon's departure.

Amalek the progeny of Timna who despite being spurned by Avraham Avinu from entering his family, is so determined to direct fate she frustratingly defies him and submits herself as a concubine to the nefarious Elifaz, son of Esav and a grandson of Avraham, to accomplish “her” wishes and dreams!

As the Bnei Yisrael get ever more discouraged with “Divine Providence” in their difficult travels they distance themselves even further away from a sense of equanimity, they blurt out a complaint against the Manna. The Manna and its unique ability to taste like anything, is the harbinger of the Baal Shem's idea of hishtavus, *When it comes to eating, it should make no difference whether one eats tasty foods or otherwise.*

The ingrateful were thus smitten by the serpents who were cursed that all food taste the same, to accentuate this contrast and failure on their part to live up to the greatest levels of Avodas Hashem! (רשיי שם כא ו)

May we see the hand of Hashgocha in all we face with a heightened sense of hishtavus and loyalty!

באהבה,
צבי טייכמן

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Mazel Tov

Kalman Ahiva & Michal Kovacs
would like to invite the shul to a
“Post-Kiddush Kiddush”
in honor of the birth of their daughter Yocheved

2904 Marnat Apt. D

Siyum

Ronnie Pachino will be making a Siyum on Friday Night after 9:30 for the Yartzheit of Michal Franklin

לע"נ מיכל בת אבנר

2715 Woodcourt Ave

~ רפואה שלמה ~

Please daven for דבורה לאה בת חיה שיינדל

Shoshana Ruben has volunteered to coordinate any meal assistance that members of the Shul can offer.
410-486-3244