

SCHEDULE

שבת קדש

Mincha Erev Shabbos **4:48 PM**

Friday Night Learning - After 7:30pm

With Chowlent'mein provided by O'Fisheh & KnishShop

Shacharis-Followed by Kiddush **8:30 AM**

Sof Zman K"ס- מ"א 9:14 ◊ גר"א 9:50

Mincha- Followed by Shalosh Seudos **4:45 PM**

Maariv **5:56 PM**

Sunday

Shacharis **8:30 AM**

~ *Followed by Shuir*

Dedicated in memory of רב שמואל בן מיכאל
By his son, Dr. Michael Schmidman

Mincha / Maariv **4:55 PM**

Weekday Minyanim & Shiurim

Shacharis

Mon, Thurs. **6:40 AM**

Tue, Wed., Fri. **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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NOTE: If you notice someone pressing the images above on the printed version of this bulletin, please notify Dr. Schnittman immediately (both of them).

HAPPY BIRTHDAY!

To Dr. Johnny Lasson & thank you to his wife Chaya for sponsoring refreshments at Rabbi Teichman's Thursday night Shiur this past week in honor of Johnny's BIG birthday!

Shul Contacts

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Rabbi Teichman

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Gaboin:

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

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת בשלה

י' שבט



ש.ו.ב.ב.י.ם

אהל משה



Rabbi Zvi Teichman

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Issue#170

RABBI'S MESSAGE

Let's Not Get Too Testy Now!

Throughout the forty years the Jewish people spent journeying from Egypt until they reached the promised land they consistently "tested" G-d.

וינסו אותי זה עשר פעמים (במדבר יד כב)

Ten times the Torah testifies they tested Hashem. The Torah in fact forbids such trying of G-d's allegiance to His people and the questioning of His ability to provide their needs, when it admonishes *You shall not test Hashem, your G-d, as you tested him at Massah.*

Among this inglorious gallery of rebellions was the sin of the Golden Calf, the evil report of the spies, their cry to Hashem to quench their lust for meat, all of which had major repercussions. Yet the "testing" of G-d that serves as the paradigm for this prohibition is that of the incident in Massah as reported in this week's portion.

What is unique to this episode amongst all others that the Torah chose to focus on this as the paramount "test" to be avoided?

The Torah describes how they arrived at Refidim and discover a lack of an adequate water supply.

The people contended with Moshe and they said, "Give us water that we may drink!" Moshe says to them, "Why do you contend with me? Why do you test Hashem?"

At first they confront and argue with Moshe, not Hashem. Moshe is incredulous and takes them to task for really "testing" Hashem in their contention with him. Eventually Hashem concedes and directs Moshe to hit the rock, providing them with water.

He called the place Massah U'Merivah.

The location is then commemorated as *testing of Hashem*, and *referring to the argument they had with Moshe*.

Although the dispute preceded the accusation that they were indeed testing Hashem, we designate the events in the reverse. What is implied here?

The Torah however adds one more critical detail that is the key to understanding this test among all others. *ועל נסותם את ד' לאמר היש ד'.* *their test of Hashem, saying, "Is Hashem among us or not?"*

In the remarkable tome, the author expounds on a fascinating Zohar that seeks to explain how it was that after all the evidence to Hashem's might and mastery of the universe that was displayed so magnificently during their exodus, the Jewish nation still doubted His ability? The Zohar goes on to explain that they weren't doubting Hashem but rather were questioning their own worthiness of His divine intervention. *"Is Hashem among us"*, is an expression of their self doubt, with the emphasis on "us", are we still credible in Hashem's eyes.

The *goes on to detail how even when we are undeserving, Hashem provides and responds to the level of we place in Him.* Only those great enough to fathom true *fear of sin*, are capable of being concerned they lack the merit to be recipients of Hashem's favor and deserving of the requisite punishment for their sins. For the rest of us we can rely on the fact that *אין הקבי"ה בא בטרוניא* *Hashem does not come with complaint to his creations.* He understands our limitations as no other can.

The sensing that Hashem has abandoned us because of our sins, and that our difficulties are the result of His distancing from us, and therefore *"is not among us"*, is precisely what the Torah is prohibiting.

When a person performs mitzvos with the expectation to see the resultant relationship displayed in Hashem responding with an anticipated reward, and if the reward is not forthcoming one perceives it as evidence of a lack in that connection, is the ultimate sin of testing Hashem.

A person lacking the self confidence in his relationship with Hashem looks to lash out at those around him for whatever deficiencies he feels he is lacking. One who is secure in his trust in Hashem and His involvement in every detail of his life, accepts with equanimity whatever comes his way.

The nation acting "testy" with Moshe and demanding water from him was merely a result of their lack of security in Hashem's involvement in their lives. They suspected they were off on their own due to their inadequacy and mistakenly blame their leader. Moshe discerns the problem and clearly and quickly directs them to the reality that it is their being "testy" with Hashem that is at the root of their problem. Although their doubt manifested in *"מריבה"* it was really about *"ימימה"* thus the inversion in the labeling of this "testing site".

No matter how far we have fallen we may place our trust in Hashem and never doubt that relationship. If we maintain that confidence we will pass all our "tests" with flying colors!

באהבה,

צבי טייכמן



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Will be having its annual reception on Sunday,
January 30, 2011, at 8:30 pm,
at the home of Jerry and Sora Wolasky.
6713 Westbrook Road,
Baltimore, Maryland 21215.

The event will include a special key-note address from Rabbi Yissocher Frand and Divrei Bracha from Rabbi Yissachor Dov Eichenstein of Mertz Torah U'Tefillah.