

SCHEDULE

שבת קדש

| | |
|-------------------------------------|---------|
| Mincha Erev Shabbos | 7:00 PM |
| Shacharis-Followed by Kiddush | 8:30 AM |
| Sof Zman K"ס- גר"א 9:24 ◊ 8:48 | |
| Pikei Avos - By R' Teichman | 7:20 PM |
| Mincha - Followed by Shalosh Seudos | 8:05 PM |
| Maariv - | 9:15 PM |

Weekday Minyanim & Shiurim

Sunday

Shacharis 8:30 AM
~ Shiur following Shacharis

Mincha / Maariv 8:15 PM

Monday - Friday

Shacharis

Monday 8:30 AM



Tues., Wed. 6:45 AM

Thursday 6:40 AM

Friday ראש חודש 6:30 AM

Mincha (Tue-Thur) 1:45 PM

Mincha/Maariv 8:15 PM

Maariv (Mon-Thur) 9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

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Kiddush

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מצל טוב

Yonah Isaac Ermine

On his bris last Shabbos

And to his parents

Deena & Jason Ermine

מצל טוב

Shul Contacts

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Rabbi Teichman

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Gabaim:

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

Laining Schedule:

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Dovi Becker- Library@

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Ethan Berner & Yaakov Berkowitz- Building@

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אהל משה



Rabbi Zvi Teichman

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Issue#187

RABBI'S MESSAGE

Wavin' the Flag

When G-d descended to give the Torah we are told that 22,000 "flag carrying angels" accompanied Him. The Bnai Yisroel were jealous of this magnificent display and pined to duplicate it. Hashem acquiesced and directed Moshe to command them to organize their camps with flags. (במדבר ב ג, שמ"ד כט ב)

Each man by his banner, according to the insignias of their fathers household, the Children of Israel shall encamp...

Although the Torah only specifically mentions the four flags of the lead tribes in each direction, the Midrash (במדבר ב ד) informs us that every tribe had its own unique flag as well. The Netziv writes in his commentary on this verse that the Torah intimates that each paternal family, within each tribe, had an individually numbered flag too.

This tradition of "flag waving" actually began a little over a year earlier when after leaving Egypt the Torah relates how *and the Children of Israel were going out with an upraised arm.*

The Ramban doesn't interpret this figuratively but rather literally; *they constructed and raised banners in joyous celebration of freedom from bondage.* It was thus an exodus with an "elevated hand", gloriously carrying a flag of freedom!

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There is only one other instance in all of Torah that this exact term *they encamp so shall they journey, everyone with his flag in (a raised) hand!*

An intentional idol worshipper who "high handedly" turns against G-d is described as *A person who shall act with an elevated hand... and he will be cut off.*

The verse goes on to equate him with a blasphemer, *the blasphemed Hashem.*

We derive from this equation the punishment of *Kares*, being cut off, for the blasphemer.

The blasphemer as you may recall appeared a few portions ago in Emor. Rashi there records a version of events that fed his frustration and led to his eventually cursing G-d.

He was the child born of an Egyptian father and a Jewish mother, who descended from Dan. He sought to "pitch his tent" among his mother's tribe of Dan, but was shunned.

He was read the verse we cited earlier, *Each man by his banner, according to the insignias of their fathers household, the Children of Israel shall encamp...*

They politely informed him he was not entitled to place his tent among them as the verse indicates, *that only patrilineal descent qualifies one for entry in the tribe.* He got upset and reacted with insolence and blasphemed.

The question begs; this verse merely discusses the "flags" of the tribe that were raised to identify each division, if so on what grounds was he banished? Nowhere does the verse contend with the right of entry into the tribal territory.

Furthermore, was this the way to treat a victim of circumstances beyond his control? Couldn't they have accommodated this poor soul, a visiting relative, nonetheless with a small plot of space?

The banners the Bnai Yisrael yearned for represented a sense of mission, a sense of pride in belonging. It wasn't simply the rooting for their "home team" that they longed for. It was for that connection each one of us, just as angels, has; the privilege to be in the company of a benevolent G-d who seeks only our welfare and individual growth.

The raising of a hand high, in victory, is an expression of independence and arrogance. It is the hand held high in prayer, or the wielding of a flag of allegiance to our Creator we so desire to cleave to, that is a true expression of pure joy. In fact the Zohar writes that one should not elevate one's hand on high other than in prayer and allegiance.

Perhaps the blasphemer when pitching his tent wasn't simply looking for lodging, he was pining to belong to something much greater. Bereft of a father and a specific mission he could identify with, he was frustrated. The source they quoted to him merely emphasized that the flag was an expression of a patrilineal legacy that he unfortunately lacked.

Without a clear sense of purpose, mission and belonging, one is liable to get discouraged, frustrated and angry.

We must each seek a "flag" to wave. Our children must sense that privilege, that excitement that stems from knowing where we come from and where we are headed, and to whom we pledge allegiance.

Even in the absence of a clear birthright we can generate our own. It's a challenge, but it can be done, we each possess a banner unique to each one of us that is yet to be unfurled.

The Holy Chida writes that *stands for; (ראה רמה);* in the section of Shulchan Aruch called Yoreh Deah in section 225, one will find the laws of Talmud Torah, learning Torah!

It is there we can all find a sense of direction and purpose by grasping the joyous flag of Torah, waving it in a raised hand with the greatest sense of privilege and accomplishment!

בהבה,
צבי טייכמאן



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Ari & Esther Braun

~

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