

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Ts- גר"א 9:23 < 8:47	
Pikei Avos - By R' Teichman	7:30 PM
Mincha - Followed by Shalosh Seudos	8:15 PM
Maariv -	9:27 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis	8:30 AM
~ Shiur following Shacharis	

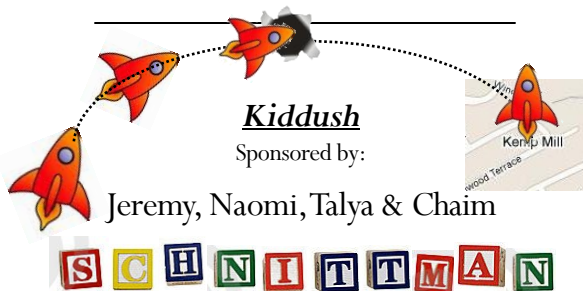
Mincha / Maariv	8:25 PM
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Monday - Friday

Shacharis	
Monday	6:40 AM
Tues., Wed, Friday	6:45 AM
Thursday	6:40 AM
Mincha (Mon-Thur)	1:45 PM
Mincha/Maariv	8:15 PM
Maariv (Mon-Thur)	9:45 PM

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

SPONSORSHIPS



In gratitude to Rabbi Teichman, & the entire Ohel Moshe Kehilla, for four wonderful years together.

We wish the Schnittman's tremendous Hatzlacha in their new home in Silver Spring(s) and look forward to seeing you whenever possible. Thank you for all you have done (and will continue to do) for our Shul !

Shalosh Seudos

Sponsored by

The Englard and Einbeinder Families

In memory of Yudi and Elliot's Grandmother:
Bubbie Bena Bas Yehuda Baer



To Sponsor please contact **Daniel Goldman!**
Kiddush@OhelMosheBaltimore.com

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

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

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Rabbi Zvi Teichman

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Issue#190

RABBI'S MESSAGE

The Ladder of Success

After their forty day reconnaissance mission, the *Meraglim*, the spies, return with an evil report. Claiming it would be impossible to conquer: the inhabitants who are so powerful, the land that is extremely fortified and the mighty offspring of the giant, the Jewish nation is shattered and panic. With gripping fear they raucously approach Moshe. Calev seeking to counter the spies claim and intending to ward off the anger displayed towards Moshe, leaps onto a bench and cleverly succeeds in grabbing everyone's attention and gains silence. (בי"ר טו יט)

Calev then proceeds to enthusiastically encourage them by exclaiming (במדבר יג ל) *"We shall surely ascend and conquer it, for we can surely do it!"* Not surprisingly, his colleagues are not impressed and they respond emphatically, לא נוכל לעלות אל העם כי חזק הוא, ממנו (שם שם לא) *"We can not ascend to that people for it is too strong for us!"*

"We can", "No we can't" is not much of a debate. What did Calev expect? Did he think his great rhetoric would stifle the debate? Neither side offers any reasonable explanation for their opinion. Rashi enhances the intrigue by quoting the Talmud (סוטה לה) who interprets Calev's assertion "we shall surely ascend" to infer fact that were G-d to ask us to ascend to שמים, "heaven" by fashioning סולמות, "ladders", we too would succeed in getting there.

What is Calev trying to convey with this message that might convince a very skeptical people to "climb the stairway to heaven" and overcome their fear of conquering this unusual land?

The spies retort that they can not ascend, *ממנו*, "כי חזק הוא ממנו", is alternatively translated by Rashi to mean, *for (the inhabitants) are too strong "for Him"*, referring to G-d Himself; they are mightier than Him! Could they have possibly slipped so far as to think that they are more powerful than G-d?

In an earlier familiar episode, Yaakov Avinu envisions in a dream a, *סלם מוצב ארצה וראשו מגיע השמימה (בראשית כח יב)*, *a ladder was set earthward and its top reached heavenward*. He was lying on ground that Hashem had folded the entire Eretz Yisrael beneath him, as a portent of the ease that his children would have in conquering it. (רש"י שם שם יג)

The Great Reb Chaim Volozhiner, the primary disciple of the Gaon of Vilna, writes in his masterpiece *Nefesh HaChaim* (שער א פרק יט); *The vision of the ladder and its description as "set earthward" implies that its base is rooted in heaven and from there it projects downward towards earth. The Neshamah (intellectual ability) of man emanates from the breath of His mouth, may He be blessed, and from there it is drawn to the Ruach (emotional consciousness) and then attaches itself to the Nefesh (functional consciousness) and ultimately enrobed by physical body... The angels first ascending then descending represent the elevating of this world first that leads to the lights and blessing that are bestowed and lowered upon us here.*

It is mans actions that affect an influence from above. Man determines and controls the level of heavenly inspiration that descends. Our actions strengthen or weaken, so to speak, the power of of the Divine. Calev sought to teach this most powerful lesson. There is absolutely nothing beyond our control. Not fortresses, giants nor mighty nations. עלה נעלה, if we merely "rise", taking a single step at a time on that magnificent ladder, we can expect an equal measure of Divine influence in our lives.

The spies countered they are mightier ממנו, from "us" and ultimately from "Him". They too knew and understood this principle. If we are meek in our observance than His power is diminished. They made one fatal error. They lost faith in themselves. They deemed themselves unworthy and incapable of the relationship.

The Midrash (בי"ר סד ח) states that from creation and on G-d sits and fashions "ladders". He is making "matches" elevating some and lowering others. He is constantly bringing together opportunities for growth. Whatever situation we find ourselves in is an invitation to ascend the ladder of *Avodas Hashem* so that G-d will bring down His direct involvement in assisting and directing our successes.

A ladder is constructed of rungs. All it takes to move up is one step at a time. There is really no difference between that first step and the top one. Its the cumulative effect of constant movement upward that brings us great achievement.

A ladder can descend to the lowest of pits. No matter how far we might have sunk, G-d lovingly fashions a ladder to raise us up. Rung by rung we create a ripple effect in heaven, bringing us encouragement and success.

עלה נעלה, go up one step at a time with confidence that G-d has extended a ladder because He wants that relationship, and values our every effort and steps upward.

כי יכול נוכל, there is no doubt we can all do great feats of accomplishment. We just have to believe in ourselves and remember constantly how much Hashem cherishes our actions.

באהבה, צבי טייכמאן



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Thank You!



We would like to thank the Simon family for their donation of an ArtScroll English Mishnayot set.

We would also like to thank Mr. Hal & Vicki Caine for their gift of a full set of ArtScroll Shas.

Welcome New Kiddush Man!

We would like to thank Daniel Goldman for stepping up to take over the role of Kiddush and Shalosh Seudos sponsorship coordinator.

Daniel is available at :

Kiddush@ohelmoshebaltimore.com
to sponsor an upcoming event.

To make his transition easier, please feel free to provide him with as many opportunities as possible to practice his new job by sponsoring upcoming events.

Please also take this as an invitation to inquire about other volunteer roles in the shul in case you would like to get more involved.

You can always email
daven@ohelmoshebaltimore.com for more info.