

SCHEDULE

שבת קודש

Mincha Erev Shabbos	7:00 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:35 א"ג <	8:59 א"ג
Pirkei Avos - By R' Teichman	7:20 PM
Mincha - Followed by Shalosh Seudos	8:05 PM
Maariv -	9:18 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis	8:30 AM
~ No Halacha Shiur This Week	
Daf Yomi— By R' Teichman	After Shacharis
Mincha / Maariv	8:15 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
-Monday, Thursday	6:40 AM
Tues, Wed., Fri.	6:45 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**

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Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboin:

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

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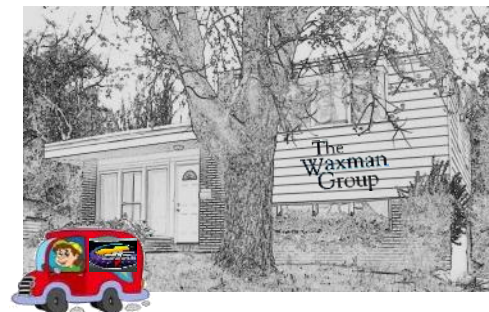
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Rabbi Zvi Teichman

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

Issue#195

RABBI'S MESSAGE

Never Forget!

The tribes of Gad and Reuven realizing they have an abundance of livestock request permission from Moshe Rabbeinu to settle and occupy Transjordan.

Almost as soon as they present their offer, Moshe criticizes them for attempting to evade the war of conquest in Eretz Yisrael. He further castigates them for arousing dissent, comparing their attitude to the "culture" of the spies that instilled doubt in the people's minds.

The tribes Gad and Reuven swiftly respond, that they will serve in the vanguard of those battles and even remain in the land an additional seven years until it is fully settled, before returning to their stake in Transjordan.

It is not clear from the simple reading of the text whether this was a clarification of their original intention or a new strategy implemented to gain Moshe's consent.

Moshe ultimately accepts their bid, qualifying however, that all they are obligated to is to remain during the seven years of conquest alone, after which they may immediately return to their families.

Why the back and forth? Why didn't Moshe allow them to finish their presentation, if indeed that was their initial intention? Why didn't Moshe accept their generosity, and instead releases them from a legal obligation to remain for the seven years of settlement?

In the midst of the negotiations, Moshe slips in the fact that half of the tribe of Menashe would join them as well in settling Transjordan. On the face it, they seem to appear out of nowhere. They don't express a desire nor the need to inhabit this territory.

Was this plan devised solely by Moshe?

It is taught in the name of the Arizal, that these three tribes were "flawed" and were incapable of entering the "holy" land.

Reuven was born from a "misconception" insofar as Yaakov Avinu was under the impression he was with Rachel the night Reuven was conceived, not Leah.

Gad was born after Leah encouraged her maidservant, Zilpah, to be with Yaakov, without Leah first asking for and receiving Yaakov's consent for this union.

Finally, the children of Yosef were born from his wife Osnat. Osnat was the daughter that was conceived after Shechem forced himself upon her mother Dinah. After her birth, Yaakov sent her down to Egypt with an amulet that told of her story, where she was subsequently discovered and raised as a daughter by Potiphar. When she matured she threw her amulet at Yosef, who realized her true identity and married her. She was "fifty percent" flawed due to her paternal side, Shechem. The twin children of Yosef she bore to him were thus twenty five percent defective, as Yosef was "complete" and she was only half "complete". This "quarter" imperfection, found its expression in the firstborn son Menashe, who half of his tribe would therefore remain outside of the sanctified land reflecting this fault, while the other half would merit and be worthy to enter Eretz Yisrael. (ספר אגרא דכלה ועוד)

What is the practical implication of this mysterious blemish?

So often we lapse in our consciousness. We react to the moment and lose a healthy overall perspective that might otherwise prevent us from acting improperly. If we would only take into account the other people our actions may affect, the long range consequences of our commitments, the awareness of the significance of our deeds in the eyes of Hashem and the expectations of us in a historical sense, we might avoid the many pitfalls that we often stumble on. Too often it is about us and the here and now.

Every action must be infused with "consciousness" so that it will gain a quality of purpose and direction. These children were all created lacking an element of "awareness". It was reflected primarily in the tribes of Gad and Reuven becoming overly focused on their "need", lacking sensitivity in taking into account how it might impact the nation. Their very premise begins with their own wants. Moshe interrupts them and prioritizes the manner in which they should have reacted and apprises them how they should have been more perceptive and sensitive.

Their response as well is an over reaction, jeopardizing their own families welfare by promising to remain in Eretz Yisrael an additional seven years before returning to their families. Here too, Moshe's response is instructional more than it is a admonishment.

The tribes endured the consequences of misguided and blinded intentions, as evidenced in the episode of the brothers and Yosef, and how it severely affected their father, Yaakov.

Yosef in his rejection and isolation in Egypt, nevertheless succeeds greatly, marries and has children in Egypt. He names his firstborn child *אבי* *G-d has made me forget all my hardship, and all my father's household.*

Was Yosef trying to forget the trauma of his youth? How would he accomplish this if he named his child "Forgetter"? This would in effect constantly remind him of the fact that there was something that should be forgotten, defeating his entire purpose.

Furthermore the use of the name *אבי* signifies the measure of judgment in Divine providence. If Yosef is celebrating the gift of forgetting, why not use the name that signifies Divine mercy?

Yosef feared that as a result of his successes in Egypt he would lapse in his consciousness in remaining loyal to the great legacy of his forefathers. He wanted to constantly remember and "never forget" where he came from and what his responsibilities were. He named his son Menashe precisely so, so that the "measure of judgment" that placed him here, dangerously taunting him with a temptation to repress his past, might never be forgotten, always remembering the greater context of who he was.

Menashe, throughout the episode of the brother's encounter with the "viceroy" of Egypt serves as the agent of his father Yosef.

When the brothers, after being asked by Yosef to bring Binyomin, express their realization of the consequences of their actions over the sale of their "other" brother, that is the source of their present predicament, the "interpreter" who is privy to their pangs of consciousness is none other than Menashe (*בראשית מב ט*).

After Yosef plants a goblet in the sack of Binyamin, he dispatches once again Menashe to confront the brothers. When the goblet is discovered they turn to Binyamin and accuse him of being a thief *גנב* *thief a son of a thief*, arousing the episode when his mother Rachel stole and concealed the *teraphim* from her father Lavan. Binyamin immediately retorts reminding them of their unique deceit, when they stole and sold Yosef and duped their father Yaakov.

They react by rending their clothing in grief, *ויקרעו שמלתם* (*שם מ ט*).

The Midrash states that since Menashe was the cause of their rending so too would his tribe be "rent apart", with half inhabiting Eretz Yisroel, the other half in Transjordan. (*ביר פד כ*)

Why is Menashe held accountable and punished, after all he was loyally fulfilling his father's directive?

Menashe was being groomed by his father Yosef to be the "agent" whose progeny would be able to temper the lapse of consciousness that the tribes of Gad and Reuven displayed and were susceptible to. Who better than Menashe would gain a profound and lasting impression of the consequences of "thoughtless" decisions. He had observed up close the anguish he would never forget, bequeathing to his children the sensitivity never to be forgetful.

Indeed the verse emphasizes here when the half tribe of Menashe is selected to join Gad and Reuven, that they were the *tribe of Menashe son of Yosef* (*במדבר לב ט*).

They weren't being punished. The fact that Menashe had observed the brokenhearted rending of their clothing assured that he would be the one worthy and capable in transmitting the valuable lesson never to forget, never wane in one's awareness of the significance of one's actions.

May we be ever aware of the import of our decisions and may we rise to the challenge of being sensitive in our duty to G-d and man.

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DafYomi

By R' Teichman



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am, Shabbos 7:30am & Sunday 10am.

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