

SCHEDULE

שבת קדש

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 9:02 < גר"א 9:38	
Pirkei Avos - By R' Teichman	7:15 PM
Mincha - Followed by Shalosh Seudos	8:00 PM
Maariv -	9:12 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis	8:30 AM
~ Followed by Halacha Shiur	
Daf Yomi— By R' Teichman	After Shacharis
Mincha / Maariv	8:05 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday ראש חודש	6:30 AM
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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Rabbi Zvi Teichman

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Issue#196

RABBI'S MESSAGE

My Beloved! חביבי!

Dedicated in honor of the engagement
of my beloved daughter, Dassy to Rabbi Tzvi-Hersh Friedlander

As we reach the conclusion of the *Sefer Bamidbar* and its many fascinating travels and stormy travails, the Torah closes with what appears to be almost a post script to an earlier episode. The daughters of Tzelafchad, previously betrothed with a successful appeal to Moshe to receive the inheritance their father was entitled to, since he had no sons.

G-d affirms: *במדבר כו ז*: *the daughters of Tzelafchad speak properly.*

The Torah testifies that these five sisters "saw" what Moshe did not see and was already written in Heaven (שמיים). They merited to have the portion of the laws of inheritance, as regards "only daughters", written through their initiative.

At the last minute, the fathers of the family of the children of Gilad, son of Machir son of Menashe, all these being great uncles of the daughters of Tzelafchad, confront Moshe and express a dire concern. With their newfound, rightful inheritance, these daughters could possibly "marry out of the tribe". Upon their demise their children or husbands would inherit their ancestral land and place it permanently into another tribe's control. This would threaten the Divinely inspired apportionment of the land that was intended to maintain boundaries between the tribes.

Moshe conveys, that here too, G-d attests to the veracity of their argument. In almost identical language to the wording used in response to the prior pleas of the daughters of Tzelafchad, Moshe exclaims: *במדבר כו ח*: *Correctly does the tribe of the children of Yosef speak!*

He then goes on to address their concern with the following directive: *שם ט*: *Let them be wives to whomever is good in their eyes, but only to the family of their father's tribe shall they become wives.*

This is the word G-d has commanded regarding the daughters of Tzelafchad, saying: Let them be wives to whomever is good in their eyes, but only to the family of their father's tribe shall they become wives.

The Talmud (בבא בתרא כב) quotes Rav Yehuda in the name of Shmuel, who breaks down this response into two components.

First G-d permits them to marry "whomever is good in their eyes", allowing them to choose freely among all eligible suitors, even from other tribes. Then G-d offers an *עצה טובה* "good advice": "to the family of their father's tribe shall they become wives". Not an imperative but merely a suggestion.

Could you imagine receiving investment advice from Bill Gates or Warren Buffett? Would you treat it as "advice" or would you feel obligated to follow it?

What can it mean for G-d to recommend we do something? That is virtually a command. Would we have the audacity to doubt its value? They could marry out of the tribe but should marry within the family. Isn't this merely semantics when we are dealing with the "Counselor of all counselors"?

Was this whole give and take simply a family spat, with one portion of the family worried about its needs at the expense of others? One must remember the Talmud (שם ק"ט) tells us that the daughters of Tzelafchad were all spinsters, the youngest of them already forty years old. With their financial security now in hand coupled with the great wisdom and righteousness they were already renowned for, they would stand an even greater chance of finally finding their "bashert".

Would their own family deny their potential for marriage by limiting their "shidduch pool"?

The Holy Radomsker Rebbe in his classic *Tiferes Shlomo*, teaches that the desire to keep the *נחלה* the lands of inheritance within the tribe, is much more than just about property protection and rights.

Each tribe, each individual, is spiritually connected and rooted in the land. Every *neshamah*, soul, draws its energy from that bond.

The word used here for inheritance, *נחלה*, concept which pertains only to our nation, as opposed to the term *יבמות סב*, which is universally utilized, is rooted in the word for a stream, a *נחל*. A stream that "flows downward in its appointed bed" (RSRH), represents the idea of *נחלה*, right of inheritance that is not merely a vehicle for transferring possession but rather an identification with a past, that continues to flow and express that greatness towards future generations.

The Holy Arizal reveals that there is a Holy Name of G-d called *נחל*, that is an acronym for the sentiment, *נפשנו חתה לדי (תהלים לג ט)*, *Our soul longed for G-d.*

The quest for *נחלה* is the search for identity, a pursuit for self discovery in our relationship with Hashem.

The righteous, wise and articulate daughters of Tzelafchad were searching for an appropriate mate. They frustratedly sought greatness elsewhere, seeking to attach themselves to an outstanding and accomplished individual. They didn't realize that the very first criteria in seeking a suitable partner in a successful marriage, would warrant first appreciating one's own strengths and then finding someone who would equally value them. From that vantage point one can go on to join in building up others.

The loving uncles of the daughters of Tzelafchad knew that their nieces, would find their *גמול* their definition, in the connection to their tribe and their ancestral land. Only they, being *נחלה* the children of Yosef as well, had the quality to appreciate them appropriately. They feared that no matter how noble another tribe member may be, he didn't have the "flow" and special character unique to their tribe's legacy.

Hashem tells them *Let them be wives to whomever is good in their eyes.* The literal meaning here seems to be implying to whomever is good in "their" eyes, "their" referring to the daughters of Tzelafchad. Yet, the form *בעיניהם* is in the masculine. Were it talking about the daughters it should have implemented *בעיניהן*?

Perhaps Hashem was directing them to find a spouse that they, the daughters of Tzelafchad, will be "good" in "their", the spouses eyes, i.e., husbands who would treasure them, their talents, personality and character.

Hashem allows them to select from whomever they please without restriction, but He gives them fatherly advice: your family specifically has the ability to value who you are.

The daughters weren't expected to blindly follow G-d's advice. Their eyes were however now opened by this directive and suggestion, realizing that all along their starting point was misplaced. They couldn't find a satisfactory relationship because they were missing a vital ingredient; knowing who they were and having an other half to appreciate it. They would reframe their perspective and sense on their own the truth to G-d's advice!

They were subsequently married *לבני דוד* (שם טז יא), their uncle's sons. An uncle is called a *דוד*, which the Targum Yonasan translates: *cherished and loved.* The Tzror HaMor says they were *cherishers the sons of cherishers.* *אשר חבב את הארץ, חבב את הארץ.* They had the talent to appreciate earnestly!

When each one in a relationship is equipped with an ability to truly value and appreciate the qualities and character of the other, that is the moment they are destined to make a great team.

In these days where we seek to overcome the affects of baseless hatred that was the catalyst for the *churban*, we would greatly benefit by beginning to regard one another with greater esteem and true appreciation. In that lies the seeds to redemption.

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צבי טייממן

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

