

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	<b>5:10 PM</b>
Friday Night Learning	after 7:00 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"ס- 9:48 א"ג < 9:12 א"ג	
B'Nos - OFF WEEK	
Mincha - Followed by Shalosh Seudos	5:10 PM
Maariv -	6:21 PM
Avos U'Banim -	7:15 PM

### Weekday Minyanim & Shiurim

#### Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ No Halacha Shiur This Week	
Mincha / Maariv	5:20 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
<del>Mincha/Maariv</del>	<del>- See You Next Year!</del>
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night  
Shiur After Maariv

## SPONSORSHIPS

### Kiddush

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### Shalosh Seudos

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To Sponsor please contact Daniel Goldman  
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**COMING SOON:** With some slight delays converting old records, the transition to our new web site and member database is almost complete!!!

### The Shiur 'n Shmooze Committee

An evening of artistic entertainment for the women of Ohel Moshe. Come Paint a Piece of pottery with us on Motzai Shabbos, February 11 at 8:15 pm at the home of Dena Jakob, 6333 Green Meadow Parkway. Min cost \$10. Light refreshments will be served. Please RSVP to [ydfriedman@gmail.com](mailto:ydfriedman@gmail.com).

~The Shiur 'n Shmooze Committee~

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gabaim:

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

### Laining Schedule:

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Dovi Becker- Library@

### Building Fundraising Committee:

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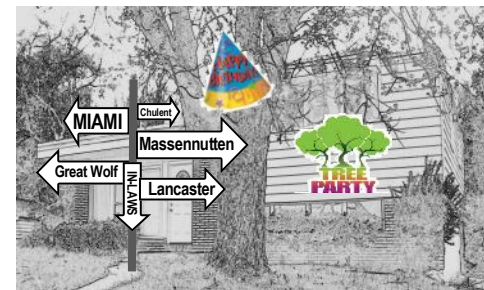
CONGREGATION OHEL MOSHE

שבת קודש  
פרשת בשלה

ש.ו.ב. (כ) י.ם

י"א שבת

אהל משה



Rabbi Zvi Teichman

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Issue#220

# Raising Our Hands in Triumph

One of the most inspiring images captured in the Torah is that moment where the crazed Pharaoh, driven by hatred, unbekingly harnesses his own chariot in hot pursuit of the Children of Israel. In stark contrast, the Jews, confident with great jubilation are (שמחת ד' ח) *going out with an upraised arm*, displaying their glorious victory over their archenemy, in their faces. (במלואם)

Yet beneath this celebratory veneer lurks a poisonous root that will haunt and challenge the Children of Israel for hundreds of years until they would ultimately be exiled from the land because of its influence. (מדרש הגורשם קדושים א) (זכריה י א)

A verse in the Book of Zechariah makes reference to an "affliction" that accompanied the Children of Israel even as they so miraculously crossed through the split Red Sea.

(And over the sea affliction shall pass.

The Talmud (סנהדרין קג) says this refers to the "image of Micha", either an actual item or an attitude (מראה) that was idolatrous in nature, that Micha concealed even while they crossed the sea.

The Baal Ha Turim points out that the last letters in this verse spell out רמה-ה, an allusion to the רמה, upraised arms, mentioned earlier. This is teaching us that even as they joyously marched out of Egypt, with "hands raised" in triumph, an idolatrous influence had already infiltrated their ranks.

Furthermore, the numerical equivalent of 245 (=5+20+10+40+30+60+80) is the same as (בשל המטרים שמות יד כב) רמה (5+40+200)

It seems so strange that this first exuberant expression and display of absolute confidence and faith in the God, that just brought them out of Egypt, should be tainted with an implication of idolatry. Who is this Micha that implanted an idea that we evidently haven't yet become free of?

At the end of the Book of Shoftim (chapters 17 and 18) an episode is described, that according to most commentators took place at the beginning of the period of the judges. There it tells of a individual by the name of Micha who stole a large sum of silver from his mother. Fearing his mother's curse he promptly returns it and she is quick to forgive and bless him.

She fashions a statue from the silver and appoints Micha to be the caretaker of the house of worship dedicated to it. At first Micha selects his son to serve as the priest in this temple. Eventually Micha encounters a Levite who is none other than the grandson of Moshe Rabbeinu! Realizing that enlisting this Levite would lend credibility to his enterprise, Micha promises him prestige and wealth and proceeds to install him as the priest. (רש"י שם בשם ד"ל)

Micha seeing divine intervention in God presenting him this wonderful opportunity, exclaims, (עתה ידעתי כי) *Now I know that Hashem will be good to me, for this Levite has become my priest.*

The Talmud (שבועות לה) informs us that the usage of God's name here by Micha is authentic and imbued with sanctity, as Micha is indeed referring to the one true God. Micha's tale actually begins many years earlier.

Moshe surveying the atrocities committed by the Egyptians, discovers a child who is *crushed* into the wall, being used as a brick to fulfill their impossible daily quota. In exasperation Moshe turns to God and "complains", (סנהדרין קא) *"Why have you done evil to this people?"* (למה הרעתה לעם הזה שמתו ה' כב) (ברש"י שם)

It was *crushed*, Micha who was the child in the wall, thus named because *בבנין* he was compressed into the wall. God pleads with Moshe not to intercede, forewarning him of the consequences, but allows Moshe nevertheless to save the child. Moshe does indeed rescue the child and as they say, the rest is history.

Micha was a traumatized child. His mother seeking to soothe her errant child is understandably quick to forgive and bless him. Micha grows up in an environment of absolute belief in God as is evident in his being attuned to *השקד פרישית*, the fateful encounter with the Levite, seeing in it the benevolent hand of God. But therein lies his flaw.

Sensing a special closeness and connection to God in the kindness He extends to us, it allows us to delude ourselves that God understands my limitations as well and gives us leeway in our observance and commitments to him. This was the atmosphere Micha's mother bred him in, swiftly ignoring his moral weakness and writing it off for his unfortunate upbringing.

Micha misinterprets God's compassion towards him as a license to compromise. He translates this attitude into a relaxed adherence to the precise laws of the Torah, convincing himself and others that God loves us and certainly understands our limitations, as long as we maintain the relationship.

The great Rav Tzadok HaCohen warns us of this pitfall, in seeing the good God sends our way as an approval of our actions. He cites this very verse and expression of Micha in affirming his ways, as proof of its consequences. (צדקת הצדיק ל) (צדקת הצדיק ל)

Rav Tzadok cites a Tanna de'Bei Eliyahu (סדר אילנו רבא פיק כו) that states that Micha was *באכזי*, he

disavowed the very first commandment of אכזי ה' אלוקיך, *I am Hashem your God*. What does this mean? He clearly believed in God, attributing the arrival of the Levite to God. At the splitting of the sea, every Jew experienced a "personal" bond with God.

The Sh'lah HaKadosh (עשרה מאמרות מאמר א א) writes that when every single Jew individually exclaimed (שמחת ד' ח) *This is my God and I will glorify Him*, they were each for the very first time attaining a personal connection with God, not one based on their fathers belief alone. This is a contraction of the words *I and He*, a declaration of a most cherished bond.

The saintly Sefas Emes claims that not only did God provide each tribe its own path to traverse through the sea, with the intention to accentuate their tribe's unique worthiness, but each person was provided a sense of validation, that for each one of them alone the sea was worth splitting.

In Tehillim we recite (תהלים עז יג) *You shattered with your might the sea*. The Sefas Emes interprets פוררת as פוררת, crumbs. We were each presented with a delicious personal morsel of love, dispensed by the Grandfather filled with mercy. (שפת אמת פסח תרס"ד)

*I am Hashem your God*, written in the singular, requires us to take that very personal relationship and define it by God's wishes alone, not our own. To sense that love as a compulsion, to rise to our challenges and draw newly discovered strengths in fulfilling His wishes. We must not allow the privileges of that relationship to give us a sense of entitlement, to serve as *we* please, on our own terms, and using our weaknesses as excuses, thinking that "God surely understands".

The description of the Children of Israel leaving the chains of bondage, *בד' רמה*, with hands raised in exultant victory stemmed from a newfound connection with God. The flipside of this emotion was laden with a dangerous assumption that one can relax in one's obligation, with the knowledge that God will accept one's limitations, not expecting better.

This is the defect Micha introduced that recurred for hundreds of years hence. It was a denial in the full thrust of the command of אכזי ה' אלוקיך, *I am Hashem your God*, abusing the relationship for one's own benefit.

The only other time in Torah the phrase "בד' רמה" is used in the context of the blasphemer.

(במדבר לו) *A person who acts high-handedly.*

One who misuses the unique connection we have with God, utilizing it for one's selfish comfort, is as guilty as one who blasphemes God in frustrated anger and defying the special relationship he has with God.

In each case there is an acknowledgement of His existence, but reduces it to our own terms and understanding.

At the splitting of the sea the רמה, "upraised arm", was a double edged sword that needed to be wielded with utmost vigilance. No wonder the very same phrase has this double connotation.

When Moshe expressed with seeming ease his frustration of *Why have you done evil to this people?*, he was taken to task for it.

Moshe was already revealed at this juncture that he would not merit to enter the land. (רש"י שמות א) (סנהדרין קא)

Rav Avraham ben HaRambam writes that Moshe spoke "casually" with God as one who "speaks with a friend".

Perhaps a very subtle seed was planted at that very moment of Micha's rescue that had wide ranging repercussions.

Was it a mere coincidence that it was the grandson of Moshe that entered into a partnership with Micha?

According to tradition Micha lived for several hundred years. He was considered a righteous man who unlike others who sinned gravely, was destined for a portion in the world to come because of the many magnificent acts of kindness he extended towards his guests. (סנהדרין קא) (סנהדרין קא)

God indeed extended much mercy towards Micha, allowing him numerous chances to get it right. Indeed no one is as understanding as our Father in Heaven. But in that love and sympathy lies a greater faith in our greatness. It is in our ability to rise above our limitations and to conquer new heights.

May we realize the deep love God has for each one of us never allowing it to lull us into passive observance. At the same time may we fathom the excellence that God awaits from us and relish the confidence He has in us, and rise to the challenge!

באהבה,  
צבי טייכמן

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