

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	5:00 PM
Friday Night Learning		7:30 PM
Daf Yomi		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K'S-	9:48 א"ג <> 9:07 א"ז	
Mincha - Followed by Shalosh Seudos		5:05 PM
Maariv -		6:10 PM
Father/Son Learning	→	7:00 PM

Thou Shalt Not Steal

If you may have temporarily removed your Talis near the kitchen area this past Shabbos during Krias Hatorah please verify that it is indeed your Talis. A reliable source suspects that

someone may not have realized that they infringed upon another's Talis. A distinguishing factor might be that your non-slip Talis did not have extra white fabric at the corners and the one you currently have does...

Please see Azi to wrap this up and arrange a swap.

Weekday Minyanim & Shiurim

Sunday

Shacharis	→ BRAND NEW'ish!	6:50 AM
Daf Yomi- By R' Teichman		7:30 AM
Shacharis		8:30 AM
Mincha / Maariv		5:10 PM

Monday - Friday

Daf Yomi- By R' Teichman		5:45 AM
Shacharis:		
Monday, Thursday		6:40 AM
Tues., Wed., Friday		6:45 AM
Mincha (Mon-Thur)		1:45 PM
Daf Yomi (Take II)		9:00 PM
Maariv (Mon-Thur)		9:45 PM

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To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

המקום ינחם אתכם...

Our deepest condolences go out to our friend and member, Danny Lasson on the loss of his Grandmother Dorothy Cohen.

Shul Contacts

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אהל משה



Rabbi Zvi Teichman

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Issue#269

RABBI'S MESSAGE

Celebration! (and I don't mean for the Ravens!)

Aside from the Torah's describing Aharon's quiet "happiness in his heart" for his younger brother Moshe in his ascension to a position of leadership, there is no explicit portrayal of anyone experiencing happiness, joy, in all of Chumash.

Yet twice daily we retell in our prayers how at the splitting of the sea, **ךָ עָנוּ שִׂירָה בְּשִׂמְחָה**, *to You they raised their voices in song with abundant gladness.*

Strangely though, not only is the verb "joy" absent throughout the *Shirah*, but there is no evidence of any "profuse" happiness. Perhaps it was the eruption of emotion as expressed in their spontaneous outburst of song that is the elation we are referring to in our prayers.

Yet where do we see, other than empirically, the connection between song and happiness? Is there precedent anywhere in the Torah for this association?

Rabbi David Abudraham in his famed commentary on Tefillah in dissecting this phrase and its meaning, directs us to the verse:

ותקח מרים הנביאה ארות אהרן את התוף בידה ותצאנה כל הנשים אחריה בתופים ובמחלות (שמות טו כ) *Miriam the prophetess, the sister of Aharon, took the drum in her hand and all the women went forth after her with drums and dances.*

This he claims is the added dimension of joy that we relate to in the prayer, i.e. the drums and dancing that was indicative of an "abundant gladness" they experienced.

In finding a clear equation between song and "שמחה", happiness, he draws our attention to a section much earlier in Chumash Breishis.

During the tense exchange that took place between the fugitive Yaakov and his "dear" father in law, Lavan, after Lavan discovers Yaakov and his family has escaped Lavan catches up with him and takes Yaakov to task, declaring: **למה נחבאת לברח ותגנב אתי ולא הגדת לי ואשלךך** *Why have you fled so stealthily, and cheated me? Nor did you tell me- for I would have sent you off with gladness, with songs, with timbrel, and with lyre.* We see here a clear linking of joy with song.

It seems odd though that the very first use of the verb **שמחה** in Torah should find its expression in the context of Lavan the Deceiver with his snide comments and melodramatic display of disappointment to Yaakov!

What is the essence of this emotion we call happiness? Where does it stem from? Can it be artificially induced by striking up the band and putting on our dancing shoes?

There is an oft quoted sentiment, that although appears in Rabbinic literature, is attributed simply to אחד חכם, a wise individual. (שירת הרמיהא סי' ה) *There is no joy like the resolution of doubt.*

When life flows smoothly with everything falling into place we sense inner happiness. When we gain a sense of unity in our life, when all the pieces of the puzzle match up, and everything makes sense we feel ecstatic. It is when doubt, fear and displeasure creep in, fragmenting the mosaic of our expectations from life, that we feel sad and begin to worry.

The Aramaic translation of the word **שמחה**, **חיי** is rooted in the word אחד, one, for at the root of the emotion of joy lies the sensing of cohesion of purpose in all that one does and face.

The most basic element and foundation in music, that maintains unity among all its varied components, is the measured beat and tempo that the rhythm of the drum provide.

It is that sense of oneness that connects it so naturally with the feeling of joy.

In the Torah's introduction to Miriam at this juncture, it emphasizes her role as a prophetess and sister to her illustrious brother Aharon. The Talmud points out that this refers to the fact that even at a young age when she was only the sister of Aharon, yet prior to the birth of Moshe, she experienced prophecy. This was when she foresaw the birth of Moshe and encouraged her parents to remarry and bring this child into the world. (סוטה כ: ב)

Why is it necessary to state this fact now at the celebration of the splitting of the sea? Miriam never lost the "beat" of belief and trust in G-d. Despite her being born at a particularly difficult point in the slavery in Egypt, and in fact she was thus named **מרים** rooted in **מר**, bitterness, to commemorate this fact, she remained "upbeat"! She possessed the secret of the rhythm of life that is anchored in an absolute trust of G-d, that enabled her to "sing" even amongst the despair. One of the prerequisites to obtaining prophecy is **שמחה**.

Miriam by bringing out her drum, enhanced the joy "abundantly", not only by introducing a physical lift to their song, that the beating of drums adds, but to their heightened sense of G-d's unity as only Miriam could convey.

The Holy Shelah (בשלח) teaches that there are two *kelipah*, external forces of evil that challenge

us.

One is called **לילה** based on the hebrew word **לילה**, wailing, that infiltrates our souls with dangerous feelings of sadness, depression and woe.

There is another power entitled **מחלת**, founded on the word **מחול**, which literally means "dance" but often implies frivolous celebration as evident in wild dancing. This *kelipah* seeks to tempt and distract us by offering us the very temporal and contrived "joy" that stems from jest, mockery and superficial and meaningless entertainment.

The way to avoid melancholy is by maintaining the rhythm of life as the Torah has outlined for us. The daily schedule of learning, praying and ordered eating as well as the weekly and seasonal celebrations of Shabbos and Yom Tov, respectively. These are the beats that assist us in not losing the tempo of our unique song called life.

We can avoid succumbing to the allure of the strong sensation of "joy" that seems to come from engaging in activities that merely amuse us, by maintaining a critical evaluation of whatever we engage in, determining whether it fits in to a meaningful framework of purpose and value. Just as a dance of people together in a circle reflects definition and structure in the celebratory joy they are experiencing in a display of unity of purpose, so too must we find the focal point of our joy, and not just celebrate joy for joy's sake alone.

ותקח מרים... את התוף בידה, *Miriam took the drum in her hand.* She displayed before them the secret to abundant happiness; keep up the beat! **תף**, is numerically equivalent to **לילית**, 480, because it is the antidote to despair.

ותצאנה כל הנשים אחריה בתופים ובמחלות, *and all the women went forth after her with drums and dances.* They danced in "unison" portraying for all of posterity the secret of Jewish "dance".

When we define carefully why we are doing something and where its value lies we can avoid the wild animalistic expressions that emanate from those who "dance" their lives away in an exhausting and endless pursuit of emptiness. The word **מחלת**, circle dancing, used here is written absent the **ל** that would normally be added (מחולות), so as to hint to its curative power against the forces of that nefarious *kelipah*, **מחלת**!

Lavan was the perfect example of someone who had no rhythm of life. Whatever wind of opportunity blew his way, would tempt him seductively towards a new pursuit of elusive happiness. He stood for nothing because he "beat to his own drum", totally out of sync.

He deluded himself that he could influence Yaakov into succumbing to his worldview. Yaakov quietly led his life raising a magnificent family right under the nose of the *kelipah*, of Lavan himself. When Lavan finally confronts Yaakov only to discover that there is no possibility of merging his realm of fantasy and falsehood with the pristine and purposeful life that Yaakov so magnificently represented, he gains a momentary flash of reality and clarity that can only be possibly expressed through the music that lifts to the perfect beat of Torah and its mission as personified in the family of Yaakov. (קדושת לוי ויבא)

Although Lavan wouldn't adapt it for himself but he gained a moment of honest awareness that can only be described as joy. Indeed, *There is no joy like the resolution of doubt.*

The biggest "wise" guy of them all attests to the possibility of absolute joy. This is the greatest irony and precisely the reason the Torah sought to display this message here. Only the ultimate unity in creation that stems from G-d's involvement in every detail of our life, can bring about that under the nose of the most deceptive individual who ever lived, Yaakov could thrive and set the foundation for the future of the Jewish nation. Perhaps Lavan is that אחד חכם, the "wise" individual from where this notion derives.

How many of us maintain that steady beat and rhythm that is so vital for happiness?

Who among us is honest and brave enough to assess the worthiness of the many distractions we engage in, and act wisely in implementing change?

It is the daily uncompromising adherence to scheduled learning, timely and meaningful prayer and commitment to the ultimate "metronome" and "pacemaker" that keeps us in step, the Torah and its details, that can provide true and enduring joy.

If we circle our efforts in a common and joint dance in assisting one another in pursuing this noble goal, we are assured that we will experience live in ecstatic and enthused service of Hashem!

באהבה,
צבי טייכמאן

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!!Happy Birthday!!

To the following celebrating birthdays this week

Shira Beleck, Leba Dinovitz

Adam Rubin

Pessy & Sholom Michael

On the bris of

Aryeh Leib!

Batya & Chaim Preiser

On the birth of

Bracha Tehila!

Libi & Yanki Frager

& the proud Grandparents Yehuda & Tzipora

On the birth of

Chava Hila!



Avos U'Banim

7:00 PM Motzei Shabbos

Sponsor Needed!

For more information and **sponsorship opportunities** contact Moshe Berry at mrmberry@gmail.com

FRIDAY NIGHT LEARNING

After 7:30 PM

