

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles	→ 8:08 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K'S-	9:23 א"ג <> 8:32 א"מ
Mincha	2:15 PM
Pirkei Avos	7:25 PM
Mincha - Followed by Shalosh Seudos	8:05 PM
Maariv -	9:17 PM

חברת תהילים

Initiated as a *Zechus* for a *Sheva* שלמה for *Maya bas Mazal Miriam*

"Once a day, have a Tea with g-d"



מאן הוא חכימא למתבע בעותא
 דוד מלכא, "One who is wise,
 should submit his prayers like
 King David"

-R' Teichman

-Zohar, Vayikra

The reciting of the daily Tehillim is a long standing tradition that our ancestors no doubt kept. I am therefore challenging everyone to join this endeavor by committing to recite the daily Tehillim, finishing the entire Tehillim monthly. At the conclusion of Shacharis the daily portion will be recited together silently by those participating. It can be said any time of the day as well. *Naftali Miller and David Kastner* have volunteered to lead the daily recitation and I am calling for others to join in the responsibility of leading as well. May this project be a merit for *Maya bas Mazal Miriam* as well as a credit for all of us as we enhance our relationship with our Creator and merit lives filled with *Bracha V'Hatzlocha*. Please indicate your commitment to our *Chevras Tehillim*, by showing your participation you will be a catalyst for others to join as well. May all our prayers be answered so that we may serve Hashem with joy and purpose! **B'Ahava, Zvi Teichman**

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:15 PM

Monday - Friday

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

Mincha (Mon-Fri)	1:45 PM
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MINCHA/MAARIV	8:15 PM
Daf Yomi -Take II	9:00 PM
Maariv (M-Th)	9:45 PM

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Chava Bas Simcha Yehudah

To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

Daniel & Yehudis Hutman

On the birth of a
 Baby Boy!

Shalom Zachar @ 6702 Maurleen
 After 9:15

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

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Dovid Wealcatch & Shuie Steinharter- FixIt@

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Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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כ"ג סיון

אהל משה



Rabbi Zvi Teichman

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Issue#286

RABBI'S MESSAGE

Barking Up the Wrong Tree

I The Jewish nation was poised to finally enter the "Promised Land". Ten outstanding individuals were selected to "scout out" the land in preparation for what was expected to be our permanent residence there for all of eternity, in fulfillment of the promise to the Patriarchs.

We botched it. The sin they committed that sealed their fate was clearly that of slandering the land. Yet the Midrash and Talmud when referring to their failure often uses the term: "עצת מרגלים", the "counsel" of the spies, in connoting their deficiency, rather than perhaps the "slander" or simply the "sin" of the spies.

When Moshe intercedes to pray on behalf of his prized disciple Yehoshua so that he may not be influenced by his colleagues he exclaims: "יהוה ירשיעך מעצת מרגלים", *May G-d save you from the counsel of the spies*". (רש"י שלח ג' טז)

When Calev takes a detour from the mission appealing for "fatherly" assistance at the Cave of Machpelah so that he strengthened not to be seduced by the "עצתם", counsel, of his comrades. (שם כב)

Why the emphasis on their "counsel" and not the sin?

It seems clear that from the start there was already evidence of their conspiring to deter the nation from entering the land. Why then didn't Moshe abort the mission or appoint other more trustworthy agents?

Another compelling question that many commentaries pose is; Why, if there were already suspicions raised, didn't Moshe pray for all of the spies' welfare so that no one fall prey to their own misguided intentions? Why was he only seemingly concerned with Yehoshua?

The Targum Yehonason adds that it was only after Moshe observed Yehoshua's, *ענוותנותה*, *absolute humility*, that he entered his heartfelt prayer that he be saved by G-d.

Is the Targum implying that Moshe feared Yehoshua was a "wimp" and therefore needed extra protection from their influence? If indeed Moshe was fearful of their intentions wouldn't it warrant a prayer on his behalf regardless?

In Divrei HaYamim (דה"א ד' ט) Calev is referred to as עוב who gave birth to as.

The Midrash interprets this as referring to the moment when the spies in their journey expressed reluctance in carrying back the giant cluster of grapes. Calev threatened to kill them and asserted his willingness to be killed in confronting them, unless they take it.

He was thus called "עוב", because he was מרגלים "עצת" מרגלים, cut-off the counsel of the spies and brought about the bringing of the ענבים from the word ענבים, the cluster of grapes.

(מש"ר א כז ובמדר"ו"ו שם)

Why did Calev force the issue? Wasn't the presentation of the giant cluster of grapes used by the spies as a scare tactic in frightening the nation, when they implied from the size of the food the enormity of the giants they would have to contend with? (רש"י שם כב)

II Moshe instructed the spies to "take from the fruit of the land". Subsequently when they fulfill this request and retrieve the cluster of grapes they also cut off a זמורה, a vine, as well. (שם כג)

The Holy Reb Zvi Hersh of Rimano teaches that in the original plan of creation the intent was that there should be: טעם עץ ופריו שוין, the tree and the fruit would have equal taste. As a result of the reality of sin in the world however it didn't fulfill its mission. When the world would reach its *Tikkun*, perfection, this aspect will finally be realized.

It was therefore precisely the grape, which according to some, is the fruit in which Adam and Chava sinned, that retrieved their now its destined greatness as they were to ready to attain the pinnacle of Creation with their return to the Promised Land. They therefore brought back a vine, the "tree" itself with its "taste" being aligned with its fruit as evidence of their recovered stature.

The illustrious Harav A.Y. Kook explains that the notion of the equality between the tree and its fruit is indicative of the ultimate goal of our world. So often we consider only the produce we seek and forget the value of the process. Whether we engage in agriculture or the general commerce of life we only give credence to the end product. In a perfect world every detail of life is filled with the delicious taste of Providence. (אורות התשובה ו' ז)

Subsequent to the existence of sin in the world we must seek to retrieve the ability to savor the "tree", until such time that it will once again be part of our natural world.

But it is not only in the physical activities we engage in. It lies equally in the pursuit of truth which is also so elusive. From the time we partook from the Tree of Knowledge we have been

desperately attempting to peer through the curtain of confusion to find clarity in our lives.

Part of that journey requires a earnest evaluation and the sharing of ideas and concepts so that we can make an appropriate choice in the endeavors we pursue. It necessitates dialogue and debate that is founded on honesty, free of ulterior motives.

III The very first challenge man faced was the susceptibility of being influenced by the counsel of others. The Satan employed every device to dupe Chava, and subsequently Adam, to sin. Even before they ate of the forbidden fruit they were vulnerable and exposed to the influence of "popular" opinion.

Perhaps Moshe knew that in this final ascent to the Holy Land and all the treasures it beheld, we would have to prove ourselves worthy by correcting that original failure to think critically and succumbing to the influences around us.

Moshe didn't intervene since he knew that this was precisely the challenge that had to be overcome in order to be deserving of the land's special blessing. He banked on the confrontation of ideas, as embodied in the personalities of Yehoshua and Calev, to resolve their doubt and discover the truth.

IV Moshe was quite aware that no prayer could help those who have their own agendas. It would be up to them to decide to change and seek the truth before prayer could possibly assist them.

Yehoshua excelled in humility. Humility however is not to be confused with meekness. True humbleness reflects an ability not to introduce one's selfish needs into any equation.

One who can look beyond one's self will merit to see the world accurately. Prayer can indeed help to preserve this quality. But no prayer can penetrate walls of self-indulgence.

It was this sterling humility that Moshe hoped would influence the spies and the nation positively.

V There is one other quality necessary to achieve truth; Conviction.

Calev who was destined that *Malchus*; royalty, as embodied in the Davidic dynasty, would descend from him, possessed absolute and unshakable conviction in his beliefs.

He understood that in order for the other spies to ever perceive truth it could only come about if they experienced the "excitement" of conviction, even if in their own misguided opinion. One who is "wishy-washy" in one's beliefs, riding the tide of whatever attitude is popular and prevalent, will never merit to attain truth.

He therefore compelled them to stand by their beliefs in the hope that when the fallacy of their goals would be revealed they would be capable and eager to grasp for the truth.

VI A tree is called an עץ very similar to the word עצה for counsel.

A tree represents a conglomeration of ingredients, forces and qualities that pull together to form its fruit. עצה, advised conclusions, stem from the critical evaluation and sharing of ideas that produce an intellectually defined truth. (הכתב והקבלה בראשית ב ט)

This last of the ten challenges that we tested G-d in the desert, was perhaps the most daunting of all. We failed and are still searching for the elusive truth.

We can only expect to find it if we are humble and live with conviction.

How many of us can honestly say that are decisions are motivated selflessly, removed from the taint of personal comfort and ease?

How many of us live lives of conviction, adhering firmly to something we truly believe in and commit to without compromise?

We complain often that we don't sense the joy in life. It seems so tedious and bereft of enjoyment. It tastes like the bland and harsh bark of the "tree".

Were we to undertake an honest pursuit for truth, removing the layers of easy pleasures we allow to block our view, we just might begin to see the glimmer of light.

Were we to devote ourselves without swerving to an ideal, a program of growth, we just might begin to taste the remarkable flavor of life that bursts forth in every step of the process called life.

בארובה, צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

To the following celebrating birthdays this week

Abbi Breitowitz, Alexander Zakharin, Sara Silberberg, Etti Rubin, Ezzi Goldsmith

!!!HAPPY Anniversary!!!

Uri & Devorah Meth, Joseph & Miryam Silberfarb, Chaim Mordechai & Deena Meister, Chaim & Leslie Klein

Upcoming Yartzheits

Lisa Pachino on the Yartzheit of her mother Marion Cooper

Please Continue to Daven!
Maya Bas Mazal Miriram Bier
Is in need of your continued Tefilos!

Shmuel & Esther Lyss invite the shul to a Kiddush following the Shul Kiddush in honor of the birth of Meira Raizel. ~At Rabbi Kaplan's Shul~

SHIUR FOR WOMEN:

Mrs. Teichman invites the members of Ohel Moshe to join her Shabbos afternoon Shiur at 5PM

2705 Summerson Rd