

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles	→ 8:16 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:23 < 8:31 מ"א	
Mincha	2:15 PM
Pirkei Avos	7:35 PM
Mincha - Followed by Shalosh Seudos	8:15 PM
Maariv -	9:25 PM

SHIUR FOR WOMEN:

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

2705 Summerson Rd

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

Daniel Chaim Filler

On his bris this week
 And to his parents
Tova & Yitzi

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:25 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	8:25 PM
Daf Yomi -Take II	9:00 PM
Maariv (M-Th)	9:45 PM

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In commemoration of the Yartzheit of
 Chinka bas Aharon Dov

To Sponsor please contact Daniel Goldman
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!!!HAPPY BIRTHDAY!!!

Celebrating Hebrew birthdays this week

Mordechai Michael

!!!HAPPY Anniversary!!!

Shoshana & Mordechai Goldberg

Herbert & Renee Siegel

Shul Contacts

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410-570-3333 or ravzt@hotmail.com

Gabaim:

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

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Rabbi Zvi Teichman

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Issue#288

Clouded Relationships

I

As the beloved Aharon HaKohen takes leave of this world a floodgate of emotion erupts.

(במדבר כ טג) ... ריבנו את אהרן שלשים יום כל בית ישראל (במדבר כ טג) *they wept for Aharon thirty days, the entire House of Israel.*

Rashi explains that the "entire" nation, men and women, sensed the profound loss since Aharon had in his lifetime extended great efforts in bringing peace and harmony between adversaries and husband and wife.

Additionally, although normally, the Talmud directs us, שלשה לכבי, it is appropriate to cry over a lost one for only three days, in this instance they could not withhold their tears for a month.

Aharon's impact as a "peacemaker" was so great that eighty thousand children were named "Aharon" in tribute of this accomplishment. This was done in gratitude to Aharon by this same number of couple's whose broken relationships were repaired through Aharon's skilled intervention, enabling them to bear children that might not have otherwise been born. The children joined in the mourning as well.

(כלה רבתי פ"ג)

Were we to spread out Aharon's caseload of 80,000, over the entire forty years of the sojourn, assuming he met with each couple only once, it would average out to five appointments per day! An arduous undertaking indeed, especially considering that he also dealt with many other non-marital civil disputes.

Even more perplexing is the sheer amount of troubled relationships that apparently existed considering they had very little to fight about. There was no financial stress, as the Manna provided their nutritional needs amply. Diapers were obsolete as there was no waste to deal with since the Manna was absorbed fully. They were clothed in garments that never wore out and needed no repair or replacement. The burden of washing, drying and ironing clothes was unnecessary as the Clouds of Glory miraculously tended to these needs, providing them with clean, fresh scented and ironed clothing. Water was delivered to their door as the Well of Miriam amazingly routed its water to each tent.

It was a life free of the daily tensions that so often are the cause for strife and misunderstanding among couples. What then did they fight over?

II: *ישמע הבנעי מלך עד... כי בא ישראל... ורחם בישראל (שם כא א) The Canaanite king of Arad... heard that Israel had come, and he warred against Israel.*

Rashi, quoting the Talmud, enlightens us by informing that the enemy heard: שמת אהרן ותסתלקו ענני הכבוד, that with Aharon's demise the Clouds of Glory that were in his merit departed too, leaving them suddenly exposed to attack.

Why is it necessary to emphasize their awareness of Aharon's death, the main issue for the enemy was the lack of protection it provided and their ability to attack, now that the Clouds of Glory left?

Secondly if indeed the Clouds departed as a result of the loss of this righteous *Tzaddik*, why does the Torah omit any reference to this. When Miriam died the "Well" that arrived in her merit departed too and the Torah clearly states immediately, "there was no water for the assembly". Yet here, there is nary a mention of that fact in the verse itself.

III: Although we refer to these special protective clouds as the "ענני הכבוד", Clouds of Glory, nowhere in all of Torah is it referred to as such.

To whom do these clouds confer "כבוד", more accurately translated as *Honor*, to?

The great Gaon, Rav Dovid Luria in his masterful commentary on Pirkei D'Rebbi Eliezer suggests that it is most likely based on the verse (שמות טז י) *והנה כבוד ה' נראה בענני* *the glory of G-d appeared in a cloud*. Evidently there is a direct association between G-d's honor and clouds.

Rav Avraham ben HaRambam (שמות יט כ) in his commentary on Torah says we find three elements of "כבוד", honor, associated with G-d:

Firstly His *עצמותו*, G-d's essence, as indicated in Moshe's request of G-d; (יה) *הראני נא את כבודך* (שמות לג י) *Show me now Your Glory*, appealing to G-d that He may reveal his "essence" to Moshe.

Secondly it refers to *אור הכבוד*, the light of Creation that is manifest when G-d "appears" as indicated in the previously quoted verse describing G-d's presenting Himself in the cloud.

Lastly it implies G-d's; *נפלאות*, "wondrous" powers, as mentioned in the verse; *הראים את כבודי ואני... אהרתי אשר עשיתי במצרים (במדבר יד כב) ...have seen My glory and My signs that I performed in Egypt.*

IV: We all possess a *צלקת אלקים*, spark of Divinity within each one of us. It is what gives us identity. The word we loosely use for "honor" is *כבוד*. It is rooted in its more literal meaning which

means "weight", more accurately implying "significance", and substance.

Our instinct for recognition stems from a healthy desire for distinctive purpose.

(פחד יצחק שבועות מאמר טז)

Man's search for self definition mirrors the aspects of G-d's "כבוד", Honor.

It begins with man's need to feel "essential". Often man is plagued by feelings of inferiority or lack of ability. Man must realize that each one of us must reiterate daily, despite our failures: *בשבילי נברא העולם*, the world was created uniquely for even that one single individual which is me! No one may ever entertain that one is extraneous to this world.

Man must then gain a healthy sense of self-respect for the qualities he possesses, limited as they may appear to be, through which he radiates outwardly and impacts on the world.

Finally one must attain not only self-respect but an esteem for the special attributes and abilities that no one but "I" possess.

Is this not a reflection of the notion of *עצמותו*, essence, *אור*, light, and *נפלאות*, unique talent, that is the *כבוד*, honor, of *שמים*, Heaven?

V: We are taught that Aharon possessed a uncanny ability to promote "peace". What was his secret tool?

In Avos D'Rebbe Nosson (פ"ב ג-ד) it reports how Aharon employed several techniques in his quest to achieve peace.

It describes how when Aharon mediated a conflict he would never express to either party: "סרהח", "you have gone afoul!"

The basis for restoring harmony must be founded on each party feeling valued. Feelings of rejection are inevitably followed by dejection and despair which prevent one from any willingness to repair the relationship. The moment one side feels helpless, whether because of guilt or frustration, they lose the drive and optimism needed to reconcile.

The phrase that Aharon employed *לא סרהח*, *you have not offended*, is rooted in the word *סרה* which more accurately means "extraneous", thus more exactly stating, "you are not impertinent, you are valued". Aharon utilized his skillful words in restoring to each party a sense of self-worth. Without that, there is no starting point.

VI: It also retells how when two individuals were at odds with one another, Aharon would approach each side independently, with the claim that the other party was remorseful and guilt ridden for having caused so much pain. Upon hearing this they would each immediately recede from their anger. Aharon remained with each one until he was able to totally remove the *קצא*, the jealousy, from their hearts. When the two eventually met they embraced and kissed one another.

Why does it state that he removed the "קצא" jealousy? Wasn't it *שנאה*, hatred, that he sought to douse?

Furthermore how did Aharon succeed in keeping this tactic secret from the parties involved? Wouldn't they be even more angered when they discover that in truth the other party never expressed any sincere regrets?

We react angrily to those who offend us only when the basis for our reaction is a unhealthy need for respect from others. One who has a healthy self-respect for oneself can never be chopped down by others. Perhaps Aharon after using this ploy to first stifle and part the instinctive clouds of anger, would then sit down and reveal to each one separately how illogical is their need to be fed by the adulation of others.

Jealousy stems from a sense that I am right and entitled and the object of my jealousy isn't. When someone "bests" me I feel cheated. I deserve to be right! But in truth who I am is independent of anyone else's regard for me. When one can fathom that idea he can begin to undertake the process towards living in peace with others.

Perhaps Aharon even revealed the ploy after successfully educating his students in the vital lesson of the power of self-respect, that is not contingent on any one but myself.

VII

Rashi in Pirkei Avos (פירקי אבות א י) records a tale regarding a woman whose husband was angry with her and disavowed her from remaining in his house. He would only take her back were she to spit in the eye of the High Priest. When Aharon discovered the predicament he told the woman he was suffering from an eye ailment that could be cured by her spitting in his eye. He thus was willing to undergo humiliation to save another marriage.



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This is strikingly similar to an episode reported in the Jerusalem Talmud (סוטה ד ט) and Midrash (בב"ר ט ז) regarding the greatness of Rabbi Meir. There it records of a woman who would attend the Friday night lecture of Rabbi Meir, returning home late, well after the candles had already extinguished. The incensed husband threw her out of his home until she would spit in the face of Rabbi Meir, the lecturer. Rabbi Meir through Divine inspiration was apprised of the situation and requested of her to spit seven times in his sick eye so it may be cured. She returned home proudly reporting that she spat in his eye not only once but seven times!

Did this really bring lasting harmony to this couple? It would certainly not be long in coming before these brutes would once again rage against their wives under some other pretext.

What did Aharon HaKohen and Rabbi Meir expect to accomplish?

Can you imagine how empowered these women were after having been the vehicle to "cure" the "High Priest" and the remarkable Sage, Rabbi Meir?

No doubt these poor women who formally allowed themselves to be abused by their spouses were weakened in their resolve to stand up to their husbands for they felt unworthy or unentitled to be respected, they lacked the self-esteem to believe in themselves. Rabbi Meir following the brilliant lead of Aharon, invested her with the gift that would enable her to get her marriage healthily back on track. If she believed in her uniqueness and special qualities she would effectively restore her relationship to health.

VIII

The Holy Rishiner was once asked why we call the Clouds of Glory, "ענני הכבוד".

He answered, that it is known that when a person breathes he exhales vapor. When two Jews join together in loving friendship the vapors join and create a protective "cloud". If they resent one another the vapor dissipates into nothingness. Aharon HaKohen inspired the nation to give "כבוד", respect, and highly regard one another. The Clouds of Glory were comprised by the collective "vapor" that joined in producing the powerful effect of "ענני הכבוד", Clouds of "Honor" indeed!

In their long sojourn in the desert they would face one of the greatest challenges; to truly appreciate each other. It is much easier when we each tackle a different physical roles within the family to remain intact, since each one is distracted in, and appreciated for what they "provide" for the family unit to survive. When we are not sidetracked by our specific tasks and are forced to face one another and appreciate each other for who we "are" not what we "do", therein lies our greatness and our biggest challenge. No wonder it is on vacations so many domestic feuds erupt!

Even the enemy knew that there was no magic Cloud that was protecting us, but rather the power of "brotherhood" that would create a protective barrier against any foe. They knew that without the masterful guidance of Aharon our power would wane. The Torah therefore also omits any allusion to the disappearing Clouds of Glory since it is not the Clouds but our attitude toward one another.

In the precarious times we live, exposed to conflict from both within and without we would be wise to implement this powerful instrument of protection. May we start the course of appreciating and valuing certainly those closest to us as well as our fellow brothers and sisters.

If we succeed we will ward off our enemies for eternity!