

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles	8:18 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:28 <> מי"א 8:37	
Mincha	2:15 PM
Pirkei Avos	7:35 PM
Mincha - Followed by Shalosh Seudos	8:15 PM
Maariv -	9:27 PM

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—Rosh Chodesh	6:35 AM
Thursday	6:40 AM
Tues, Wed, Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM
MINCHA/MAARIV	8:25 PM
Daf Yomi -Take II	9:00 PM
Maariv (M-Th)	9:45 PM

NOW FORMING: NIGHT SEDER

There is discussion of forming a Chavrusa/Chabura style night seder program at Ohel Moshe. If you are interested in hearing more about it and getting involved please contact Chaim Chernoff at 410-596-1028

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on his bris this week.
And to his parents
Shoshana & Mark Goldberg
מזינות מזינות

Shul Contacts

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Rabbi Teichman

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Gaboim:

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

Laining Schedule:

Pinchas Friedman- Lain@

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Rabbi Zvi Teichman

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Issue#291

RABBI'S MESSAGE

A Road Map For Life

I: The Torah records for posterity the specific forty two journeys the Jewish nation traveled in the course of their forty year long sojourn in the desert.

We are taught that this detailed listing is to serve as a "road map" for each individual's journey through life, as well as a guide for our nation in its long and enduring *galus*, exile.

The forty two locations mentioned here correspond to the mystical Forty-two Letter Name of Creation that is embedded in the verses at the beginning of the book of *Breishis*. This name is composed from taking the first letter of each of the forty two words in that famous mystical prayer of the great Tanna, Rabbi Nechunya ben HaKaneh; Ana B'choach.

It is this powerful Name of G-d that accompanies us in the travels of life.

(רבינו בחיי, צרור המור, השל"ה הק ועוד)

Encapsulated in these verses is the secret of survival against the many challenges we face both on an individual and national level.

What can a *pushute Yid* draw from learning these verses in gaining that edge we need to survive our many challenges in this most difficult *galus* ?

II: The seeds for our long *galus* were first planted during the Sin of the Spies.

The needless tears that were shed by our nation when we easily succumbed to the slanderous report of the spies, were destined to be atoned for through the sincere tears we would cry out in desperation for closeness to our Creator, in the various painful exiles we would endure.

Our exiles echo the decree of *galus* our ancestors suffered during the forty years in the desert. Were we to have "gotten it right" the first time, we would have entered the Holy Land for all of eternity. Due to our failure we must continue the arduous trek towards the final redemption.

Indeed, the first letters of the very first four words in the introductory verse, אלה מסעי בני אדם, מדר, בבל, ישראל (במדבר לג א) These are the journeys of the Children of Israel, stand for; יון, Rome, Media-Persia, Bavel and Greece, the four exiles whose effects we are still reeling from.

Yet remarkably, although at the episode of the Sin of the Spies the Torah decreed they would remain in the desert until the generation of those who sinned would all die out, there appears not to be any mention of their being decreed to sojourn in "galus".

Rashi however, in discussing the forty two journeys listed here, clearly makes reference to the fact that "שם" "He decreed upon them to move them about and make them wander in the wilderness..."

III: The illustrious Rav Avodyah of Bartenura directs us to the one terse mention of this notion of *galus*. (בספר עמר נקא)

After G-d swears to uphold their punishment and foretells how their "carcasses shall drop in the wilderness", the very next verse says, (שם די לג), "Your children will roam in the wilderness for forty years..."

The term used here to denote "roaming" is the mild metaphor of "sheep pasturing". The root רועה, either alluding to the shepherd who wanders while tending his flock or to the sheep being herded from place to place in search of pasture.

This description seems to betray the implication of being "bounced" around in the desert as is inferred from Rashi's usage of לטלטלם to describe the decree of "roaming", rooted in the word טלטל, indicating a state of being cast about. (עייני ישעיה כב ז)

There is one additional, albeit tangential, reference to this decree.

Moshe criticizes the request of the tribes of Reuven and Gad to settle in Transjordan, accusing them of demoralizing the nation just as the Spies did many years earlier with their report.

He reminds them of the consequences of that event and how "the wrath of G-d burned against Israel" at that time, (במדבר לג א), and He made them wander in the Wilderness for forty years.

Here Rashi interprets the sentiment of ארבעים שנה, ארבעים שנה, with the richer context of being "bounced" around. Rashi in fact directs us to the very first person to be "exiled",

Kayin, when he was condemned to be a *wanderer and an exile*.

How did we transition from the calm pastoral scene of sheep in the meadow to a nation being hurled and cast off from place to place?

IV: The Talmud teaches a remarkable concept that although the Jews traveled to many different locations, nevertheless it was considered as if they had remained in one spot.

This is deduced from the fact that we derive the definition of *melacha*; what is deemed work activity that is prohibited on Shabbos, from activities that were necessary in the functioning of the *Mishkan*.

De-construction which is the activity called סותר, was derived from the taking apart of the *Mishkan* in preparation for traveling. Halacha requires however that one is only liable for dismantling a structure if there was intent to rebuild on the same place. Yet, the Talmud queries, they always dismantled the *Mishkan* to set it up elsewhere in the next encampment?

The Talmud answers, that since the verse states regarding their journeys, על פי ד' היו ועל פי ד' יסעו (במדבר ט טג), According to the word of G-d would they encamp, and according to the word of G-d would they journey, it is as if they dismantled with the intent to rebuild on the same place. (שבת לא:)

This entire concept seems to defy the intended sense of טלטול, casting about, that was decreed upon them. How do we reconcile this apparent dichotomy?

V: Rashi questions the purpose of why the Torah enumerated the forty two journeys.

Quoting in the name of Rabbi Moshe HaDarshan, Rashi teaches that upon careful analysis one will discover that they traveled fourteen journeys during the first year, eight in the last, and during the middle remaining thirty eight years, traveled only twenty journeys in the course of that entire time, for a total of forty two.

The Torah is revealing for us that although it might have appeared that G-d had tossed them about incessantly from place to place with no respite, in truth, they had ample rest. We must appreciate and not overlook the kindness of G-d.

Alternately, Rashi informs us, Rebbe Tanchuma, "דרש דרשה אחרת", delivered a very different sermon. He claimed that this can be compared to a king whose son was ill, who was taken to a distant place to seek a cure. After achieving their mission the father begins to recount all of the aspects of their arduous journey, "here we slept, here we felt cold, here you had a headache..."

So too, G-d wanted the nation to recapitulate all that they had endured.

VI: In the long road trip called "life" we must never get caught up in only the difficulties. We must learn to discern and perceive the many benevolent interventions of our beloved Father in Heaven. We can't allow ourselves to ignore the myriad of חסדי ד', kindness from G-d we are privileged to receive daily.

We must also ponder how each detail in the road map we are given, provides a key component of whom we have become and what we are yet destined to be. Every little "headache" we suffer is a vital component in bringing about our ultimate "cure".

Rabbi Moshe HaDarshan, who lived in medieval times on the European continent, facing the many challenges it presented for the Jewish people, *darshened* a sermon of appreciation and cognizance of a caring G-d, lest they fall into despondence and despair in the overwhelming difficulties they encountered.

Rebbe Tanchuma who was privileged to inhabit our Holy Land, sought to inspire the nation with a passionate appeal to perceive the sum total of their trials and tribulations as tools that forge one's greatness and equip one with a sense of mission to become ever greater, ever healthier. The obstacles in the course of life aren't meant to interfere with our lives, but rather to prod us towards greatness. (Rav Yosef Gliksburg, Rabbi of Givatayim)

VII: The Magen Avraham tells us in the name of the Tzror U'Mor, that in the Torah Reading we are to recite all the forty two journeys without interruption. (או"ח ט' תבח סק"ח)

Perhaps this underlines the deeper message behind the recording of these forty two journeys.



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Chaim & Leslie Klein

SHIUR FOR WOMEN:

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

2705 Summerson Rd

When we view all of our life's experiences as a unit, with each element contributing a unique facet of who we are determined to become, then in reality there is no טלטול, there is no disjointedness in the "bumps" in the road.

Indeed, when one travels with a consciousness of על פי ד' according to the word of G-d, we are always in the exact "virtual" same spot. (אור אברהם עה"ח)

VIII: Perhaps it all boils down to what we make of our difficulties.

We can accept our wanderings like sheep out to pasture, secure and tended to by a loving Shepherd. Or we can choose to complain about every turn and detour in the road.

Rav Yaakov Mecklenberg in his masterful HaKsav V'haKabbalah suggests that the term used to describe our roaming state, רועה, is rooted in the root רוע, broken or fragmented, as used to connote the broken רתמה, the staccato sound of the Shofar.

The Holy Sifsei Tzaddik of Piltz avers that the word רועה used here is meant to emphasize our ability to attain the noble appellation of רועה, Shepherds, in the image of רועה נאמן, that most Faithful Shepherd, Moshe Rabbeinu, in assuming leadership in our lives to the benefit of others.

May we begin to sense the "Forty-two Letter Name" that accompanies each one of us. If we succeed we are assured a "smooth ride"!

באהבה,
צבי טייכמן