

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles	8:15 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K'S- גר"א 9:31 <> מי"א 8:41	
Mincha	2:15 PM
Pirkei Avos	7:30 PM
Mincha - Followed by Shalosh Seudos	8:10 PM
Maariv -	9:24 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	8:20 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Wednesday, Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM

MINCHA/MAARIV (Wed., Thur) 8:25 PM

Daf Yomi -Take II (Wed., Thurs.) 9:00 PM

Maariv (Wed.-Th) 9:45 PM

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Tisha B'Av Schedule

Monday Mincha I	1:45 PM
Monday Mincha II	6:00 PM
Maariv/Eicha	9:00 PM
Shacharis & Kinos	8:30 AM
Chatzos	1:13 PM
Shirei Hisorerus	7:25 PM
Mincha	8:05 PM
Maariv	8:51 PM
Fast Ends	9:14 PM

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboin:

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

Laining Schedule:

Pinchas Friedman- Lain@

Building Fundraising Committee:

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Rabbi Zvi Teichman

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Issue#292

RABBI'S MESSAGE

The Flight of the Bumblebee

I: *בכה תבכה בלילה (איכה א ב), Weeping she weeps in the night...*

On that very first fateful *Tisha B'Av* by night, when the spies returned with their discouraging report inducing the people to “weep that night” without cause, G-d established this night to be a time for weeping in future generations.

Evidently despite the thousands of years of tearful encounters with the challenges of *galus*,

we are still being held accountable for that baseless “weeping” that has yet to be corrected.

Moshe in his last weeks on earth begins a review of the long list of sins and rebellion that marked their forty year sojourn in the desert. His intent was to subtly rebuke them lest they repeat their mistakes.

Yet in his recounting of the Sin of the Spies here, he omits mentioning this groundless crying they were being taken to task for, that took place on the night of *Tisha B'Av*.

Why the glaring omission?

II: After describing the details of that episode, Moshe turns to a tragic event that took place immediately afterwards. He recalls how after having heard of their fate to wander in the desert for forty years, the people readily admit to their sin and declare “We shall go up!”.

Moshe retells how G-d insisted they were doomed to failure, and how they nevertheless climbed the mountain to conquer the Amorite and were subjected to humiliating defeat.

The verse recounts how the Amorite descended from the mountain to attack.

וירדפו אתכם כאשר תעשינה הַדְּבָרִים ויכתו אתכם בשעיר עד חרמה (במדבר א מד) *And they pursued you as the bees would do, they struck you in Seir until Chormah.*

What is the significance in this unusual description of the enemy attacking them like bees would?

Rashi quotes a Midrash that reveals a fascinating detail: Just as a bee dies after inserting its stinger into its opponent, so too did the Amorites fall dead after defeating the Jewish nation.

Was this a parenthetical note indicating to the nation that despite their unwarranted assault, G-d showed his regard for them nevertheless? How does this facet fit into Moshe's rebuke?

III: The Mishna (סוטה מח) teaches that among the items that were lost to our nation as a result of the destruction of the Temple was the *Nofes Tzufim*. One opinion recorded in the Talmud (שם:) says this refers to unusually tasty, beautiful and aromatic honey. (מאירי) It was harvested from the nectar of extraordinary plants that grew in the high regions of the mountains that was transported by the industrious bees and stored in hives that were located amongst the beautiful landscape.

נופת refers to the נוף, landscape, and צופים from the root נוּפַה, to overlook, indicating the “overlook” from the high standpoint of the mountain upon the open terrain. (רע"ב תוי"ט מהרש"א)

The Talmud derives this notion from the *Targum/ aramaic interpretation* of the great Sage Rebbe Yosef, who translates this sentiment that describes

the Amorites descent, *as the bees would do*, כאשר תעשינה הַדְּבָרִים

Like swarming bees, who fly upon the heights to bring nectar from the mountainous flora.

The question begs however; How does this poetic *targum* of Rebbe Yosef fit into the context of the story and the “killer bee” Amorites? In what way does this nature of bees bear on the message in the verse?

IV: The Book of Devarim begins with the words אלה הַדְּבָרִים, *These are the words...*

The Midrash (דב"ר א ה) reveals that we can alternately read this as אלה הַדְּבָרִים *These are the bees...* The Midrash goes on to extol the various noble characteristics of bees; unity, loyalty, sacrifice, among other aspects, and its parallels to our service of G-d.

Perhaps G-d sought to send a vital message to the Jewish nation by sending “bees” to confront them.

The people were deflated after hearing of their being sentenced to forty years in the desert. They realized their mistake and now pined to enter into the Promised Land even at the risk of their own lives. They thought that they could not achieve their noble mission by remaining sequestered in the barrenness of the desert. How can one grow without the opportunities the Holy Land beheld. In a mirror image of their misguided intentions, they were shown the futility of the Amorites actions in falling on their faces.

ותשובו, the verse goes on to state after this unfortunate turn of events, ותבכו לפני ד'... (במדבר א מה) *And they retreated and wept before G-d...*

May I suggest in place of the verse being translated, *they retreated*, it should read, *and they “returned”*, to their former weeping of the night of *Tisha B'Av*.

We often think that on *Tisha B'Av* we yearn just for a better life, improved circumstances, greater opportunity so that we may be able to sense the “sweetness” in our *avodas Hashem*.

But the bees teach us that one can bring the sweetest of nectar from the highest plains even to the lowest regions of the forest. We can experience the “honey” of Torah if we seek it in our own piece of the forest. We have indeed lost the ability to be צופים, scouts, to see the נוף, the magnificent landscape, that is truly within our reach.

We bemoan the שכניתא בגלותא, *Divine Presence* that is in exile, and fail to realize that we can only remove Him from exile if we see Him in our own lives and circumstances.

V: The Tribe of Naftali is considered the “last of the tribes”, having been born the last son to Bilhah the maidservant of Rochel.

The Midrash (במ"ד יד כג) interprets the name נפתלי as the contraction of the two words נופת לי, a reference to נופת צופים, the sweetest of honey, that Torah is compared to. (תהלים יט יא)

The Sanhedrin was exiled to ten different places the last being Teverya, in the territory of the Tribe of Naftali. (ר"ה לא:) We are taught that from that “low” spot it will eventually return.

The Tribe of Naftali studied Torah despite much difficulty and

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Upcoming Yartzheits

Frank Berger - Yartzheit of his mother Norma Berger

Chana & Ari Schnur
On the birth of a Baby Boy!
Shalom Zachar after 9:30 at the Gottesman home 6609 Western Rd

discomfort. (שהש"ר ח יב)

But they experienced its exquisite sweetness even in suffering, precisely because they knew it is here for the taking, provided one seeks it industriously.

May we sense the loneliness in our lives bereft of a tangible connection to a loving G-d.

May we begin the process of discovery in seeking Him even in the depths of our challenges.

If we do, we will begin to taste the sweetness in our *avodah* and hopefully merit to experience His open embrace with the rebuilding and return to *Yerushalaim HaBenuyah!*

באהבה, צבי טייכמן