

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:43 PM
<i>And Candlelighting</i>	
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	גרי"א 9:50 \diamond גרי"א 9:07
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	4:40 PM
Maariv -	5:53 PM
Avos U'Banim	6:45 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	4:50 PM

Monday - Friday

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



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**Rachele & Chaim
Amster
On the birth of
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המקום ינחם אתכם

Our deepest condolences go out to Amalia
Kotlicky on the loss of her father, Dr. Samuel
Joseph Speedone.

The family will be receiving visitors at the Kotlicky home, at
2814 Smith Ave, until Sunday between 9:30 AM and 2 PM

Shul Contacts

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Rabbi Zvi Teichman

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Issue# 318

RABBI'S MESSAGE

Friends Forever

Lurking in the background of this week's portion are those two rabble-rousers Dasan and Aviram. Although not mentioned explicitly in the verse, our Sages discover their long shadows, casting doubt and defiance.

(ואמר פרעה לפני ישראל נבוכים הם בארץ סגר עליהם המדבר (שמות טו ג) *Pharaoh will say to the Children of Israel, 'They are lost in the area and trapped in the desert.'*

In a play directed by G-d, He directs the nation to strangely turn back in the direction of Egypt in order to goad Pharaoh into chasing after them, and indeed that is what takes place.

The verse states however that Pharaoh will say to the "Children of Israel", they are lost. How did he direct his words to them at such distance, hadn't they already left?

Rashi to answer this changes the translation from: "to" the Children of Israel, to: "of" the Children of Israel. He was talking to his aides regarding them, not to them.

The Targum Yehonason however reveals that Pharaoh was conversing with Dasan and Aviram who stubbornly defied Moshe, choosing to remain in Egypt. Pharaoh was indeed talking literally to the "Children of Israel"; Dasan and Aviram!

When Moshe later directs the nation to collect their daily ration of Manna he warns them not to leave anything over for the next day. Yet...

... ויותרו אנשים ממנו עד בקר (שם טו כ) *... people left over from it until morning.*

Although the Torah does not identify who these "people" who disobeyed Moshe were, Rashi quoting the Midrash reveals it was none other than those two scoundrels Dasan and Aviram!

The Torah goes on to say that Moshe was angered, וקצף, yet no rebuke or action was taken against them.

Dasan and Aviram have a long history with Moshe.

They cast aspersion on Moshe's intervention in their personal quarrel, questioning his authority.

They reveal to Moshe their knowledge of his having previously killed the Egyptian taskmaster who was cruelly beating a fellow Jew. The Midrash even claims that it was Dasan himself who was saved by Moshe from the hands of the taskmaster. Dasan and Aviram nevertheless eventually inform on Moshe to Pharaoh, causing him to run for his life to escaping to Midyan.

Many years later after Moshe returns, they were the ones who first accuse Moshe, after his first foray to Pharaoh, of instigating Pharaoh to harshly turn up the quotas of work.

At the episode of the Spies the verse relates how, ויאמרו איש אל אחיו נתנה ראש ונשובה מצרימה, (במדבר טו ד) *So they said a man to his brother, "Let us appoint a leader and let us return to Egypt!"* The Midrash avers that these "brothers" were none other than Dasan and Aviram!

Finally as part of the cohorts of Korach who call into question Moshe and Aharon's authority, Dasan and Aviram get their due justice, as they are swallowed up into the belly of the earth.

Time and again they repeat the same offense, demeaning the role of Moshe, yet he never seems to take them to task. Why so much tolerance?

Several times throughout the Torah they are referred to as אנשים, a term often used to emphasize "men of stature". Were they possibly noble?

The Talmud (סנהדרין קט) explains that דתן, Dasan, was so named to imply על א-ל, that he transgressed the law of G-d. The name אבירם, Aviram, accentuates how he, איביר עצמו, fortified himself, מעשית תשובה, from doing repentance.

It seems strange that the names solely emphasize "law" and "strength", totally missing the intended stress on the transgression of the law and the strong resistance to repent.

Dasan and Aviram were numbered among the illustrious בני ישראל שוטרי בני ישראל, Jewish "foreman" in Egypt, who shielded their Jewish brethren with their bodies by absorbing the vicious beatings and blows of the Egyptian taskmasters. (ש"ר ה כ)

Moshe upon discovering Dasan raising his hand against Aviram, admonishes him exclaiming (שמות ב יג) *why are you striking your friend?*

Despite their feud these two are the first recorded "friends" in Jewish history.

Earlier we quoted the verse that refers to them as אחיו, "brothers".

These powerful pundits had impacted the people greatly.

The Midrash states that when they declared at the episode of the spies נתנה ראש, requesting new leadership, the nation considered replacing Moshe with Dasan and Aharon with Aviram. (מדרש תהלים ק)

It was Dasan and Aviram who sincerely declared (במדבר טו ג) *The entire assembly, all of them, are holy.* They had their history of sacrifice on behalf of their brothers as ample testimony to this belief.

Dasan and Aviram possessed an ideology, a commitment to the law of G-d, and lived it with conviction. There was דת, faith, and אביר, strong belief. The problem was, as so often is the case throughout our history, it is misguided. If one doesn't accept authority at the expense of one's personal conviction, one is left with self-righteousness that can lead one down the path of destruction, not just of others but of oneself.

Perhaps Moshe acknowledged their greatness and tolerated their ill-conceived attitude with the hope that these "heroes" would one day "get it".

The point of no return was reached when the dialogue shut down. During the final stages of confrontation with Korach and his assembly, as Moshe desperately reaches out to Dasan and Aviram, summoning them to discuss peace, they reply (במדבר טו יב) *we will not go up!*

One whose faith is truly based on the appreciation of his every fellow man can never shut out completely his "brother". Moshe respected their conviction until it became evident that it was flawed.

Even then Moshe merely expresses pain not anger. (שם טו ט) *This distressed Moshe greatly,* Rashi points out that he was upset but not filled with ire.

The Talmud Yerushalmi (סנהדרין יא) adds that in Moshe's parting blessing to the tribe of Reuven, from who they descend, he prayed on their behalf. (דברים לג ה) *May Reuven live and not die,* and be allotted a portion in the World to Come.

Although these two resisted in leaving Egypt, when they observed the sea splitting, they joined the ranks of the Children of Israel and fled as well. (מדרש שכל טוב שמות טו קא)

The Holy Be'er Mayim Chaim (קרה אות יג) alleges that the sea split specifically for them as well.

(שמות טו ט) *When Pharaoh's cavalry came with his chariots and horsemen into the sea... the Children of Israel walked on dry land amid the sea.*

He points out that the verse is seemingly out of order. Didn't we first enter onto the dry riverbed before the Egyptians? Rather this refers distinctly to Dasan and Aviram who entered late and it split just for them!

We read every morning in the prayer of Ezras Avoseinu: *the wanton sinners You drowned, the "friends" You brought across...*

Here too the events are out of order, first we crossed then they drowned.

Perhaps we reiterate this very notion. It is referring not to the Children of Israel but to Dasan and Aviram who passed through after the Egyptians had already begun to drown.

How appropriate then that they are referred to here as ידידים, true friends, to one another as well as of the people. This was indeed their saving grace.

(יעוין בספר ונצדק קדש נבואת משה רבינו אות כט, ובספר להעיר להורות ולהשכיל ח"ג ד' כב)

In a world of confusion we must constantly aspire for clarity in our beliefs, adhering to the voices of authority we choose to follow. We must avoid the pitfall of self-righteousness that can destroy everything. We must continue to nevertheless appreciate those who may disagree with us maintaining a dialogue of friendship and hope.

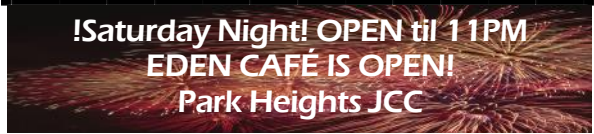
In that merit we will certainly be worthy of seeing the truth in its full brilliance with the coming of Moshiach speedily in our days!

באהבה, צבי טייכמאן



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