

# SCHEDULE

שבת קודש

Mincha Erev Shabbos **7:00 & 8:01 PM**

Candle lighting 8:01 PM

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- א"א 8:35 א"ג 9:24

Mincha 2:15 PM

Pirkei Avos ← 7:10 PM

Mincha - 8:00 PM

Followed by Shalosh Seudos

Maariv - 9:11 PM

## Weekday Minyanim & Shiurim

### Sunday & Monday

Shacharis I 6:50 AM

Daf Yomi- By R' Teichman 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 8:10 PM

### Tuesday - Friday

Daf Yomi- By R' Teichman 5:45 AM

Shacharis:

-Thursday 6:40 AM

-Tues, Wednesday 6:55 AM

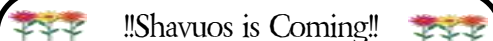
-Friday ראש חודש 6:30 AM

Mincha (Mon-Thur) 1:45 PM

**MINCHA/MAARIV 8:10 PM**

Daf Yomi (Take II) 9:00 PM

Maariv (Mon-Thur) 9:45 PM



**!!Shavuot is Coming!!**

-Flowers at Shul: \$360.00

-Refreshments for the all night learning program: \$360

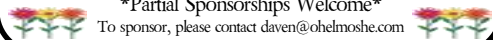
-Shavuot Night Chavrusa Learning: \$613.00

-Shavuot Night Shiur \$180 for each shiur (3 available)

-Neilas Ha'Chag- \$72

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**After 9:15 pm**

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**Shul Contacts**

@OhelMosheBaltimore.com

**Rabbi Teichman**

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#336

# RABBI'S MESSAGE

## Last But Not Least

The Torah describes the four divisions the twelve tribes were divided into during their sojourn in the desert. Each grouping camped in different directions with the Tabernacle at its center. When they traveled this order was maintained as well.

These three-tribe formations and positions were already devised by Yaakov Avinu when he advised his children prior to his departure how they should place themselves around his bier when they transported it to the Land of Israel.

The tribe of Yehuda lead the "first" division, Reuven the "second", Ephraim the "third".

When it comes however to identifying the next and final group which was lead by the tribe of Dan it refers to it not as the "fourth" one, but rather as the one that was, **לאחרונה יטו** (במדבר ב לא) לדגיהם "last" to journey according to their banners.

The Baal HaTurim points out that there is only one other place in all of TaNaCh where "coming in last" is referenced.

אין זכרון לראשונים וגם לאחרנים שיהיו לא יהיה להם זכרון עם שיהיו **לאחרונה** (קהלת א יא) *As there is no recollection of the former ones, so too, of the latter ones that are yet to be, there will be no recollection among those of a still later time.*

The Midrash says that the "former ones" and "latter ones" refer to either the generation of the flood (former) and the inhabitants of Sodom (latter), or to the Egyptians (former) and the Amalekites (latter). Neither however will remain to be around the nation that will be there at the "end" and "last" for eternity; the Children of Israel. (קהיר א ט)

What connection is there between these disparate events other than the common notion of being last?

Why among all the children were these four tribes specifically, Yehuda, Reuven, Ephraim and Dan selected to lead each division?

The Baal HaTurim points out that in the blessings Yaakov Avinu bestowed upon his children before his death, it was only to these four that he addressed them with a pronoun in the second person singular. The other tribes were referred to in the third person.

*Yehuda- You, your brothers will acknowledge.* (בראשית מט ט)

*Reuven, you are my firstborn...* (שם ט ט)

To Yosef the father of Ephraim, he said, *From the G-d of your father and He will help you.* (שם ט טה)

In the last verse of the blessing to Dan, Yaakov expresses, *לישתעת קויתי די (שם ט ז), For Your salvation do I long, O G-d.* (במדבר ב ב)

This more intimate form of expression was evidence of his entrusting them with leadership.

This last reference is perplexing, wasn't Yaakov directing his words to G-d, *For Your salvation do I long...* and not to Dan?

Evidently the Baal HaTurim understands this sentiment as Yaakov addressing Dan directly and stating to him how he longs to G-d for "your salvation", reflecting on some "salvation" that is unique to Dan.

What salvation is Yaakov Avinu exactly pining for?

Dan was the son of Bilhah, the maidservant of Rachel. For that diminished stature, not having been born to a Matriarch, he was called the **יריד**, the lowly amongst the tribes. (תרחומב כי תשא ט)

Later on the Torah describes how the tribe of Dan was the **מאסף לכל המחנות** (במדבר י כב) *, the gatherer of all camps*, in its simple meaning referring to their large populace and the fact that they traveled last that enabled them to pan out behind the traveling camps and gather all lost belongings. It wasn't just objects but the weakened travelers who couldn't keep up and trailed behind that were fortified and "gathered in" by the members of Dan. (פנעם רזא)

Elsewhere the Torah reports how the nation of Amalek cut off **אחריק** (דברים ב יז) *those lagging to your rear*. The Midrash says these were the members of the tribe of Dan who were susceptible to the worship of idols who were expelled from within the protective Clouds of Glory and thus exposed to the blows of Amalek. (ילקוט סוף כי תצא תצא)

It was the tribe of Dan in whose region the temple where the idol of Micha stood that seduced many to its worship.

Micha was a child who was implanted in a wall to fulfill the daily quota of bricks during the slavery in Egypt. Moshe against G-d's advice saved the child. It was Micha who took a graven image out of Egypt and eventually set up a temple of idolatry in the region of Dan during the period of the Judges. (סנהדרין א קא)

What camaraderie developed between Micha and specifically the tribe of Dan that lead them astray and was apparently already prevalent in their sojourn in the desert, where they were spat out of the protective cloud due to their being tainted with idolatry?

Perhaps Micha although having been saved, was traumatized by the ordeal of having been compressed as a brick into the wall. He could no longer accept the possibility of an intimate relationship with a Creator who could allow this to happen to him. Maybe he even felt he had license to sin as he lived in a state of having been already rejected and couldn't fathom a relationship with the One who permitted this to occur.

The tribe of Dan having been the "diminished" among all tribes, being the first born of a maidservant, were always tottering between acceptance and rejection.

Sitting on that fence they faced the an equal opportunity to either succumb to dejection or rise to the challenge and accept G-d's love even amidst what appears as failure.

Wasn't it the son of the Jewish woman, a daughter of the tribe of Dan, who was fathered by the Egyptian taskmaster that upon seeking to stake a claim amongst the members of his mother's tribe was rejected and went on to blaspheme G-d?

It is precisely those who are most vulnerable, who upon overcoming their challenge can rise to heights no one else can.

Dan because of this awareness was thus the tribe who would be most capable of picking up the stragglers and infusing them with a sense of inner pride and self confidence founded on a deeper faith and consciousness that even in our seemingly diminished state we are truly great and beloved by G-d and play a major role in advancing us towards the ultimate redemption.

Amalek whose matriarch Timna was rejected from entering the family of Avraham Avinu, knew how to play on this weakness and taunted those who were expelled from the protective cloud. Amalek's self pity and feelings of inferiority initiated a philosophy that man needs no spirituality and can claim a right to exist without responsibility or meaning.

But we assert that no matter what we face, we are part of a bigger picture and despite the lack of clarity to see that larger landscape we know that there is but One we look to for our salvation.

That lesson was derived before the conception of Dan.

Rachel complains to Yaakov that her life is worthless without a child. Yaakov responds that he is not G-d to be able to dispense children. Rachel then offers her maid, Bilhah, for him to consort with so that Rachel may build up a child through her. Upon the birth of that child Rachel exclaims, **דינני אלקים וגם שמע בקולי**, (בראשית ל ג) *G-d has judged me, He has also heard my voice*, giving her a son she calls **דן**, Dan.

Rather than rejection she senses acceptance. Although she would have certainly wanted to mother him herself she accepts the greater consciousness of G-d's plan and purpose in all of creation.

We must always maintain hope even in the worst of predicaments. We may get our entreaties answered precisely as we desire but even when we don't we accept that therein lies our salvation nevertheless.

We must know three things:

Our true salvation and accomplishment lies in the fulfillment of His scripting of events even when it may appear as rejection.

We must live it every conscious moment of our lives and inspire our every breath with that belief so that we will never fall into rationalizing our apathy.

We can turn directly to G-d no matter how far we have fallen.

When reciting this verse in prayer we order it three ways.

*לישתעת קויתי די, For Your salvation do I long, O G-d*

*קויתי די לשתעת, I long, O G-d, for Your salvation*



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!!!HAPPY BIRTHDAY!!!

**David Kastner, Binyomin Moshe Wealcatch, Rachel Goldsmith**

*This info is provided by YOU through the member database. Please be sure to update!*

## Women's Shavuos Shmooze

*By Dr. Leslie Klein*

Dr. Leslie Klein will be giving a Shmooze on the 2nd day of Shavuos (Thursday) at 5:30 PM at the home of Gali & Dovid Wealcatch, 2721 Woodcourt Road.

*די לשתעת קויתי די, O G-d, for Your salvation I long*

The first accents the our acceptance of true salvation, *Your salvation*, not our own image of what we'd like. The second emphasizes the need to live with hope constantly, *I long*. Finally asserting our privilege in knowing we speak directly to G-d, *O G-d*, and that He listens.

Yaakov yearned to see the manner in which Dan would resist the easy path of dejection and express hope for salvation as only Dan knew how. *לישתעת, "to your salvation"* my beloved son Dan, Yaakov says, he so longs to G-d for.

The challenge of our age is precisely never to give up. It sometimes seems so enticing. How can G-d expect us to overcome our pain, confusion and failures?

But Dan taught us that we can overcome and it is in that accomplishment that will bring us to the ultimate finish line.

In the End of Days we will indeed come in last, because it's not about winning the race but more so about staying in it. Each one of us runs according to the handicaps we were handed and we are each victorious as long as we stay focused and truly believe that despite our having fallen we can forge ahead and find salvation.

באהבה,  
צבי טייכמן