

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 & 8:16 PM
Candle lighting	8:16 PM
Daf Yomi	**8:15 AM**
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס-	א"מ 8:40 א"ג 9:31
Mincha	2:15 PM
Pirkei Avos	7:30 PM
Mincha -	8:10 PM
Followed by Shalosh Seudos	
Maariv -	9:24 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:20 PM

Weekdays

Daf Yomi	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Wed, Fri.	6:45 AM
Mincha (Mon-Thur)	1:45 PM
MINCHA/MAARIV (Mo.-Thur)	8:20 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Monday-Thursday)	9:45 PM

תענית שבעה עשר בתמוז Tuesday

Fast Begins	4:40 AM
Daf Yomi	5:45 AM
Shacharis	6:30 AM
Early Mincha	1:45 AM
Mincha / Maariv	8:10 AM
Fast Over	9:15 AM

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Baruch Dayan Ha'Emes

We extend our condolences to Robert (Bob) Rosenfelt and Daniel Rosenfelt on the passing of Karen Rosenfelt.

Shiva will be at 6314 Winner Ave. Shacharis Sunday at 8AM. Monday through Wednesday at 7:30. Mincha/Maariv through Tuesday at 8:15 PM.

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Pinchas Friedman- Lain@

Kiddush & Shalosh Seudos Sponsorship:

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Issue#342

RABBI'S MESSAGE

Conquering Trauma

One of the greatest tragedies to occur to the burgeoning nation, in their journey towards the promised land, is only hinted at in this week's portion.

As the land was soon to be within their reach and be divided among the tribes of Israel, a census was taken in order to determine its proper distribution.

A listing of the populations of each tribe is recorded together with the names of the various families within each tribe that comprised that number.

For the most part, the families enumerated here are identical to their description as it appears at the end of the Book of Breishis where a detailed list of the children of Yaakov, who descended to Egypt with their father in joining Yosef there, is recorded.

Strangely though, the tribe of Binyamin which previously encompassed ten greater families is suddenly portrayed as being comprised of only five families.

Where did these families disappear to?

Rashi quotes the great Rebbe Moshe ha-Darshan who alleges that upon the traumatic death of Aharon ha-Kohen and the resultant sudden departure of the Clouds of Glory, several families retreated in panic towards Egypt. They backtracked eight encampments, with the zealous tribe of Levi in hot pursuit. The Levites catch up with them and attempt to force them back. A civil war ensues with heavy casualties on both sides, with the tribe of Binyamin losing five full families.

רש"י במדבר כ יג ד"ה לרח

Of the original ten families of ארד and בלע, בכר, אשבל, גרא, נעמן, אחי, ראש, מפים, חופים, ארד, only אחי and חופים survive. Additionally, אחי is now called חופים and חופים has his name changed to מפים.

What mystery and intrigue lie within these names, their survival, disappearance and adjustment?

We are taught that the names that Binyamin bestowed on each of his ten children reflected in some way his "lost" brother, Yosef.

Yosef's breakdown in tears when Binyamin is brought before him for the very first time is due to hearing his younger brother relate how he named each child in commemoration of his beloved brother who was snatched from him at such a young and vulnerable age. The celebration of the birth of each new child was laced with sadness and longing for his missing brother. Clearly Binyamin had been traumatized.

The first child בלע, Bela, refers to his being "swallowed among the nations".

בכר, *Becher*, alludes to his having been the "firstborn to his mother".

אשבל, *Ashbel*, is a contraction of the words "he was placed in captivity by G-d".

גרא, *Gera*, implies his status as a "stranger in his lodgings".

נעמן, *Naaman*, intimates "his very pleasant ways".

אחי, *Eichi*, punctuates his "brotherly" role.

ראש, *Rosh*, he was "my leader".

מפיים, *Muppim*, has the letters מ-פ-י "from the mouth" within it, emphasizing his having "learned from the mouth of my father (Yaakov)".

חופים, *Chuppim*, accentuating the fact "they didn't attend each others' wedding".

Finally the last one ארד, *Ord*, stressing his "having descended among the nations".

The Maharal asserts that what appears to be a haphazard listing of varied and disconnected emotional frustrations associated with his lost brother, are actually five reminiscences of Yosef's greatness contrasted with five parallel situations that devastated and reduced that very stature.

בכר בלע: The privileged stature of a *firstborn* is meaningless as he is *swallowed* up by the nations.

עמך אשבל: The *pleasantness* of his great ways is subjected to cruel *suffering* in the hand of his captives, portrayed as one who is undeserving.

אחי מרגר: The support of a *brother* is transplanted with the isolation of a *stranger*.

מפיים חפיים: The noble mission he was to carry on as the primary *disciple of his father* was celebrated at his own *wedding* which heralds its continuation to future generations.

ראש ארד: The role as a *leader* was defeated as he *descended* and fell among the nations.

Binyamin was born amidst tragedy. His mother died on the road on the way to *Bais Lechem*, during childbirth. In her last breath she names him *בן ימין*, the son of my suffering.

He is the only one of the ten tribes born in this holy land. Laden with so much promise, so much hope, her dream is quashed. This child will certainly be affected by the knowledge of the circumstances he was born in, bereft of the warmth of a loving mother. Rachel wants him to remember her longing and to seek to reprise it with his life. One can't simply look forward, ignoring the glorious past and all its potential and promise it had.

But there is great danger in reliving trauma, it can lead one to fear, paralysis and defeat. One can easily be overwhelmed by the burden of that load, its nobleness notwithstanding.

Yaakov, his father, immediately adds an optimistic twist by slightly adjusting his name by calling him *בן ימין*, a contraction of the sentiment *בן ימין*, *the son of my right, my power, my strength*. He fears that wallowing in nostalgic hope alone can be too daunting, he wants to direct his young son towards a healthy confidence and strength that will balance his grief with courage and hope.

The birth of Binyamin represents the history of our nation. We have been traumatized time and again. This is our fate until such time as we complete our mission in perfecting our ways.

We must remember the greatness inherent within us and all its possibilities, never satisfying ourselves with mediocrity or complacency.

When the tribe of Binyamin faced trauma once again with the demise of Aharon, the loss of the protective Clouds of Glory and the subsequent attack of Amalek, they went into shock. Reliving disappointment once again, the natural response was to give up, retreat, accept the abused status and fight no more.

Perhaps their goals and expectations were too great, causing them to panic. They also dwelled on their being defeated and surrendered too easily.

The families names that were extinguished represented these vulnerabilities.

Rosh which symbolizes our yearning for control of our destiny and the ability to lead our lives both personally and communally as we see fit, is something we will have to wait for until the final redemption. That assumption was a dangerous one that led them to despair and give up.

Naaman the nostalgia for days of yore, emphasizing the beauty of our glorious past in all its perfection, can frustrate one when we are forced to face our limitations and inability of achieving it completely.

Becher, the sense of our moral right and privilege is something we must wait for until Moshiach comes, otherwise the injustices of the world, can plant easy seeds of doubt that are hard to control. We must not let that deter us from our beliefs.

Ord which underlines our lowered status among the nations, can lead one to a dangerous sense of defeatism. We can never feel defeated. We must reiterate our inner faith that knows how much G-d values us and our actions.

Gera, that feeling of being a "stranger in lodgings", ungrounded, without order in one's life, makes us most susceptible to the affects of trauma. The key to survival lies in maintaining even amidst the chaos, stability and order. The moment one leaves the orbit of his schedule in life is the moment one exposes oneself to despondency.

On the other hand we must preserve the quality of the survivors.

In order to survive we must elicit the strength that comes from the knowledge that even in the midst of being *Bela*, swallowed by the nations, we remain distinct.

We must accept that it is *Ashb-el*, G-d who places us in what appears to be captivity, but is ever conscious and protective of us.

Although the joy is not yet complete, we live with the sense of *Chuppim*, of the great "wedding" that awaits us and inspires us with happiness in the knowledge of what awaits us.

We must maintain our loyalty to the mission of *Muppim* and the rightness of our beliefs but we must temper it with a sense of *Shyufim* rooted in the word *שפי*, meaning silence, implying a quiet confidence without the need to impose it on others. We must respect that each one of us possesses a perspective that is accurate from the angle we are each poised. Without that appreciation we are liable to defeat each other.

Finally *Achiram*, an adjustment on the name of *Eichi*. We sometimes lack a "brother" that can lend an ear of understanding and empathy. Indeed without someone to turn to and emote we can easily succumb to despair. Perhaps here it refers to our *אח*, our

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Aiton Marizan, David Wealcach (Mazel Tov), Kivi Goldberg, Hadassa Kermaier, Mordechai Frager, Azriel Felder

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חג
הולדת
ל
דוד
וגלי

Yirmiyahu Ezra (Rami)

On his bris this week

And to his parents

David & Gali Wealcach

חג
הולדת
ל
דוד
וגלי

"Brother", who is *רם*, "on High", the Almighty Himself. (פרור המור וינע)

The word *אח* means to unite, to pull ourselves together when we are coming apart at the proverbial seams. Oftentimes it is a "brother" who can pull us together. But when we can't find that one who can truly understand, we have a better alternative.

When we turn to G-d, talking, conversing, emoting and crying our hearts out, to the One Who truly fathoms our struggles and greatness, we can find solace and joy.

The years that Binyamin struggled with the loss of his brother, he had no mother to turn to, no father to share with as he was bound not to reveal the truth behind Yosef's disappearance, and certainly not the beloved brother, Yosef who he adored.

He was silent, as indicated in the stone that bore his tribe's name on the Breastplate of the Kohen Gadol, which was the *ישפה* stone, which contains the words *ישפה*, stressing his possession of a mouth he could not use, as he never revealed to Yaakov the truth about Yosef.

Who did he talk to? Where did he find comfort?

The Torah states that Binyamin was the *ידיד* (דברים לג יב) *G-d's beloved*.

We struggle with the trauma of our history and our experience as the Chosen Nation. It is part of our destiny. We will survive and we will thrive.

We must implement the methods of "G-d's beloved" staying the course, awaiting the arrival of Moshiach speedily in our days!

באהבה, צבי טייכמן