

SCHEDULE

ליל שבת קדש

Early Mincha & Shabbos @Main Shul **7:00 PM**

Candle Lighting &

On Time Mincha @Main Shul **8:15 PM**

יום שבת קדש

Daf Yomi - *By Rabbi Teichman* **7:30 AM**

Shacharis- Followed by Kiddush **8:30 AM**

-Sof Zman K"ס- א"א 8:30 א"א 9:23

Mincha - **2:15 PM**

Pirkei Avos - *By Rabbi Teichman* **7:20 PM**

Mincha - **8:05 PM**

- *Followed by Shalosh Seudos*

Maariv - **9:24 PM**

CANDLES NEXT SHABBOS - 8:17PM

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Weekday Minyanim

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: 6:40 AM** - **Tue, Fri** **6:45 AM**

- **Wed & Thur (Rosh Chodesh)** **6:30 AM**

Mincha (Mo -Th) **1:45 PM**

MINCHA/MAARIV **8:20 PM**

Daf Yomi (Take II) **9:00 PM**

Maariv (Mo - Th) **9:45 PM**

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מרים בת אליקואנדער

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LOST & FORGOTTEN?

There is a growing number of rain coats, winter jackets, umbrellas and other such items accumulating in the coat room and in the social hall. Please note that such items left at the Shul for more than 30 days would be considered abandoned, and, barring any clear markings with names, are likely to be thrown out or given away. Please take a moment to check for items you or your family members may have forgotten in both locations.

Shul Contacts

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Rabbi Teichman

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Laining Schedule:

Pinchas Friedman- Lain@OhelMosheBaltimore.com

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@OhelMosheBaltimore.com

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Rabbi Zvi Teichman

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Issue #385

RABBI'S MESSAGE:

The Invisible Man

The Torah states clearly that the objective of the command to place *Tzitzis* on a four cornered garment is so that we will 'remember all My commandments and be holy to your G-d'.

The *Targum Yonoson* adds that the holiness we are to attain in performing this *mitzva* is a summons to be, 'כמלאכי', equivalent to angels!

That is quite a charge, to reach to the level of service of these heavenly beings!

Truth be told, Rabbeinu Bechaye reveals that the total of thirty two strings (8 strings x 4 corners), that serve as the 'fringes' on the four corners of the garment, correspond to the total number of 'faces' plus 'wings' the group of four angels known as *Chayos*, who support the heavenly throne, possess.

He adds, it is precisely because of this correlation between *Tzitzis* bearers and angels, that the Torah selected to use the word *קַרְדִּין*, in describing the 'corners' of the garment, because this word is also utilized to refer to 'wings', specifically those of angels.

Can we possibly approximate the role of angels in our lives? Is this a realistic expectation of us mortals born of 'flesh and blood'?

Subsequent to the sin of the spies the *mitzva* of *Tzitzis* was transmitted to the nation. One of the striking parallels between these two subjects is the directive of *וראתם*, *See!*

The spies were instructed (במדבר יג יח) *וראתם את הארץ מה היא (במדבר יג יח)*. Their perception was skewed and led them to their fatal error of bringing back a negative report.

In what seems as an attempt to improve this faulty vision, the nation was given the *mitzva* of *Tzitzis*, as an antidote.

(שם טו לט) *וראתם אתו וזכרתם את כל מצות ד' (שם טו לט)*, that you may see it and remember all the commandments of G-d.

With this symbol of all *mitzvos*; *Tzitzis*, man would remain sharply focused on his target and never allow his clear view to become obscured by ulterior motives that can easily distort his acuity.

What is the secret in this 'vision training' that lies in the power of *Tzitzis*?

In another intriguing analogue, Yehoshua and Calev when observing their fellow spies flawed observations, immediately rip their clothes in anguish, *קרעו בגדיהם (שם יד ו)*, they tore their garments.

The *mitzva* of *Tzitzis* calls for the making of *Tzitzis*, על כנפי בגדיהם (שם טו לה), on the corners of their garments.

The great 16th century Italian Kabbalist, Rav Menachem Azarya deFano, points out that the numerical value of 449, *יד ושבע*, is equivalent to that of *טלית*, the word used to describe the garment from which the *Tzitzis* are suspended from.

What significance was there to rending their clothing? How was their response a protest of their compatriots inability to 'see' straight?

In stark contrast with the fatally consequential events reported here in this first foray into the Land of Israel, forty years later when Yehoshua leads the nation unto the Promised Land he successfully dispatches two spies to scout out the territory once again. He sends his former partner, Calev together with Pinchos.

They survey the land posing as *קדרין*, merchants of pottery. They find refuge in the house of Rachav who offers to conceal them when word gets out that they are spying the land in preparation for conquest. Pinchos declines her offer to hide him explaining that he is a Kohen and a Navi who the verse refers to a *מלאך*, which means literally an agent but used here to indicate his ability to become invisible like an 'angel' who can 'see but not be seen'. Calev is hidden though, under some layers of flax. Rachav is promised that she will be rewarded for her efforts by being saved when they return to conquer and destroy Yericho.

The Midrash goes on to derive from this episode that there is no one more cherished than one who undertakes a mission for the purpose of the fulfillment of a *mitzva* and is willing to physically sacrifice himself to succeed in that objective. It was this quality that enabled Calev and Pinchos to persevere, be protected and succeed as opposed to the spies that Moshe sent. Those were merely

called *אנשים*, *men*, indicating their mortal and deficient character. (במ"ר טז א)

Interestingly, in the passage that later describes their retrieving Rachav from the impending attack, it refers several times to Calev and Pinchos, *מלאכים*, *angels!*

A *מלאך* means literally an agent. We use this term to refer to an angel since it describes precisely what this ethereal being is; totally absorbed in his mission without any taint of self. This fits exactly with the earlier quoted Midrash's description of an angel as *רואה ואינו נראה*, *seeing but not seen*.

The great Chasidic leader, the Chidushei HaRim, sees significance in the reporting of Calev and Pinchos having posed as *קדרין*, potters, merchants of earthenware vessels.

An earthenware vessel can only receive defilement if an impure object enters its airspace but not if it makes contact to it externally, in contrast to metal containers where defilement can be transmitted through their outer shell as well. The reason behind this distinction is that an inferior vessel comprised of simple clay is only significant in its utility to hold its contents, it has no value in and of itself as compared to a receptacle formed of gold, silver or any other sturdy and valuable alloy, which possess inherent value.

True servants of G-d reflect this very quality; like these earthenware vessels, they are here solely to serve a purpose and mission, observing what must be done and performing without any need for recognition or gratification.

Isn't that the essence of an angel, to see and not be seen? They were indeed 'angels' in this sense of seeing without any need to be acknowledged.

Prior to the sin of partaking from the Tree of Knowledge, man 'saw but was not seen'. He could walk around unclothed without shame because our 'container' was meaningless and we were defined solely by our mission and character. However, once we became 'blinded' by eating from the forbidden fruit, we would now have to struggle in discovering and portraying our true inner self and essence and not allow our physical body to interfere in that process by demanding its needs for gratification both material and emotional, that distract us from our mission.

People can no longer readily see 'who we are' and are more easily attracted to that which we share with the animal world, our physical selves and all the emptiness that it encompasses. So we need to don clothing to shelter us from that shame. But here too, one can take that unfortunate necessity and ingratiate oneself with 'seductive' and 'distinguished' clothing that draw attention either to our animalistic instincts or our egotistical drives. We become obsessed with being 'seen' more than we care to 'see' what our soul strives to fulfill.

So we place *Tzitzis* on the four corners that reach out to the greater world and all its glorious opportunities in carrying out His will and cleaving to Him.

The *Tzitzis* symbolizes the proverbial 'lifesaving rope' that suspends from Heaven beckoning us to grab on to that higher purpose in defining our true selves. (במד"ר ז ה)

It also serves as the proud 'insignia' of the Master whom we are fortunate to serve and belong to. We proudly display this 'badge of honor' that constantly reminds us of our noble calling.

(מנחות מג)

The *Tzitzis* prevent us from lapsing into dangerous nearsightedness, only being concerned with our immediate and up close physical needs.

Rashi in his quest to determine the true meaning of this word used to describe these fringes, *בציץ מן החריצים (שה"ש ב ט)*, directs us to a verse in Shir HaShirim where it depicts G-d as *בציץ מן החריצים (שה"ש ב ט)*, peering through the lattices. So the word *Tzitzis* means to peer as indeed the Torah directs us *וראתם אתו* that you may see.

But isn't the verse speaking of G-d gazing upon us rather than us staring at the *Tzitzis*?

The Talmud tells us that our soul shares the trait of G-d of being a *רואה ואינו נראה*, *seen but not visible*. Perhaps we are being taught that we must emulate G-d in this quality. We must live our lives focused on what we must do, how we can connect and never be absorbed with our mundane and earthly needs. As G-d who selflessly gives with no concept of self-interest, we must aspire to the same quality as best as mortals are capable of. (ב)

Our first encounter with an angel is prior to birth while we are still in the womb of our mother



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This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

Yahrzeit:

Lisa Pachino, for her mother, Marion Cooper

מרים בת אליקואנדער

where we are taught all of Torah by an angel. Have you ever wondered why it was necessary to be instructed by an angel, couldn't G-d have implanted the wisdom directly into our psyches?

Tradition tells us that although we are 'smacked' on our mouths before birth and forget all that we have learned, nevertheless the very imprint on our souls gives us an advantage in being able to more readily retrieve it when we later in life put ourselves to the task.

Perhaps G-d by having an angel teach us in utero wanted to create a model for man in how to regain that Torah. Only if the parents, teachers and people we encounter throughout life possess this quality of an angel, to see and be invisible, displaying selfless interest in our development without 'demands' for respect or the 'need' for recognition, only then will we be receptive to their lessons.

Aren't we taught that only if our teachers are similar to angels may we learn from them? (מ"ק ז, י)

The Torah inserts by this *mitzva* particularly the word *לדוריהם (במדבר טו לה)*, *throughout their generations*. The Yalkut Shimon breaks down this word into the sentiment *לדור הם לדוריהם*, a generation that is wholesome, like Yaakov untainted from theft, untainted from promiscuity, untainted from slander.

One must free oneself from 'being seen', the base need for control, pleasure and respect that are reflected in man's instinct to steal, indulge and demean others.

If we can achieve this ideal we are indeed assured that we will be part of that magnificent chain of generations that wear proudly this mighty emblem of honor, of *Tzitzis*, promoting the Honor of Heaven in all our deeds!

בהארה,
צבי טייכמאן