

SCHEDULE

ליל שבת קדש

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

Candle Lighting &

On Time Mincha @Main Shul **8:19 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 8:33 א"א 9:25

Mincha - **2:15 PM**

Pirkei Avos - *By Rabbi Teichman* **7:25 PM**

Mincha - **8:10 PM**

- *Followed by Shalosh Seudos*

Maariv - **9:28 PM**

CANDLES NEXT SHABBOS - 8:18PM

Shabbos of Chizuk with Yeshivas Mir

This Shabbos morning we will have the privilege of hearing words of inspiration from:

HaRav Moshe Aron Friedman, shlita

One of the Mir's outstanding maggidei shiur whose warm and lively approach makes him especially popular with its American students. A wise and witty speaker, the clarity and depth of his messages are especially relevant to the challenges faced by the Jewish community today.

Weekday Minyanim

Sunday

Shacharis I **6:50 AM**

Daf Yomi **7:30 AM**

Shacharis II **8:30 AM**

Mincha / Maariv **8:25 PM**

Weekdays

Daf Yomi **5:45 AM**

Shacharis:

- *Monday & Thursday* **6:40 AM**

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

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

MINCHA/MAARIV **8:25 PM**

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

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

SPONSORSHIPS

Kiddush

SPONSOR NEEDED
For any reason, or no reason at all!
PLEEEZZ!

Shalosh Seudos

SPONSOR NEEDED
We tried talkin...

To Sponsor an event or book the social hall please contact Donny or Miri Adler at Kiddush@OhelMosheBaltimore.com

THE WORLDS OF VESHIVAS MIR VERUSHALAYIM
BALTIMORE
SHABBOS OF CHIZUK
שבת פרשת חקת
JUNE 26th-27th, 2015 . ט"ו תמוז תשע"ה .
ANNUAL BENEFIT RECEPTION
MONDAY EVENING . י"ב תמוז תשע"ה . JUNE 29th, 2015
8-30 PM
WITH THE PARTICIPATION OF
HAGRON HARRU **NACHMAN LEVOVITZ SHLITA**
ROSH YESHIVA
GUEST SPEAKER
RABBI HANOCH TELLER
FAMOUS AUTHOR AND TALKER FOR FOUR DECADES
AT THE HOME OF
GIL & MOLLY HORWITZ . 3210 FALLSTAFF ROAD

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

Sforim & Siddurim:

Dovi Becker- Library@

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CONGREGATION OHEL MOSHE

שבת קודש
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י' תמוז תשע"ה

אהל משה



Rabbi Zvi Teichman

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Issue #387

RABBI'S MESSAGE:

Artful Communication

Literally, with one fell swoop all of Jewish history took a drastic turn. Until Moshe had hit the rock he was destined to enter the land where we would've remained forever. As a result of his error though, it was decreed that he would not be permitted into the land and we would have endure many generations of challenges and subsequent exiles before we would be worthy of once again of returning to the land for all of posterity.

There are many suggestions as to what was the nature of the precise sin that brought these dire consequences. Yet despite the character of the sin and its seemingly inevitable result there was nevertheless an antidote that could have put everything back on track.

The Midrash reveals that were Moshe to have prayed for forgiveness the decree would have been repealed. The problem was that Moshe relied on the assumption that his prayers would certainly be accepted as they had been so many times when he intervened on the nation's behalf after their many lapses and he therefore didn't get to the task with dispatch. G-d observed עומד בתפילה ואינו עומד במשה... *that it was taken lightly in Moshe's eyes and he didn't step up to pray*, He immediately swore in His great name, (רע"ב בשם המדרש) לכן לא תביאו (במדבר כ"ב), *therefore you shall not bring the congregation to the Promised land.* (דב"ר י"א)

Was Moshe, the most humble of all men, so smug in his attitude that he took for granted the efficacy of his prayers? Why indeed did he wait?

Further complicating matters is existence of another Midrash that asserts that Moshe delayed his approaching G-d for a pardon in fulfillment of the directive of Rabbi Shimon ben Elazar in Avos- (ש"כ) that *'one should avoid questioning a person who undertakes a vow at the time he makes it'*.

This idea relates to a person who out of anger took a vow. Eventually when his anger subsides he may seek to release himself from the effects of the vow claiming that he regrets the consequences of his vow and were he to realize them initially he might never have vowed. Were we to confront him at the moment he expresses it by asking him whether he realizes the import of his action, he may blurt out in his agitated state that he doesn't care and wants the vow to stand regardless. This would leave him no subsequent opportunity to disclaim his intentions and release the vow.

The Midrash derives this idea from the very fact that Moshe after hearing G-d's oath, swearing that Moshe would not enter the land, Moshe respectfully waited in fulfillment of this principle and only began to pray intensely for his pardon at the very end of the forty year sojourn in the desert. (י"ש במדבר שמג)

This Midrash indicates the there was no callous delay on Moshe's part in withholding his prayers, au contraire, he was actually implementing a vital rule of Torah, to respect the emotions of the vower and wait until such time that he may be calmer and more reasonable.

Are these two Midrashim in conflict and perhaps differing opinions?

Even more intriguing is the very notion of Moshe waiting for G-d, as if it were possible to say, 'to calm down'. Does G-d act impetuously and change His attitude with the passage of time? Could Moshe have even considered this tactic thinking that with time G-d would release His oath by asserting that were He to have known the consequences He might have never sworn?

The earlier quoted Mishna additionally advises in similar fashion, not to try to pacify your friend at his time of anger, nor to comfort him while the one he is grieving over lies before him and not to see a person at the time of his humiliation.

Each of these instructions are derived from G-d Himself.

פני ייכו אברהם, צבי טייכמאן

הגיונותי לך (ברכות ו'), *"My Presence will go and provide you rest"*. The Talmud (ברכות ו') understands this as G-d requesting of Moshe to wait until His face of anger dissipates before appealing to Him.

When G-d decided to destroy the Temple He went into mourning. The angels sought to console Him. G-d responded (ישעיה כב) *אל תאצו למחמי (ישעיה כב) strain not to comfort Me*, the time is not yet ripe for comfort.

When Adam and Chava sinned and discovered their 'nakedness', G-d waited before confronting them until they made themselves aprons. (רע"ב בשם המדרש)

The same question begs. Does G-d need time before He can be pacified and comforted?

How can prayer repair the sin, however we understand it, of the Waters of Strife? Can one possibly err and simply get away with it by petitioning to G-d?

Perhaps in every sin the severity lies not as much in the transgression itself as it does in the lapse of consciousness that reflects on the breakdown of constant communication we are to have in our relationship with G-d.

If we quickly re-connect after having been 'distracted' it is possible to get back on track. But therein lies the difficulty. One must first contemplate the significance of the detachment that sin represents. To simply say 'I'm sorry' without deeply comprehending where one has been negligent is meaningless and juvenile.

G-d's 'need' to 'calm down' is not for His sake but rather as instructive to those who have been less than dutiful in their attentiveness to Him, to consider and understand the painful negligence that reflects on a deficient connection that allowed it to happen.

One must first step back before appealing for forgiveness and display a shame in oneself for having been disloyal. However, in that delay there must be a 'body language' of eagerness to re-connect, because in the absence of that display lays a dangerous complacency that betrays the sincerity of his willingness to accept failure in his allegiance.

Maybe that is the reconciliation of the contradictory Midrashim.

On the one hand Moshe had to wait in respectful and contemplative regret but he also had to avidly display a desire to restore the bond. It is this dangerous tightrope that must be traversed successfully before one can restore the damaged relationship fully.

On his elevated level, Moshe was held accountable for the slightest immeasurable lapse of consciousness that was perceived as complacency.

As the Mishna teaches, the lessons we derive in understanding how to restore our relationship with G-d, is instructive in all of our relationships between our fellow man.

So often we lapse in those relationships as we are human and susceptible to selfishness and distraction. When we do we must seek to restore it with sensitivity.

We must be ever sensitive to those we engage with to not merely respect their need for privacy and space when experiencing anguish but also to truly sense their pain and frustration so we may truly empathize with them. We must be ever vigilant in never conveying a distance that might be perceived as apathy.

May we instill this powerful message in our lives. If we excel at this then even when we inevitably falter we will be able to put ourselves back on track with healthy and positive relationships.

Eden

Food

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Park Heights JCC

5700 Park Heights

Tel 410-542-5185

Order by email

Eden.cafe@hotmail.com

Hours of operation.

Sun. 9.00 am to 7.00pm

Mon. to Thur. 9am to 8pm

Fri. 9am to 3pm

!!!HAPPY BIRTHDAY!!!

**Yanky Schorr, Aiton Marizan,
David Wealcatch, Kivi Goldberg**

!!!HAPPY ANNIVERSARY!!!

**Yossi & Naomi Frydman, Ezra & Sema Frager,
Dr. Sheldon & Rachel Zeller**

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!

Nichum Avaylim

R' Dovid Barer is sitting Shiva for his father through
Sunday AM Shacharis, at 8am at 3409 Taney Rd.

SIYUM FRIDAY NIGHT:

**Ronnie & Lisa Pachino invite you to
attend the 13th annual Siyum in honor of
Michal Franklin's Yartzeit.**

Dessert and Lechayim at 10:00pm

Siyum at about 10:30

At their home, 2715 Woodcourt Rd

KIDDUSH:

**Simcha & Shifra Malin invite everyone to a
Kiddush in honor of the birth of their
Daughter Naama Elisheva at their home,**

6624 Sanzo Rd, Apt B

(11:45 to 1:00)