

## SCHEDULE

ליל שבת קדש

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

**Candle Lighting &**

**On Time Mincha @Main Shul 8:16 PM**

יום שבת קדש

Daf Yomi - *By R' Teichman* 7:30 AM

Shacharis - *Followed by Kiddush* 8:30 AM

-Sof Zman K'S- א"ח 8:39 א"ח 9:30

Mincha - 2:15 PM

Pirkei Avos - 7:20 PM

Mincha - 8:05 PM

- *Followed by Shalosh Seudos*

Maariv - 9:25 PM

**CANDLES NEXT SHABBOS - 8:13PM**

### 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 & Thursday* 6:40 AM

- *Tue, Wed* 6:45 AM

- *Friday - 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

### ISRAEL: WINTER 2015

If you would seriously consider participating in a

Yarchei Kalah trip, please contact Yaakov

Berkowitz. Spaces will be limited.

917-541-0218

yaakovberkowitz@gmail.com

## SPONSORSHIPS

### Kiddush

Sponsored by:

**Meir & Sara Strobel**



*In honor of the birth & 2nd Birthday of*

**Nechama!**



### Shalosh Seudos

Sponsored by:

**Riki & Azi Rosenblum**

*In honor of the upcoming 8th anniversary of the founding of Ohel Moshe & with tremendous gratitude to Hashem, Rabbi Teichman, and all the members of the Shul for the incredible community we have.*

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

NOTE: We would like to take a moment to thank Donny & Miri for the exceptional job they do with the various sponsorships, rentals, and other functions they are involved with at the Shul. Your dedication is noticed and appreciated!

מזל טוב

**Gavi & Shayna Cohn**

**On the Birth of Chaya Temima**

מזל טוב

### 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@

**Repair & Maintenance:**

Shuie Steinharter & Dovid Wealcatch- FixIt@

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כ"ד תמוז תשע"ה

אהל משה



Rabbi Zvi Teichman

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Issue #389

## RABBI'S MESSAGE:

# No Schlemiels Allowed!

In reward for Pinchas's courageous intervention in stifling Zimri, the leader of the tribe of Shimon, in his brazen act of immorality he publicly committed with Kozbi, the daughter of a leader of Midian, he merited a special 'covenant' of peace and eternal priesthood.

Previously the nation was enticed by the Moabite women to acts of depravity. Moshe and the judges immediately began to mete out judgment to these sinners. Zimri defiantly brought twenty-four thousand members of his tribe to confront and challenge Moshe. Zimri proceeded with his sin and a plague ensued that eventually led to the deaths of these twenty-four thousand rebels. It wasn't until Pinchas put a shocking end to Zimri's flagrant display of rebelliousness that the plague stopped.

How ironic that it was specifically this tribe, the descendants of the illustrious Shimon, who centuries earlier so valiantly stood up for the honor of the high moral standard of the family of Yaakov, decimating an entire adult male populace in retribution for this city's prince's son, Shechem, having defiled his sister Dinah.

Even more perplexing is the Talmud's (מגדרין פב:) assertion that Zimri was none other than Shaul the son of the Canaanite (בראשית מ'). Rashi reveals that the term Canaanite here refers to Dinah as she was ravished by that vile Canaanite, Shechem. She only recovered from her trauma after Shimon nobly agreed to marry her. Shaul was the product of that union and thus the very son of Shimon himself!

So here we have Zimri, the son of Shimon, who would have to be at least two hundred and fifty years old when this incident took place since he is reported as having been born prior to Yaakov's descent unto Egypt where they remained for two hundred and ten years. We must add the forty year sojourn the Jews traveled in the desert after the exodus, at the end of which the episode with Zimri took place. Yet despite being raised on the lap of his saintly father Shimon and having lived to the ripe old age of well over two hundred years, he nevertheless displays an act of promiscuity so incongruous with his status and station in life! (מדרש"א שם)

Lastly, we are also taught that Zimri's actual name was Shelumiel ben Zurishaddai. This is the name the Torah refers to when listing the leader of the tribe of Shimon several times earlier in the book of Bamidbar. One of those references is by the dedication of the Tabernacle where it is reported how each tribal leader brought their own personal offerings in celebration of this momentous event. The Midrash details how the various numbers of items of each type of gift they gave correspond to different ideas. Those of Shelumiel were intended by him to allude to various dimensions of the Tabernacle. The reason being because he was particularly attuned to his 'father's' devotion to eradicating immorality as evidenced in his reaction to Shechem and it was in the courtyard of the Mishkan where a חטאה, an adulterous wife would drink from its water and earth to expose her lascivious behavior. (במ"ד י"ג ט')

His very name is infused with the spirit of G-d: שלום א-ל, a contraction of the notion שלום א-ל, peace or perfection of G-d, and his fathers name, צדיק, which breaks down into the sentiment צדיק, my Creator, who is יקרי, one of the holy names of G-d, Shadd-ai.

Despite this legacy of sensitivity and consciousness to sanctity and purity, Zimri succumbs to his most base instincts in a flagrant violation of everything this tribe stands for.

How do we make sense of this enigma?

Truth be told, Yaakov Avinu in his parting words to his children already made reference to this tragedy. When addressing Shimon he exclaims, (בראשית מט ו), *Into their conspiracy may my soul not enter!* This was a prophetic vision of this event and he requests that his name not be associated with this plot, as indeed when recording the name of Zimri although the Torah mentions he is the son of Salu, it omits his lineage to Yaakov. (רש"י)

The root word used here for conspiracy, סוד, often connotes some deep mystical theory. But wasn't this episode just an explosion of uncontrolled lust? What 'secret' could be lurking behind Zimri's atrocious behavior?

There is a fascinating and controversial interpretation of this episode offered by the Holy Izhbitzer in his intriguing work, Mei HaShiloach. He writes:

*Let in not enter your mind to judge Zimri of being guilty of adultery, for the Torah would not devote a parsha to adultery. There exists a profound "סוד", 'secret' here. There are ten levels of znut, licentiousness. The first level is where someone adorns oneself and intentionally commits the sin, deliberately inviting the evil inclination upon himself. After that there are nine other levels, where with each progressive level man's power of free choice is taken from him a little more. Then on the tenth level we find a man whose level of morality is of the highest order, where he does all that is within his power to refrain from znut. And yet he still succumbs. On the tenth level, when his evil inclination overpowers him, his action is unquestionably the will of G-d. Such was the case with Yehuda and Tamar, for she was his true soulmate. This is also the case here, for Zimri was on the very highest level of guarding himself from giving in to his evil desires. Since it was impossible for him to remove himself from the action, he concluded that she was his true soulmate. Pinchas believed that the opposite was true, that Zimri still had the power of free choice and could have refrained from the sin.*

This approach would certainly resolve the dichotomy within the legacy of this tribe; the pure intention of Shimon and the contradictory behavior of Zimri. It is precisely because this tribe had preserved such a pristine state of piety, yet from the days of Shimon and maintained for hundreds of years embodied in the personality of that bi-centenarian, Shelumiel, that Zimri was ennobled to presume that the irresistible pull he felt toward Kozbi was divinely inspired.

The Torah however attests that Pinchas was correct. A person may never conclude that he is incapable of overcoming the enticements G-d may send his way that seek to seduce him towards sin.

The Izhbitzer claims it nevertheless wasn't that clear, for even Moshe was unsure and hesitated to act. The Torah, he says, therefore refers to Zimri as the 'איש ישראל המוכר במדבר בה (ד)', *slain Israelite man*, affirming his 'good standing' among our people, 'and G-d forbid are we to consider Zimri an absolute debaucher'. (עיר בארה"ו)

The Masters of Kabbalah reveal that the struggle of Zimri and Kozbi was a continuation of one that began with the ravishing of Dinah by Shechem, who was drawn to her on a deeper level as well. Zimri was a reincarnation of Shechem, and Kozbi a *gilgul* of Dinah. This connection finds its ultimate expression in the marriage of Rabbi Akiva who was a spark of Zimri and the wife of Turnus-Rufus, a manifestation of Kozbi, who eventually converted. (עשרה מאמרות, אם כל דו א ג)

There were twenty-four thousand deaths among the populace of Shechem as well as amid those who died in the plague by Zimri, who were *gilgulim* of these souls.

The Rama MiPano adds that the twenty-four thousand students of Rabbi Akiva who died were also the re-embodiment of these struggling souls. They perished because 'they didn't show respect for one another', בוכרים עין שמים שלא הוזהרו ממש, *because they were conscious of the sin at Shittim, that sullied their fellow's souls, that they had not yet been purified from.*

Perhaps the Torah is seeking to teach us that there is a process and one may never know the levels of struggles people endure in their quest to find fulfillment. Although one may never take license in permitting sin, claiming that the 'Divine made me do it', we must nevertheless admire the fight, and even give credit for the battle undertaken.

Perhaps the failure of his students lays in the lack of regard and appreciation for each others struggles. They conveniently wrote off each other's failures as merely being the product of deficient souls.

It may take a lifetime or even generations, but we must keep fighting and never surrender. One must never get discouraged. Look how long it took for these 'holy souls' to find their perfection.

The verse states (דברים יז), *Harass the Midianites... for they harass you.* The verse describing their provoking us is written in the present tense although it took place long ago.

As the Chovos HaLevavos teaches the only real battle in life is the one against the most formidable foe, the evil inclination.

Rashi asserts that the command צור, to harass, is fulfilled by maintaining a constancy in our state of mind that he is the enemy.

We must never give up the fight. Although we may fail we get credit for the battle we waged and for the courage not to give up.

The great Chassidic masters convey that when the Torah refers to a (במדבר כא ד), *Book of the Wars of Hashem*, it is in that book that all our struggles are recorded for all of posterity because although we strive to win and conquer it is in the fight that our greatness lays.

In the Yiddish language the term used for a 'loser' is a *Schlemiel*. Might it stem from this unfortunate leader who despite his many years and illustrious past failed in the end?

But we have seen that despite our mistakes we are given the opportunity to keep on trying. The efforts are valued and cherished. In the end didn't Shelumiel/Zimri/Akiva prevail?

May we succeed in fighting our 'wars' and be encouraged that even if we fall we are never 'schlemiels', for as long as we are still in the ring we are all champs!

באהבה,  
צבי טייכמאן

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## !!!HAPPY BIRTHDAY!!!

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## !!!HAPPY ANNIVERSARY!!!

### OHEL MOSHE, EIGHT YEARS!



**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!**