

## SCHEDULE

ליל שבת קדש

**Mincha & Kabbalas Shabbos** @MAIN SHUL 7:00 PM

**Mincha & Shabbos Candles** @MAIN SHUL 8:13 PM

יום שבת קדש

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

Shacharis - Followed by Kiddush 8:30 AM

-Sof Zman K'S- 8:43 א"ח 9:33 א"ח

Mincha - 2:15 PM

Pirkei Avos - By Rabbi Teichman 7:15 PM

Mincha -Followed by Shalosh Seudos 8:05 PM

Maariv 9:22 PM

CANDLES NEXT SHABBOS - 8:09 PM

**SOLID MINYAN  
JOIN US!  
7:50 MON-FR**

### Evenings@Ohel Moshe!

8:20 PM - 9:45 PM (Su - Th) SEDER LIMUD

Daf Hayomi Behalacha: 8:20pm or 9:15pm, Daf Yomi: 9:00pm

9:45 PM (Su - Th) MAARIV

Join us! hot & cold beverages on tap!

### Weekday Minyanim

#### Sunday

Shacharis I- 6:50 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis II - 8:30 AM

Mincha / Maariv 8:15 PM

Maariv (Su - Th) 9:45 PM

#### Weekdays

Daf Yomi - By Rabbi Teichman (M-Fr) 5:45 AM

Shacharis - Mon & Th 6:35 AM

Shacharis - Tu, We, Fr 6:45 AM

Shacharis - Mon-Fr **\*\*NEW\*\*** 7:50 AM

Mincha (Mo-Th) 1:45 PM

Mincha/Maariv (Mo-Th) 8:15 PM

Daf Yomi- Take II (Mo-Th) 9:00 PM

Daf Hayomi Behalacha 9:15 PM

Maariv 9:45 PM

## SPONSORSHIPS

### Kiddush

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Just do it, don't as why.

### Shalosh Seudos

*Sponsored by the Teichman Family*

*In honor of the first Yahrtzeit of their father/grandfather which falls out on this Shabbos.*

*R' Simcha ben R' Shalom Tyk A'H*

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

### Mazal Tov Mordechai !

& Shalom & Pessy Michael  
On Mordechai's Bar Mitzvah  
this Shabbos at Rabbi Berger's

Mazal Tov as well to all the family and friends for near and far celebrating the simcha this Shabbos, Ey!



**Ariella & Eitan Schuchman**  
**on the birth of a BABY BOY!!**  
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### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

#### Gaboin:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

#### Laining Schedule:

Pinchas Friedman- Lain@

**Kiddush, Shalosh Seudos Sponsorship, Hall rental:**

Donny & Miri Adler - Kiddush@

#### Sforim & Siddurim:

Dovi Becker- Library@

#### Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch- FixIt@

#### Agudah Scrip:

Sasha Zakharin - szakharin@gmail.com

## CONGREGATION OHEL MOSHE

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אהל משה



Rabbi Zvi Teichman

**CONGREGATION OHEL MOSHE**  
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Issue # 440

## RABBI'S MESSAGE:

Israel stood poised to enter the land. The easiest route to their destination would be to travel northward through the territory of Edom, the descendants of Esav. Moshe sends a delegation to the king of Edom asking him permission to traverse through his land. In an unusual introduction to this request Moshe gives a historical overview of their longstanding relationship:

*"So said your brother Israel: You know all the hardship that has befallen us. Our forefathers descended to Egypt and we dwelled in Egypt many years, and the Egyptians did evil to us and to our forefathers. We cried out to G-d and He heard our voice; He sent an emissary and took us out of Egypt. Now behold! we are in Kadesh, a city at the edge of your border. Let us pass through your land; we shall not pass through field or vineyard, and we shall not drink well water; on the king's road shall we travel - we shall not veer left or right - until we pass through your border."*

Edom emphatically refuses Moshe's entreaty, threatening them with their legacy, the sword.

After this initial request and subsequent refusal the Torah records that a second attempt was made to appeal to Edom's better sensibilities:

*The Children of Israel said to him, "We shall go up on the highway, and if we drink your water - I or my flock - I shall pay their price. Only nothing will happen; let me pass through on foot."*

Once again they are turned down, but this time they don't only threaten them but march out en masse, symbolically raising the mighty hand of Esav menacingly against them.

Immediately following this disappointing encounter with our 'brother' Esav, the Torah records the sad demise of the exemplary and beloved 'friend of the people', Aharon the High Priest.

The Midrash Tanchuma sees in this juxtaposition of events a correlation:

*מגיד מפני שנתחברו כאן לחתקרב לשו הרשע נפרצו מעשיהם וחטרו הדדיק הזה, This teaches that because they associated themselves in a close relationship with the wicked Esav, a breach was made in their accomplishments, and they lost this righteous man.*

Where did they go wrong? Wasn't it Moshe himself who initiated contact with them? What negative 'association' is indicated here that warranted a punishment, didn't they merely seek a temporary shortcut to the Holy Land?

Why did they suffer the loss of Aharon specifically for this 'dangerous' affiliation?

Aharon HaKohen was the paradigm אהב את הבויה Lover of Humanity. His sincere affection for people enabled him to bridge many disputes and bring peace to society at large. He would reach out unto sinners and lovingly inspire them to repentance, bringing them back into the fold.

The Bartenura quoting from Avos D'Rebbe Nosson describes how, כשהיה יודע באדם שעבר עבירה היה מחתבר, when he discovered a sinner he would 'connect with him' and display a favorable countenance, that would compel the sinner to contrition. (אבות א ב')

Clearly it would seem that one is permitted or perhaps even obligated to reach out and connect with evildoers in the hope of inspiring them towards change.

The Tosafos Yom Tov however questions this in light of an earlier Mishna (שם שם ז) that instructs us, אל, תתחבר לרשע, Do not associate with a wicked man.

How are we to reconcile the two?

The 16th century Spanish scholar and communal leader, Rav Moshe Almushnino incisively analyzes the wording used in the Mishna, אל תתחבר לרשע, and do not connect 'to' the wicked one.

The issue at hand here, he suggests, is: Who in this pairing up of the righteous and the wicked is the 'primary', and who is the 'secondary'. As long as we aren't joining to them, with us remaining secondary and them primary, and they exhibit a willingness to become 'secondary' to our 'primary' stature, then we are assured success in avoiding being negatively influenced by them, and are permitted and even encouraged to engage 'with' them. (דרוש שמואל)

May I add that the Bartenura in describing Aharon's relating to evildoers, in his being 'מחבר' literally meaning, connecting 'with them', not 'to them', reflects this subtle but very significant distinction. Aharon's success was contingent on playing the primary role in the interaction.

So often in our desire to relate with others we kowtow to their values and preferences out of fear we may be viewed as shunning them. Therein lies the dangerous pitfall of being unduly influenced by their behaviors, since we are playing 'second fiddle' to their attitudes.

One who is confident in one's beliefs and the principles one lives by, proudly unwilling to compromise one's values, is the one who can be safely exposed to sinners and is encouraged to 'take under one's wing' those who have sinned in hope of inspiring change in them.

## Shtoltz!

This is exactly what Moshe attempted to accomplish in his offer to Edom.

Moshe first 'proudly' asserts our moral standing as the mature brother who has endured the debt of slavery and who lives nobly by the 'Voice of Yaakov'; the voice of commitment to a higher ideal. Moshe asserts that we can successfully traverse, through the negative forces within the land of Edom, only if we take the 'king's road', the high road, displaying with pride who we are, taking the primary role in the relationship, not a secondary one.

Edom was unprepared to accept the brutal truth of our mission and submit to our moral standing and rather seeks to raise the primitive tool of force, the sword, in a pathetic display of his very deficient character.

The Children of Israel unwilling to forfeit this easy access to their destination, cower before Edom, sheepishly offering to travel the denigrating, more difficult and less open route, portraying themselves as desperate beggars pitifully amenable to accepting the secondary status to these evildoers.

Although Moshe was the greatest teacher of Torah, it was Aharon Hakohen who uplifted the people perforce the nobility of spirit he represented. The garments he wore לכבוד ולתפארת, for glory and splendor, weren't an expression of self-glory, but of the glory of G-d that emanates from man's representing G-d in all his actions and thoughts. It was with this 'pride' that Aharon uplifted even those who had faltered.

When the Children of Israel exhibited a willingness to degrade themselves before their 'brother' Esav, relinquishing the stature as G-d's noble child, they lost the beloved exemplar of Jewish pride, Aharon HaKohen.

A very dear former student I was privileged to teach nearly thirty years ago, Rabbi Ari Wasserman, recently published a remarkable book entitled, 'Making It Work', an indispensable practical guide to halacha in the workplace.

In discussing the challenges of the exposure to foreign values and attitudes in a secular world and their influences upon us, he brings a most instructive story.

*'Ben' had always been observant, and had never hesitated to wear a yarmulke wherever he went. When he was accepted to Harvard Business School, he began having second thoughts; in that setting, he was concerned that his yarmulke might work against him. It was not an easy decision, but when the semester began, Ben went bareheaded for the first time in his life.*

*Despite this, the first year was more difficult than he had anticipated. Even without the yarmulke, Ben did not participate in many of the more social aspects of his Harvard 'education', avoiding after-class parties, trips to bars, and the like, and his classmates were a bit put off. Networking and team building are crucial to success in business school, and Ben was perceived as aloof, arrogant, a decided disadvantage.*

*Ben was never really happy with his decision, and he returned to Harvard for his second year wearing his yarmulke. Ironically, that year was far more successful, not only academically, but socially as well. The yarmulke did not isolate him, as he had feared - on the contrary, his classmates now understood that he stayed away from certain social activities not because he was snobbish, but because he was religious.*

Jewish shtoltz, pride, is not only vital in warding off poisonous attitudes and in being able to influence others positively, it is a powerful weapon in warding off the evil inclination itself.

One who maintains a consciousness of the stature we possess in G-d's eyes can effectively engage in a very material world and choose to define it by one's spirit.

The holy disciple of the Arizal, Rav Chaim Vital, makes a remarkable observation on the sentiment Moshe stated when requesting passage through the land of Edom:

*(On the king's road shall we travel - we shall not veer left or right. (במדבר כ יז)*

If we add up the numerical value of the first letters in this statement, adding 'one' for the statement as a whole (כולל) it equals 156, the gematriya of יוסף, Yosef.

One who goes with healthy shtoltz, Jewish pride, can succeed in driving temptation away as Yosef did so remarkably in the midst of the most depraved of cultures.

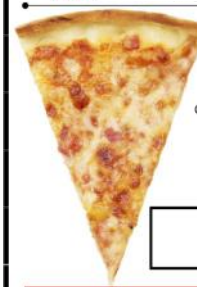
May we never forget the greatness we possess and reflect the 'glory and splendor' of G-d in all that we do. If we achieve this we will capture the hearts and minds of all whom we encounter and succeed in quashing temptation in its tracks.

באהבה,

צבי טייכמן



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!!!HAPPY BIRTHDAY!!!  
Yanky Schorr, Aiton Marizan,  
David Wealcatch, Kivi Goldberg

!!!HAPPY ANNIVERSARY!!!  
None that we know of... \*

\* MEMBERS: PLEASE KEEP YOUR PROFILE UPDATED IN SHUL CLOUD SO WE CAN CELEBRATE AND COMMEMORATE ALL YOUR IMPORTANT DATES WITH YOU! (AND OCCASIONALLY SAVE YOU FROM FORGETTING ONE !!)

THANK YOU!  
SHOSHANA GOLDBERG! FOR VOLUNTEERING  
TO DRAFT THE BULLETIN WEEKLY!

## NEW SHIUR FOR WOMEN!

A SISTERHOOD INSPIRED PROGRAM

STARTING WITH THE MONTH OF AV, ON THE FIRST SHABBOS OF EACH NEW MONTH RABBI TEICHMAN WILL GIVE A 15-20MIN SHABBOS SCHMOOZE FOR WOMEN! DURING KIDDUSH THE WOMEN AT SHUL ARE INVITED TO HEAR SOME TORAH AND INSPIRE THEIR SHABBOS & MONTH.

DETAILS COMING SOON!

GOT AN UPCOMING  
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