

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K"ס ג"א 8:47 ג"א 9:23</i>	
Avos Shiur	7:35 PM
Mincha- Followed by Shalosh Seudos	8:10 PM
Maariv	9:24 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur on Machalei Goyim, Bishul Akum</i>	
Mincha / Maariv	8:25 PM

Weekday Minyanim & Shiurim

Monday—Friday

Gemarah Shiur	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

Shacharis

Mon, Thurs. **6:40AM** Tues, Wed, Fri. **6:45AM**

Dirshu Halacha Program **7:30AM**

Additional daily minyan (Mon - Fri) **8:10AM**

Mincha **1:45 PM**

Mincha / Maariv **8:25 PM**

Open Beis Hamedrash **7:00 PM**

Shiur (Mon-Thur) **9:30 PM**

Nightly Maariv (Mon-Thur) **9:45 PM**

Thursday Night Shiur, Rabbi Teichman
After Maariv

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For more information:

Rabbi Zvi Teichman
ravzt@hotmail.com
410-570-3333

Azi Rosenblum
aziroosenblum@gmail.com
443-854-2172

Eitan Schuchman
schuchbalt@yahoo.com
443-929-0755

CONGREGATION OHEL MOSHE

שבת קודש
פרשת בהעלותך

י"א סיון

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE
BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Volume #46

Big Fish and Small Fry

This week we find the anomaly of the upside down נון's sandwiching between them the פרשה of ויהי בנסוע הארון. The letter נון is the numerical equivalent of 50, representing the fact that this פרשה should really have been appropriately placed fifty paragraphs earlier but was situated here to separate between the sins of ויסעו מהר ד' they fled from חר סיני like young children released from school, and that of the מתאוונים; they complained about their situation in the desert.

Children leaving school do not necessarily flee with glee because they were unhappy in school. In fact most young children are quite happy and thrilled with their experience in the classroom of talented teachers and Rabbeim. They simply run home happy awaiting their next experience, whether it be the warmth of a mothers embrace or the joy of playing at home. What then is this "sin" and it's cycle that must be interrupted?

A child does not have the capacity to appreciate what he experienced and how he has grown in school. He just wants to go on happily to the next exciting activity. The problem arises when the anticipated activity doesn't evolve, leaving the child discontent and bored. He begins to "kvetch" and seeks to find other sometimes inappropriate ways to fill the void.

Adults who can appreciate and contemplate their unique roles, talents, challenges and accomplishments will never need to seek artificial modes of contentment.

This was the failure of כלל ישראל. In their anxiousness to meet their next experience, the entering of ארץ ישראל, they failed to act like mature adults reflecting on their individual greatness. Wallowing in despairing boredom, they like foolish young children began seeking true happiness in the pursuit of empty bodily pleasure.

The זוהר tells us that the two נון's represent our being blessed like fish, וידגו לרוב, for "נונין" is the תרגום of דגים; fish. When we thrive and find our purpose we swim with vigor and resolve even against the strongest current. When we lose our direction we are likened to the "inverted" fish, floating "belly up" like a dead fish flushed away by the tides of earthly passion.

The פרשה of ויהי בנסוע emphasizes the presence of the שכונה throughout our travels and confrontations against our enemies. It bespeaks of the final return in the successful fulfillment of our mission as a nation. The רבבות אלפי ישראל; 22,000 בני ישראל is an allusion to the twenty two letters of the בית אלף that comprise the תורה and every member of כלל ישראל expressing, each one, their individual role in radiating the אותיות of the תורה and its message.

When we appreciate this lesson then we can never be distracted by boredom and temptation. This satisfaction and sense of mission will always quench our "appetites". That is why this portion serves as the tool to stifle this pattern of sin.

The אספסוף's pining for the חנם אשר נאכל במצרים חנם; the fish they ate in Egypt for free, which חז"ל teaches us means free of מצות, was symbolic of their failing. They yearned for a life of no identity, no definition, no responsibility, content to swim as a "school of fish" lacking any singular purpose.

The שליה הקדוש writes that the custom to eat fish on שבת is related to the fact that צדיקים are often מתגלגל; reincarnated into fish! Perhaps this accentuates the ability of the righteous to infuse significance and elevate every aspect of the בריאה, even a nondescript fish, because in a life of תורה and דביקות there are no "small fry", we are all "big fish"!

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צבי טייכמן

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