

SCHEDULE @ HOME

ליל שבת קדש

No Erev Shabbos Zoom This Week - Back Next Week!

Early Shabbos? Plag Mincha is 7:01pm. If you Daven Mincha before Plag you can start Shabbos any time after and daven Maariv

Candle Lighting 8:16 PM

Followed By Mincha & Kabalas Shabbos!

Say "Va'Yechulu" after Shemoneh Esrei. Do not say, "Magen Avos," If you are with a regular minyan "Magen Avos" may be said.

יום שבת קדש

Shacharis - PICK A TIME

Netz - 5:39am | Sof Zman K'S 8:30 א"כ | Sof Zman Tefilah 10:37-א"ג

Feel free to read the Rabbi's message before Mussaf!

Mincha - BEFORE 8:05(ish)

Maariv/Havdala - (50min) 9:25 PM

Virtual Daf Yomi - Motzei Shabbos 10:00PM

	87/65	מזג האוויר בשבת*	CANDLES NEXT SHABBOS - 8:18 PM
	80/63	Ohel Moshe Weather	

Weekday Tefilos @Home

Shacharis

Though we are apart, Rabbi Teichman encourages davening at Netz, or scheduled daily

	SUN	MON	TUE	WED	THU	FRI
AM DAF	7:30	5:45	5:45	5:45	5:45	5:45
NETZ	5:39	5:39	5:39	5:40	5:40	5:40


Mincha/Maariv

Daven with your minyan or join together in davening where you are at the B'zman time, this week @8:20pm.

ZOOM into the live D'var Chizuk @ 8:30!

PM Daf Yomi - Sunday-Thursday 8:45PM

For a full and growing list of Shiurim and opportunities to stay connected please visit our Virtual Shul by clicking the image or go to ohelmoshebaltimore.com/vshul



VIRTUAL NIGHT SEDER!!!



SEE THE VIRTUAL SHUL PAGE FOR THE LATEST NIGHT SEDER SPONSORED BY DONNY & MIRI ADLER

לעניני נשמת יהושע בן מרדכי צבי

Hayley & Natan Orlofsky on the birth of a BABY GIRL!

Mazel Tov also to Grandparents Addison & Stephanie Schonland!

MAZAL TOV OHEL MOSHE GRADS!

- Devorah Amster - Graduating Bnos Yisroel Middle School
- Russi Amster - Graduation Bnos Yisroel Preschool
- Tzvi Becker - Graduating from Elementary School
- Akiva Berliant - Graduating from TA Elementary School
- Momo Bloch - Graduating from Kindergarten at TA
- Baila Braun - Graduating from Bais Yaakov Kindergarten
- Nat Braun - Graduating from TA Middle School
- Sander Braun - Graduating from TA Kindergarten
- Tova Cohn - Graduating from Bais Yaakov High School
- Dr. Dana Ifrah - Graduation from Maryland Dental School
- Avraham Delaney - Graduating from Sudbrook Magnet Middle School
- Devora Dickstein - Graduating from Bais Yaakov Elementary School
- Yael England - Graduating from Bais Yaakov High School (Valedictorian!!!)
- Aharon Feldman - Graduating from TA Nursery
- Chaim Friedman - Graduating from TA Elementary School
- Tiffany Friedman - Graduating from Bnos Yisroel Kindergarten
- Shalom Fromowitz - Graduating from Yeshiva Tiferes Moshe (Queens) Middle School
- Asher Frydman - Graduating from TA Middle School
- Yehoshua Heinemann - Graduating from TA Middle School
- Moshe Herman - Graduating from TA Middle School
- Bracha Hutman - Graduating from Maalot
- Rivka Hutman - Graduating from Maalot
- Shani Ifrah - Graduation from Bais Yaakov Middle School
- Benjamin Kaplan - Graduating from Lander College For Men
- Chaim Klein - MBA from University of Baltimore
- Menachem Klein - Graduated from TA Elementary School
- Koby Kossman - Graduating from TA Elementary School
- Shifra Kossman - Graduating from Bnos Yisroel High School
- Yael Kossman - Graduating from Bnos Yisroel Middle School
- Rochel Malka Kravetz - Graduating from Bnos Yisroel High School
- Abie Leichter - Graduating from Kindergarten
- Rivky Leichter - Graduating as a Nurse Practitioner
- Sarah Chaya Mako - Graduating from OCA Middle School
- Shoshana Mako - Graduating from Baltimore Lab School Elementary School
- Michal Marizan - Graduating from Charter Oak State College
- Tziporah Marizan - Graduating from Bais Yaakov Middle School
- Tzvi Meth - Graduating from TA High School
- Akiva Miller - Graduating from TA Elementary school
- Avigail Miller - Graduating from Bais Yaakov Preschool
- Avraham Mordechai Gerstein - Graduating Middle School
- Rena Neuman - Graduating from University of Baltimore Law School
- Ariel Rosenblum - Graduating from TA Elementary School
- Eliana Rosenblum - Graduating from Bais Yaakov Middle School
- Adira Rosinsky - Graduating from Bais Yaakov Middle School
- Ammiel Rosinsky - Graduating from TA Kindergarten
- Leah Rubin - Graduated from Bnos Middle School
- Reuvain Schwartz - Graduating from TA Middle School
- Yehudis Schwartz - Graduation from Bnos High School
- Menucha Shmidman - Graduating from Bnos High School
- Reuven Shmidman - Graduating from TA Elementary School
- Shmuel Shmidman - Graduating from TA Middle School
- Dina Vaks - Graduating from Elementary School
- Sara Bracha Vaks - Graduating Middle School
- Miriam Waxman - Graduating from Maalot
- Rami Wealcatch - Graduating from Preschool
- Hadassah Zidell - Graduating from Preschool

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

CONGREGATION OHEL MOSHE

שבת קודש
פרשת בהעלותך
כ"א סיון תש"פ

6-13-2020

אהל משה

היום ארבע ושמונים יום שהם עשר שבתות בבידוד..



Rabbi Zvi Teichman

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Issue #635

RABBI'S MESSAGE:

Miriam and Aharon spoke against Moshe regarding the Cushite woman he had married.

The Torah does not report though what it is exactly they took him to task for. Nor is the identity of the 'Cushite' woman revealed.

Some say that it refers to Tziphora. She was referred to as a Cushite, although she was from Midyan, to emphasize her unquestioned beauty, since just like the skin of a Cushite is unequivocally dark, so too was her greatness unmistakable.

They raised a concern after having observed Moshe refraining from family life with his otherwise 'wonderful' wife, suspecting that it was due to his desire to remain ritually pure so that he would always be in a state that G-d could appear to him instantly without any need to first undergo purification. They cast doubt on his presumptuous attitude expressing that G-d spoke regularly with them as well, yet they maintained intimacy with their spouses, nevertheless.

The Torah goes on to record G-d's response to the effect that Moshe's level of prophecy was on a much higher level that indeed warranted his constant state of preparedness at all times, and justified his decision to separate physically from Tziphora.

Yet, the 'simple reading of the verse' implies just the opposite, that they were challenging his very decision to marry a Cushite woman in the first place.

The twelfth century Tosafist, Rabbeinu Yitzchak ben Reb Yehuda HaLevi, in his manuscript, Paneach Raza, cites an earlier source that asserts a very startling interpretation of the verse and story.

Quoting in the name of 'HaGan', he says that Miriam and Aharon were wondering why Moshe would be so 'arrogant' as to not choose a bride from the many Jewish women available to him, why did he feel a need to marry 'out' and take a Cushite wife?

The Paneach Raza adds that this woman was not Tziphora, but a daughter of the king of Cush, that he took as his wife after Tziphora died.

They castigated Moshe, he alleges, because she was a descendant of Cham, the father of Cush, about whom the Torah records was cursed to be עבד עבדים, slave of slaves, and thus an inappropriate wife for him.

He also explains Miriam and Aharon's self-reflecting on their own prophetic stature, as a further dig at Moshe, intimating that despite their levels of accomplishment it did not mislead them to see themselves superior to their fellow Jews.

This interpretation of the conflict certainly fits in more tightly with the literal meaning of the verse, without need to add details that is not evident in the words, but it is quite drastic in its portrayal of his siblings very painful accusation against Moshe of abandoning 'his own people'.

More intriguing is how G-d's response addresses their concern? Is G-d justifying Moshe's 'arrogance' because he was indeed greater?

Obviously, there is more than meets the eye, especially since we are dealing with Miriam and Aharon whose accurate greatness of stature is unfathomable to us.

Their concern of Moshe involving himself with a mate who is a descendant of Cham, a slave of slaves, touches on a misconception I believe many of us have.

After Cham degrades his father Noach, by not only mocking his drunken stupor, but also abusing and sterilizing him, preventing his father from bringing other children into the world, thus minimizing the competition, his father reacts by saying "Cursed is Canaan, (the son who joined in the derision), slave of slaves shall he be..."

Many believe that this is an unretractable curse, and Cham's descendants are forever doomed to be enslaved.

Rav Samson Raphael Hirsch explains otherwise.

There are three forces operative within man and society. חם, 'hot' sensuality and raw passion; יפת, a refined sense of feelings to all that is 'beauty'; שם, having the 'names' and conception of things.

Born to Be Free

Mind, body, and spirit.

The nations that would descend from these three would struggle through history until the perfect merger of these three forces would bring the world to its perfection.

In the early stages of history those who would embody 'Cham' would impose their will upon others to ingratiate their insatiable appetites with a total disregard for feelings, and certainly morals.

In Rav Hirsch's words: *The greatest ado in the world has been made by Cham, that sensuality, worldliness, which harnesses all that belongs to spirit and mind to their chariots of fame, and only allows intellect to be used or valued as far as it serves as a means of furthering the material side of life, nations that conquer, plunder and enjoy. Nations pass across the stage who represent hardly anything but raw force, sensuality, and bestiality.*

Rav Hirsch avers that it is not a curse upon Cham as much as it is the consequence. Cham's attitude is 'cursed' in the sense that raw sensuality breeds a society that will impose its needs on its subjects, enslaving them, absent of the humanitarian right to freedom.

Only nations who are themselves enslaved have enslaved others. He who sets out to be a world-conqueror, to force other nations to obey his will, must first have abased his own people to act slavishly as the blind instruments of his lust for power and mastery. From Cham's descendants, tyrants, mighty despots and 'hunters of men' went forth. Not freedom, slavery is begotten by passion.

This is the deeper meaning of becoming 'slave of slaves', the bacteria of slavery is homegrown in the soil comprised of those who themselves are enslaved to their own passions.

Perhaps Miriam and Aharon doubted the ability of even one so great as Moshe, to inspire the descendants of Cham at that juncture in history.

Moshe wasn't abandoning his people, but seeking to shackle the forces of passion to a mindful existence that permits an enjoyable life with the nobility of freedom, propelling a world towards its inspired destiny, powered by the influence of a mind that expresses the 'will' of G-d in every facet.

The commentators all struggle in understanding the Torah's initial assertion to Miriam's plaint, where it simply states: והאיש משה עניו מאד מכל האדם. *Now the man Moshe was exceedingly humble more than any other person...*

How does Moshe's humility answer their doubts?

The trademark of humility is the reduction of self. One who does not place his needs as primary is capable of being submissive to others. To the one who is truly humble, there is merely one will that defines his very being, that of the Almighty.

In the presence of Moshe - the epitome of humility, even beasts are humbled.

This is the key to quashing their doubts. Only those who are still struggling with their own enslavement to inner forces that drive them, must proceed with caution. Even when we have mastered our most base passions, we still must conquer others with the 'need' for recognition, the 'thirst' for power and control, and the 'hunger' for success. These forces, albeit more sophisticated, often compel us to 'subjugate' others to our wants.

Might this be the key to understanding this episode and its role to remind us of what happened to Miriam, and the pitfalls of slander.

Slander develops among people who look jealously over their shoulders, insecure in their own skins, desperately trying to gain supremacy over others by demeaning those who 'threaten' their poor perceptions of themselves.

When we are freed from those chains, we can easily grant freedom to others, seeing and valuing them objectively, unblocked from the besmirched lens of selfishness.

באהבה,
צבי יהודה טייכמן

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$423,724.15

COLLECTED FROM PAYMENT SCHEDULES: \$312,432.24

Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee at building@ohelmoshebaltimore.com or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!

!!!**HAPPY** ^{HEBREW} **BIRTHDAY!!!**

Sasha Zakharin, Roy Kaplan, Yehoshua Katz, Shani Wolfish, Etti Rubin, Arielle Kastner, Ezzi Goldsmith, Elaine Bodenheimer, Yaakov Herman

!!!**HAPPY ANNIVERSARY!!!**

Moshe & Shoshana Kravetz, Bernard & Janice Fellner, Shawn & Chavi Burstyn, Mark & Shoshana Goldberg, Rabbi Herbie & Renee Siegel, Joel & Rachel Gedalius

!!!**BAR/BAT MITZVAH ANNIVERSARY!!!**

Akiva Meth, Binyomin Wealcatch, Dani Bertiant

!!!**BAR/BAT MITZVAH COMING UP SOON(ish)!!!**

David Leichter (Bereshis)
Noam England (Noach)

To have your child's upcoming Bar/Bat Mitzvah listed here please email office@ohelmoshebaltimore.com with details and/or update your member profile.

YAHREITZ

Lisa Pachino, for her mother, Marion Cooper

מרים בת אליקזאנדער

Members: Please keep your profile updated in Shul Cloud so we can celebrate and commemorate all our important dates with you! (And occasionally save you from forgetting one!)



Dvar Chizuk Video Archive

Available now on our YouTube Channel

OHEL MOSHE CHESED & MEMBER SUPPORT

Our goal is to take care of each other as we are one family!

Don't hesitate, we are here to support each other!

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Pirkei Avos Chapter Two - Round Two

As we long for our return to the Shul, Pirkei Avos

will be coming to you electronically instead!

[Printable PDF of Rabbi Teichman's Essay for this week](#)

The full series is also available at www.OhelMosheBaltimore.com/vshul