

SCHEDULE

ליל שבת קדש

Candles	8:17 PM
Early Mincha & Kabalas Shabbos	7:00 PM
Mincha & Kabalas Shabbos	8:17 PM

יום שבת קדש

Daf Yomi @Main Shul	7:30 AM
SHACHARIS	
@Main Shul	6:50 AM
@Main Shul	8:30 AM

Netz - 5:39 am | Sof Zman K'S 8:31 א"ת 9:23 א"ת | Sof Zman Tefilah - 10:38 א"ת

Followed by Kiddush

Mincha	2:15 PM
Pirkei Avos	7:35 PM
Mincha	8:10 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 9:26 PM

 77/60 מזג האוויר בשבת	CANDLES NEXT
 82/56 Ohel Moshe Weather	SHABBOS - 8:19 PM

WEEKDAY MINYANIM

SHACHARIS

Sun- 6:50 & 8:30



Monday, Tuesday-**ROSH CHODESH** -6:30, 7:50

Wednesday, Friday-6:45, 7:50

Thursday-6:35, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday	1:45 PM
Mincha/Maariv: Sunday-Thursday	8:25 PM
Maariv: Sunday - Thursday	9:50 PM

SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi -	Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun - Thu	7:35 PM
Smichas Chaver Program - Sunday	9:15 AM
Royal Tea - Mon	8:15 PM
Daf Hashavua - Mon. & Wed.	9:00 PM
Breathing Life - Monday	9:10 PM
Holy Machlokes -	ON PAUSE FOR NOW
Begging For More - Tuesday	9:10 PM
Connections - Tuesday (for Women)	8:00 PM

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@Main Minyan

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SHALOSH SEUDOS

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Introducing...

WOMEN'S GET TOGETHER

SHABBOS MEVARCHIM



10:30 AM | JUNE 17
 BACK PATIO
 BRING THE KIDS FOR PAREVE ICE CREAM AS
 WE KICK OFF THE FIRST MONTHLY
 MEVARCHIM HACHODESH LADIES'
 GET-TOGETHER

CONGREGATION OHEL MOSHE

שבת קודש

פרשת שלח

כ"ח סיון תשפ"ג

מברכים חודש תמוז

אהל משה



Rabbi Zvi Teichman

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Issue #785

RABBI'S MESSAGE:

Move Your Carcass

Due to the failure of the entire generation of adults over the age of twenty in succumbing to the negative influence of the spies, they were condemned to death in the Wilderness, delaying the entry into the Land for nearly thirty-nine years.

The Torah in portraying their destined deaths over that period uses a rather harsh term repeatedly in describing their demise.

In this Wilderness shall, פגרים—your carcasses drop...

פגרים—But your carcasses shall drop in the Wilderness...

Your children will roam in the Wilderness for forty years... until the last of your, פגרים—carcasses in the Wilderness... (במדבר יד כט-לב)

This phrase is first used in the context of the carcasses of the various animals Avraham cut up during the Covenant Between the Parts, where it reports how birds of prey descended upon the פגרים—carcasses, and Avraham drove them away.

There were many unfortunate deaths that resulted from a variety of terrible sins that were committed over that forty-year sojourn, yet only these were designated so derogatorily as 'carcasses'.

Every morning when we awake from our nightly slumber — which is defined as one-sixtieth of death — we express gratitude to G-d for restoring our souls to, concluding with the words, *Blessed are You, G-d, Who restores souls פגרים מתים—to dead carcasses.*

The Abudraham and the Rokeach both explain this description of the revival of carcasses is not only referring to the bodies of those who have departed and buried, but to each one of us, who as we sleep are deemed פגרים - 'lifeless' carcasses, that have their souls return each morning.

Might there be a connection between our nightly 'departure' from this world and the deaths of this generation whose carcasses were denied entry to the Land?

The passionate Mashgiach, Rav Dan Segal, exchanged letters with a student of his who had painfully shared his frustration over his troubled marriage, carefully delineating all the complaints and accusations he harbored against his wife that he resented greatly, and regretted ever marrying.

In a powerful response, the Mashgiach addressed his animosity towards his wife sharing with him a יסוד—a great fundament in the battle of man against his evil inclination.

One of the greatest foes and malcontent of man in his daily life are the thoughts of hatred and complaint one has towards another. The nature of this thinking to one who is entrenched in them is to find all sorts of imagined suspicions about that person and his intentions. A person devises all sorts of false allegations upon the person he dislikes. Even worse is his eventual inability to see any positive in the other person, since the onslaught of his obsessive discontent clouds his eyes and mind from seeing any good. Even when one may have a valid claim against another, inevitably that person has many more positive attributes to outweigh the negative. The destructive power of imagined false accusations that are fueled by anger and hatred disables clear thinking.

The Mashgiach reveals how this vital teaching is clear in the evolution of the sin of the spies and its impact on the populace.

After the spies returned with their slander, seeding doubt among the people, the entire assembly blurted out their frustration by declaring "If only we had died in the land Egypt, or if only we would have died in this Wilderness! Why is G-d bringing us to this land to die by the sword? Our wives and young children will be taken captive! Is it not better for us to return to Egypt?"

Later G-d tells Moshe to respond to them, "As I live — the word of G-d — if I shall not to you as you have spoken to my ears. In this Wilderness shall your carcasses drop..."

Shouldn't the people have rejoiced, after all G-d responded exactly to their request?! They got what they preferred, no longer having to worry about their fear of the future?

Nevertheless, the Torah records how 'the people mourned exceedingly.'

Didn't they get what they wanted?

Later when Moshe reviews this episode at the end of his life, he recalls how after the fiasco, he reminded them 'how G-d always goes before you, — He makes war for you, like everything He did for you in Egypt, before your eyes. And in the Wilderness, as you have seen, that G-d, your Lord, bore you, as a man carries his son... Who goes before you on the way to seek out a place for you to encamp, with fire by night... and with a cloud by day!' (דברים א כט-לב)

G-d reproached them that they mindlessly lapsed in their consciousness of all the love He had showered upon them.

They finally realized what they had overlooked, and quickly regretted and mourned over what they had lost.

But why did they lapse in that awareness?

There too it adds how at the onset they had accused G-d, "Because of G-d's hatred for us did He take us out of the land of Egypt, to deliver us into the hand of the Amorite to destroy us." (שם שם כ)

Rashi there enlightens us to the flaw that ignited this tragedy by quoting the Sifrei on their words 'Because of G-d's hatred...'. Really, however, He loves you, but you hate him. A common parable says: What is in your heart about your friend, [you imagine] is in his heart about you.

They projected their own personal insecurities and resentment, falsely accusing G-d of imagined abandonment, when just the opposite was true, He always had their backs.

They finally fathomed their deficiency, realizing the truth, running regretfully, and mournfully, back to the embrace of a Father Who loved them and is dedicated like no other.

(שלים באדוק ח"ג מכתב ב')

There is a most fascinating halachic ruling of the K'tzos HaChoshen based on a Zohar.

Generally, if a person is owed money, there are times when one may take the law into one's own hands and confiscate an item from the person who owes him money or took possession of an item that undoubtedly belongs to him and grab it back.

If, however, the K'tzos avers, a person was entrusted with an item, a פקדו, to watch for someone else, and the owner of the object owes the watchman money, the 'shomer' may not take the deposit placed in his care in lieu of the debt due him.

He bases this on a Zohar that talks about the nightly deposit of our soul we hand over to G-d, until it is returned to us in the morning. ובשעה, soul, is a deposit as King David expresses in Psalms, *In Your hand אפקיד—I entrust my spirit.* (תהלים לא ו)

Even though that we are so indebted to G-d, and He has every justification to take our souls in lieu of all that we owe, nevertheless, so as not to betray His trust and loyalty to His role as the ultimate 'Watchman', He returns it to us even when we might not deserve it due to our unfulfilled obligations.

The Zohar concludes that one who abrogates his role as a watchman to collect a personal debt, is suspect of not being of the Seed of Israel. (קצות הרושן סי' ד ס"ק א)

Rav Shlomo Pappenheim, an 18th century, German Rabbinic figure, and linguist, in his masterful work Yerios Shlomo, dissects the word for carcass, פגיר, and makes an interesting assertion.

The word itself, he suggests, is a contraction of two words, פה גר—here I dwell. This he says refers to the inertia of a physical body that remains in its place due to being voided of an animate spirit.

Perhaps this reflects on the self-absorption that blinds us from seeing accurately anything outside of ourselves, becoming entrenched in our own delusional perception of others.

The paralyzing inertia that develops from that attitude prevents us from true life.

We go to sleep each night victims of our daily challenges and self-interests, that need to rest so that we may restore our souls back to health, awakening our 'carcasses' to the benevolence of the ultimate 'Watchman', and the realization that we owe Him so much, yet we live of our lives expecting so much more than we deserve.

Like the generation of the spies, who traipsed lifelessly, blind to the overwhelming benevolence of our Father in Heaven, we too wander mindlessly, oblivious to the endless kindnesses bestowed upon us.

Indeed, we are so often likened to simple carcasses, פגיר—implanting ourselves in one position, unwilling to budge from our imagined expectations, and appreciate the world and people around us with accuracy.

May we open our eyes each morning and commit to seeing a genuine world of opportunity that surrounds us, infusing it with gratitude to Hashem and emulating His watchfulness, never feeling entitled and only happily indebted!

באהבה,
צבי יהודה טייכמאן

PIRKEI AVOS - 7:35 PM

MEMBER NEWS

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

Adina Meister, Tzvi Meth, Chaim Zidell, Pinchas Friedman

!!!HAPPY ANNIVERSARY!!!

Shoshana & Mark, Goldberg, Herbie & Renee Siegel, Joel & Rachel Gedaliu, Eliya & Devora Bernstein, Binyomin & Rochel Wealcath

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Rob Waxman, Roy Kaplan

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

Moshe Frankel (Pinchas)

Aaron Poliakoff (Pinchas)

YAHARZEIT

Barbara Ifrah, for her father

שמואל דוד בן משה

Dovid Barer, for his father, Seymour Barer

שמואל זנוויל בן משה ליב

BARUCH DAYAN HAEMES

We regret to inform you of the passing of
Jeanne Wolfish

Mother of Chaim Wolfish.

The levaya will take place on Friday June 16, at 10:00 AM, at Gutterman's, 175 N Long Beach Rd., Rockville Centre, NY 11570. Kevurah at Beth Moses Cemetery, 1500 Wellwood Ave., West Babylon, NY 11704. Block 38, Row 15. Shiva details to follow.

Bernie & Karen Lipman
on the engagement of their
granddaughter Rachel Lipman -
daughter of Yaakov & Ahuva
Lipman in Yerushalayim - to
Menachem Stark.

Mazel Tov to Irvin Naiman on the
birth of twin grandsons to Atara
and Yehuda Mayer Naiman



Following last weeks amazing news regarding the hurdles we have passed in our building process we have seen Baltimore County take steps towards improving pedestrian safety. You may have noticed the devices installed along Smith Ave and Greenspring Ave. These have been placed there to collect data over the next few days regarding how many pedestrians cross these streets. This is part of their efforts to improve safety for pedestrians and make the area more walkable every day, but especially on Shabbos/Yom Tov when the numbers spike. The devices will help them understand where ppl cross, in what QTY, and traffic conditions so they can decide what solutions are appropriate and where. Hopefully this means some improvements are coming soon!