

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:55 גר"א 9:31	
Pirkei Avos Shiur	7:10 PM
Mincha- Followed by Shalosh Seudos	7:45 PM
Maariv	8:58 PM

### Sunday

Shacharis	8:30 AM
-Followed by Shiur	
New Topics from יורה דעה, חולין	
Mincha / Maariv	7:55 PM

### Weekday Minyanim & Shiurim

#### Shacharis

Monday (ב'ה)	6:30 AM & 8:10 AM
Thursday	6:40 AM & 8:10 AM
Tues, Wedn, Fri.	6:45 AM & 8:10 AM
Dirshu Halacha Program (Mon-Fri)	7:30 AM
Mincha (Mon-Thurs)	1:45 PM
Mincha / Maariv (Sunday-Thurs)	7:55 PM
Maariv (Mon-Thurs)	9:45 PM
Shiur Sefer Da Es Atzmecha (M-T)	9:30 PM

Thursday Night Shiur by Rabbi Teichman **After Maariv**

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# אהל משה



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Volume #89

## RABBI'S MESSAGE

### Keep On Truckin!

This ערב שבת is פסח שני, the fourteenth of אייר, the day when those who couldn't bring the פסח קרבן can "make it up" by bringing and eating it the following night. This יום טוב always falls out providently adjacent to the reading of the פרשת המועדים that enumerates all the other טובים in this weeks portion of אמור.

There is a however an additional, albeit not obvious, connection to פרשת אמור.

The תרגום points out that the laws of פסח שני are among a listing of four areas of הלכה that משה, due to the unusual requests and circumstances that arose was admittedly at a loss for an answer and needed to inquire of Hashem for direction. The מקושש (במדבר טו לב), the gatherer of wood on שבת, who they knew was culpable with death but didn't know which precise one. The מקלל, the blasphemer, whose exact nature of punishment was also a mystery. The בנות צלפחד, the daughters of צלפחד, whose father had left מצרים and died in the desert leaving only daughters and no sons, who claimed a rightful inheritance as sole heirs. משה had been unaware of the answer until Hashem in their merit taught this new law that daughters inherit in absence of male progeny. And finally those who were טמא and couldn't bring the פסח in the second year of their sojourn in the desert appealed to משה not to be left out and to be provided with a second chance, which indeed Hashem confirmed.

The גמרא informs us that the individuals who presented their entreaty to bring a second פסח, were the נושאי ארונו של יוסף, the bearers of the coffin of יוסף, who had been in a state of defilement, thus precluding them from joining in the first פסח that year. צלפחד and his daughters were descendants of מנשה the son of יוסף too! The חז"ל reveal that the "gatherer" was none other than צלפחד himself who had zealously and intentionally transgressed the שבת so that people would be aware of the dire consequences of this sin and refrain from it. He did it לשם שמים, for the sake of heaven! Is this merely coincidental that three of the four are somehow related to the legacy of יוסף הצדיק?

So often in life we desire a certain outcome or expectation and equally often when we don't realize it we despair and give up. How is one to know when to "keep on truckin" and maintain a healthy optimism or to simply let go?

רחל had much reason to abandon all hope. Despite her greatest efforts to capture the heart of יעקב אבינו she was shunned for לאה. But she was willing to wait. Notwithstanding her incomparable and selfless kindness extended to לאה she was still left childless even as לאה bore numerous children. But she never lost faith. Dying in childbirth she maintains her optimism, remaining at the crossroad near בית לחם, waiting for her children that will surely return one day.

Her son is named יוסף as she expresses יוסף ה' לי בן אחר, may Hashem add for me another son. This child represents her endless devotion and desire to serve Hashem with all her might, a yearning that stems from an absolute דביקות בה' with nary a taint of self interest!

It was this disposition that enabled יוסף never to despair and remain steadfast to the teaching's of his parents during those lonely years in מצרים.

The children of רחל and the descendants of יוסף maintain an eternal optimism. When the hopefulness is prodded by a sincere will for growth רוחניות one never gives up! No wonder they merited to generate these portions in the תורה, for Hashem always provides when we are anchored in a true pursuit of spiritual fulfillment.

There was one moment when רחל אמו was taken to task. When she emoted to יעקב in her despair הבה לי בנים, give me children, אם אין, otherwise I am dead. יעקב אבינו castigates her for placing her faith in him and not in Hashem. Subsequently he suggests her following the ways of שרה אמו by building up the family through her submitting בלהה to bear the children that she could raise. Indeed she did and בלהה gave birth to דן. The מקלל is a descendant of דן. His father is the מצרי who takes advantage of the talkative who succumbs to his entreaty while her husband, שוטר, is away busily assisting his fellow Jews. This child eventually realizes his lack of lineage that would entitle him to a stake of territory among the tribe of דן and blasphemes Hashem in utter frustration of his situation. Maybe it was this momentary flaw within רחל אמו, that found itself expressed in the despair and pessimism of the מקלל.

May we always live with a healthy optimistic outlook on life and rest assured that if our intentions are noble we will surely be answered!

באהבה ובתקווה,

צבי טייכמן

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