

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:49 גר"א 9:25	
Pirkei Avos Shiur	7:25 PM
Mincha- Followed by Shalosh Seudos	8:00 PM
Maariv	9:10 PM

Sunday

Shacharis	8:30 AM
-Followed by Shiur	

ירדה דעה, חולין New Topics from

Mincha / Maariv	8:05 PM
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Weekday Minyanim & Shiurim

Shacharis

Monday	8:30 AM
Tues, Wed	6:45 AM & 8:10 AM
Thursday	6:40 AM & 8:10 AM
Dirshu Halacha Program (Mon-Thur)	7:30 AM
Mincha (Mon-Thurs)	1:45 PM
Mincha / Maariv (Sunday-Wed)	8:10 PM
Maariv (Mon-Wed)	9:45 PM
Shiur Sefer Da Es Atzmecha (M-W)	9:30 PM



Please refer to the

Shavuot Schedule

Available this week



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Ariel Noam Rosenblum

On his bris this week

And to his family
Yaakov, Eliana, Riki & Azi

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CONGREGATION OHEL MOSHE

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פרשת במדבר
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אהל משה



Rabbi Zvi Teichman

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Volume #91

RABBI'S MESSAGE

Born Again

The census of the בני ישראל as recorded in this week's פרשה required of them to bring their "ספר יוחסיני", a genealogical record establishing their clear association to their family within their specific tribe. The Torah uses a fascinating word to describe this process, "ויתילדו", literally: "they gave birth to themselves"! How is the presentation of an accurate record of birth equivalent to being "born again"? What is being inferred in this begetting of ourselves?

Another intriguing reference to a "novel" birth process is in the Torah's listing of the children of אהרן as "ומשה" and ואלה תולדת אהרן, and these are the children of אהרן and משה. רש"י elucidates by quoting the גמרא (סנהדרין יט) which teaches us that "whoever teaches Torah to someone else's children is regarded as if he had begotten them". The גמרא there too, uses the term "ילדו", relating to a birth process that is enacted through the transmission of Torah. Why is there such an emphasis on "giving birth", why not simply state that it is deemed as if they are your spiritual children? Even more intriguing is the fact that the birthing of children is generally associated with the mother and not the male figure. What is this stress then on giving birth to them?

A secondary dilemma that is posed as to why are these children, בני אהרן, considered the "children" of משה more so than the rest of the Jewish people, didn't משה teach all of ישראל?

When משה רבינו ascended to receive the תורה מלאכים complained and expressed to Hashem, מה לילוד אשה בינינו, "what is one born from a woman doing amongst us?" Wasn't it just the fact that he was mortal and human bothersome to them? Why once again is the accent placed on his being "born of a woman" as evidence of his frailty, more than the mere fact that he is simply of "flesh and blood"?

The מהר"ל tells us that the world is comprised of חומר and צורה, substance and form. Woman is substance and man represents form. Alternately this relationship can be described in terms of מקבל and נותן, receiver and giver, for the substance accepts and achieves form through the energies and investments of the provider. In the formation of a child, through receiving that which is given, a child takes shape.

The angels were bewildered as to how in the heavenly realm, where there is only giving, can a "ילוד אשה", a receiver be present. Hashem responds, לקבל תורה בא, to receive the Torah he has come, thus informing the מלאכים that only one capable of being a מקבל, a receiver, is worthy of this special gift. Only one who struggles with the temptation of "self" and overcomes that instinct of self assertion is able to achieve that utter and absolute adherence to the רצון ה', the will of G-d.

The מדרש (ילקוט שמעוני) describes how the nations of the world were jealous when Hashem presented the Torah to בני ישראל. They inquired, "why is it that they were brought close and not us", upon which Hashem answered by questioning them, "where are your ספר יוחסיני"? Why does this prove them unworthy? If it is the mere absence of healthy roots that is their deficiency then no amount of genealogical records would help anyway!

The instinctive desire to know where we stem from comes from a sense of mission and purpose. The hope to achieve our purpose is rooted in knowing that we are engaged in a process of constant self discovery in determining "מה חובתי בעולמי". It is not the יחוס of privilege alone that we pine for but more so for the sense of duty that is rooted in the marvelous ways of our אבות and אמהות, and the unique role each one of us plays in fulfilling רצון ה'. Indeed the מקור, source, equals "רצון", will, 346 (רמ"ע מפאנו)!

The procuring of their יוחסיני ספר was the supreme declaration that they were מקבלים, receivers, anxious and ready to selflessly submit to the directives of the Torah that would give them צורה!

The children of אהרן more than the rest of כלל ישראל yearned to hear the תורה directly from משה רבינו. They could have simply relied on hearing the teaching of Hashem from their illustrious father, אהרן, who received it from משה. But they thirsted for a more direct connection. It was in this desire that they were singled out as מקבלים symbolized in their being "born" and formed by משה, the ultimate מקבל התורה!

The גמרא (קידושין עא) says that in the absence of definitive evidence of one's יחוס one can determine it by observing how silent one is in the face of adversity, שתיקותיה דבבל הינו יחוסא, the best lineage in בבל are the families that are silent (when quarrels erupt)! One who knows who he is, where he comes from and where he is heading and has the confidence of one who is on a journey to greatness needs not react to pettiness and can securely remain silent and "take it" on the chin. That is the best "יחוס"!

When we define ourselves solely by the will of Hashem by being a true "מקבל", we are assured that we will experience the excitement of constantly being born anew and relish in the glory of our special relationship with the התורה !

באהבה,

צבי טייכמן

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שבת חיזוק לקראת מתן תורתנו



Ohel Moshe is honored to have with us this
Shabbos

Harav Ezra Neuberger

Of Yeshivas Ner Yisroel

Who will be giving a Drasha

during Shalosh Seudos

Thank You!

Mr. & Mrs. Marwick of Silver Spring for
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Ben Kristal-Weiss for a donation in honor
of Dr. Turner's graduation and in honor
of the birth of Ariel Noam Rosenblum