


SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles (O.T.S)* 	8:02 PM
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:24 < 8:35א	
Mincha	2:15 PM
Pirkei Avos	7:20 PM
Mincha - Followed by A Special Shalosh Seudos	8:00 PM
- Baltimore Shabbos Chizuk - Yeshivas Mir - Special Guest Speaker: Harav Yosef Elefant Shlita	
Maariv -	9:12 PM



SUNDAY DAVENING SCHEDULE, SEE BELOW

Weekday Minyanim & Shiurim

Sunday & Monday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:10 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
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Shacharis	
Monday, Thursday	6:40 AM
Tuesday, Wed., Fri.	6:45 AM

Mincha (Mon-Fri)	1:45 PM
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MINCHA/MAARIV 8:10 PM

Daf Yomi -Take II	9:00 PM
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Maariv (Monday Only)	9:45 PM
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*On Time Shabbos

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Kiddush@OhelMosheBaltimore.com

ברוך דין האמת...

Our deepest condolences go out to our friend and member, Ephraim Relerford on the loss of his mother, Ruth Relerfod.

Shul Contacts

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Rabbi Teichman

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Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

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Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

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אהל משה



Rabbi Zvi Teichman

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Issue#285

What is Your Response Time?

Miriam is critical of her brother Moshe for having separated himself from family life with his wife Tziporah. He did so as to remain in a constant state of purity so that he would be ready to receive prophecy at any given moment. Miriam contended that she, as well as her brother Aharon, were also recipients of prophetic communication, yet never withdrew from a normal life.

G-d sets the record straight by differentiating between the levels of Moshe's prophecy and theirs, with Moshe's heightened status requiring constant purity.

Immediately after Miriam's complaint and just prior to G-d's intervention, a seemingly non-related verse is inserted.

והאיש משה ענו מכל האדם אשר על פני האדמה (במדבר יב ג) *Now the man Moshe was exceedingly humble, more than any person on the face of the earth.*

The commentaries struggle to explain why this sentiment is relevant to the flow of the episode. Some claim that it is stated so as to explain G-d's need to stand up for Moshe's honor, as he was unlikely to, due to his humility. Others contend it is mentioned as the reason for Moshe's greater stature in prophecy. Either way it seems tangential to the exchange.

The Sifrei quotes an opinion that adduces from the verse's assertion that Moshe was "was exceedingly humble, more than any person on the face of the earth", that he was even greater than the Patriarchs, but not superior in humility to "unearthly" beings, i.e. מלאכים, angels.

It seems strange to speak of "humility" in context of non free-willed entities such as angels. Is there a potential for arrogance among supernal beings? The comparison is inaccurate.

Additionally perplexing is the Torah's emphasis on any person "on the face of the earth". What is being added by mentioning man's residence on "earth"? Wouldn't simply the exclusion of "any person" suffice to make the point?

Have you ever wondered why the Torah has two terms for the word "earth", ארץ and אדמה?

We express in the the blessing before eating vegetables, בורא פרי האדמה, *Who created the fruits of the ground*, referring to them as fruits of the "אדמה" ground.

Yet, when before we partake of bread, we recite לחם מן הארץ, *Who brings forth bread from the earth*, we thank G-d for bringing forth the "ארץ", bread from the "ארץ", earth.

What distinction is being implied here?

The Great Gaon of Vilna resolves this dilemma by offering the following formula:

When the Torah wishes to speak about the entire earth as an entity or to the land of Israel in whose merit the entire world is sustained and has cause to exist, the Torah uses the word "ארץ" earth.

However, when the intent is upon the specific produce that grows from the ground, or to the particular parcel of land which relates to us on an individual basis, the Torah employs the word "אדמה" ground.

Vegetable is not a specie of blessing particular to the Land of Israel, we thus speak of the fruit of the "אדמה" the "ground" one tilled on in the production of its produce.

Bread is a product of the species specifically associated with the blessing of G-d's beloved land, ארץ "a Land of wheat, barley... Here we choose to refer to it in relationship to the entire globe; "Earth", whose bounty all stem from the unique covenant G-d has with His Land and His People.

Based on this theorem a question arises:

The Torah attests to the elevated status of Moshe when it declares, והאיש משה ענו מכל, *Now the man Moshe was exceedingly humble, more than any person on the face of the earth.*

Were we to follow the lesson derived from the words of the Gaon it should have more aptly stated מכל האדם אשר על פני הארץ, *from all man upon the earth*, why does it prefer אדמה? Aren't we referring to the entirety of humanity with Moshe having surpassed them in his superior levels of humility?

Man is called "אדם".

The Midrash informs us this is due to the fact that he was created from the אדמה, earth. G-d took a clod of earth from the ground beneath the Altar, mixed it with water and infused it with a זלם אלוקים, *Divine Image*, man's נשמה, soul, and gave it life.

Why is man eternally condemned to his connection with אדמה, raw earth? Weren't animals too created from this very matter "earth"?

The remarkable Maharal enlightens us by teaching us that "אדמה", Earth is the "matter of potential". In it man toils and yields the most magnificent of produce. אדמה is symbolic of potential. The word אדמה used to describe animal is a contraction of two words אדמה, "in it", אדמה, "is what?" It is what it is! With all its abilities to develop the products innate within it, it remains nevertheless limited, אדמה.

אדמה, *The man*, is numerically equivalent to, 50 = (30+20) "כל" for in man lies unlimited potential for growth and שלימות, perfection in the image of his Creator.

True humility is a trait where a person sublimes his own needs, desires and identity to dedicate his efforts, talents and energies to serving others in fulfilling the will of G-d.

One who is humble is ever ready to serve.

The root of the word אנוה, humility, lies in ענה, to respond, for the truly humble are always ready, able and willing to respond to their true calling. There is never any interference of "self" holding anything back.

Moshe is the "ענו" par excellence. Indeed it is written absent the letter ע-נו, as if the real word is ענו, to respond. He was indeed the ענו מכל האדם, the greatest "responder" of all man, על פני האדמה, on the face of the earth. The word אדמה, earth, used here is to emphasize his constant growth and his eternal climb up the ladder of perfection. He of all men is uniquely qualified to always be "on call".

The fascinating Baal HaTurim points out that total expression of this word ע-נו as represented in its full expression of its letters; (12+106+130) ע-נו-ו, equals 248, the complete number of organs and limbs that comprise man. Moshe was indeed totally dedicated to the will of his Creator at all times.

This resolves our earlier dilemma. The verse asserting Moshe as the most humble of men is indeed directly related to the conversation at hand.

Miriam castigates her beloved brother Moshe for assuming a status of devotion to G-d that compels him to refrain from a family life with his wife. G-d admonishes Miriam by informing her that Moshe, with his unbound potential, who is always ready to seek new opportunities of fulfilling the will of G-d, is indeed always "on call", ever ready to respond to the summons of G-d, and therefore in need to be in a constant purified state!

The equation to angels is now understandable. It is not whether angels are capable of humility but rather a testament to their responsiveness. Moshe approximates the response time of the angels but can't surpass them.

The Meiri (031 חיבור התשובה) writes that true humility doesn't necessarily imply complacent modesty. One who is truly humble upholds the will of G-d even if at times it requires asserting one's authority firmly, if that is what the moment calls for. It is the total representation of רצון ה', the will of G-d in every action and breath we take.

The Moshiach is described in Tehillim (תהלים מה ד,ה);

גור חרבך עלייך גבור הודך והדרך. והדרך צלה רכב על דבר אמת ועושה צדק ותורך נוראות ימינך *Gird your sword upon your thigh, O mighty one, your majesty and your splendor, And with your splendor overcome and ride for the sake of truth and righteous humility; may you be guided to awesome deeds by your right hand!*

If we are to deserve the coming of Moshiach we must seek to emulate this quality of righteous humility.

May we never shy away from responsibility, and always respond to the "call of the hour".

May we never indulge in selfish distractions that deter us from fulfilling our duties to our fellow man and G-d!

בארובה, צבי טייכמן



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!!!HAPPY BIRTHDAY!!!

To the following celebrating birthdays this week

Hindy Abramson, Tova Cohn

Deborah Marizan, Eliana Rosenblum

You Are Invited.

The entire Shul is invited to a Kiddush following Davening in honor of the birth of Bracha Tehila Preiser.

@2908 Chokeberry Ct.

PLEASE CONTINUE TO DAVEN!

Maya, the newborn daughter of our friends Shua and Zali Bier is in need of your continued Tefilos.

Maya Bas Mazal Miriam

SHIUR FOR WOMEN:

Mrs. Teichman invites the members of Ohel Moshe to join her Shabbos afternoon shiur @5PM, 2705 Summerson Rd

CHOLIM LIST

In order to maintain the information on our Cholim list we will be resetting the list monthly on Rosh Chodesh. If you have added a name, and the name unfortunately needs to remain on the list, you will need to re-submit it to the Gaboim monthly.

We will do our best to remind everyone.