

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by:	8:30 AM
<i>Our 3rd Anniversary Kiddush!!</i>	
Sof Zman K"ס- מ"א 8:54 < גר"א 9:30	
Pirkei Avos-	7:30 PM
Mincha- Followed by Shalosh Seudos	8:15 PM
Maariv	9:26 PM

Sunday

Shacharis	8:30 AM
~ Followed by a Shiur	
Mincha / Maariv	8:20 PM

Weekday Minyanim & Shiurim

Shacharis: ראש חודש

Monday	6:30 AM
Tues, Wed, Fri	6:45 AM
Thursday	6:40 AM
Mincha: (M-Th)	1:45 PM
Mincha/Maariv: (M-Th)	8:20 PM
Maariv (M-Th)	9:45 PM

**Rabbi Teichman Thursday Night Shiur
After Maariv**

SPONSORSHIPS

Kiddush

Thank you to all who have contributed in many ways to the special anniversary Kiddush this week in honor of three years of Ohel Moshe.

*The following partial list is in caloric order.
(the categories, not the sponsors)*

Chulent Machers

*Boruch & Chanie Bernstein, Ari & Esther Braun x2
Avi Kadin, Dani & Ora Kermaier,
Aiton & Deborah Marizan, Adam & Elisheva Rabinowitz,
Racheli Feichman x3,6, Jerry & Sora Wolasky*

Brownie Bakers

Chaim & Nechama Abraham, Yoni & Chaya Rivky Chesner, Elliot & Rena Einbinder Rabbi & Rebbetzin Marwick, Jeremy & Nomi Schnittman, Brian & Nasrin Simon, Moshe Meir & Shoshana Rubin x1,64, Efraim Relerford David & Gali Wealcatch

Sheh'hookers

Yudi & Jennifer England, Pinchas & Yael Friedman, Yitsy & Shira Friedman, Yossi & Naomi Frydman, Yona & Tobi Herman, Jacob & Eli Kates, Sholom & Pessy Michael, Ari & Chana Rochel Rabinowitz, Bill & Paula Sharfman, Akiva & Deborah Shmidman, Yehuda & Tzipora Frager, Bernie & Susan Leibtag, Rocky & Bracha Caine

Please forgive us if we left your name off this list, it was not intentional, however, we will most likely still deposit your check :)

Shalosh Seudos

Sponsored by Riki & Azi Rosenblum

In honor of all the Chulent Machers, Brownie Bakers, & She'hookers who generously sponsored the Anniversary Kiddush and all those who helped with the arrangements.

Special thanks to Naftali Miller, who gave the bushes an up'sheren.

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Rabbi Zvi Teichman

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Issue#147

RABBI'S MESSAGE

Sounds of Silence

When we are motivated to take charge of our lives often the very first act we do is to express our intention thereof. It may be something prompted by anger as when we swear or vow to act against those who've caused us trouble. Or we may, in a moment of inspiration, undertake a verbal commitment to initiate action towards achieving a noble goal. Our very first contact between our spiritual inner self and the "reality" outside of us is through words, communication. That becomes the catalyst for a more physical engagement in bringing out the desired result in the material realm.

A woman may blurt out a vow or an oath as a נערה, a young girl in her father's home, or as a ארוסה, a young lady betrothed to her mate, or as a נשואה, a adult woman who is fully married in her husband's home. In each case the respective father, mate and husband can revoke or affirm the נדר, vow or שבועה, oath by the process known as הפרה, *Hafarah* and הקמה, *Hakamah*. This can be affected through a clear verbal revocation or affirmation or by his remaining silent until the end of the day he first heard of the vow, de facto affirming the vow.

בה' יי, "to her"? והחריש לה (במדבר ל-ב, ח, יב), *and he was silent to her*. Silence is not generally an action that is done "to" someone. One is merely non verbal. Why the emphasis on "to her"?

In each of the above situations the Torah uses three different phrases:

והחריש לה אביה... ושמע אביה, *and her father heard of her vow... and was silent to her*. The Torah omits the criteria of ביום שמעו, *on the day of his hearing it*, even though that is certainly the law, that he must be silent on the day he first heard it.

In the case of the ארוסה, the betrothed woman, the Torah states, ושמע אשה ביום שמעו והחריש לה (שם שם ח), *and her husband heard, and on the day of his hearing he was silent to her*. Here the Torah places smack in the middle of the description of his discovering her vow, ביום שמעו, on the day of his hearing it, and then immediately asserts, והחריש לה, and he was silent to her.

By the נשואה, a woman who has perhaps been married for many years to her husband, the Torah adds, ושם שם טו), *If her husband will remain silent for an entire day*. Here the Torah accentuates his "silence" with a double emphasis, החריש יחריש, and makes reference to an entire day of no verbal articulation, even though this would be true by the other two women as well.

What is the Torah teaching us with these subtleties?

Rebbe Shimon the son of Rabban Gamliel shared with us his discovery:

ולא מצאתי לנוף טוב משתיקה (אבות א, יז), *I have not found anything better for the body than silence!* Certainly silence is a virtue that can keep us clear of many a sin and protect our "soul", but why is this "balm" for our "body"?

HaRav Yaakov Moshe Charlop zt"l, one of the famed disciples of the HaRav Kook zt"l, records a penetrating insight to this Mishna. (מי מרום על אבות.)

Our נשמה, our soul, resides in the container of our body. The soul is receptive to the "whispers" of the neshama, beckoning us and connecting us to the uppermost spheres.

דיבור, speech, more accurately means to lead, to control, as in (תהילים מז ד), *He subdued nations beneath us*. Speech is the first point of contact between our body and our soul! Our objective in life is to subdue our own "נוף", our body, allowing our soul to naturally flourish. Until we emit words our soul stirs within us in all its potential; the moment we utter our ideas, we begin the process of engaging our physicality. This initiates a process of subsequent physical endeavor that stifles the "spirit" from its full expression. The more we control our speech with contemplative silence the greater the ability our soul has in influencing our body with its yearnings. The moment we speak, is the instant the "word" grasps control and limits our inner pining.

A woman who emits her innermost emotion through the vehicle of speech, in her undertaking a vow or an oath that might affect her relationship with her father or spouse must be "heard" in "silence"; an "inner silence" that allows the father or husband's נשמה, soul, to be deeply attuned to the child or spouse that is bound as one with him. Only then can he properly assess the deeper intention and decide to revoke or affirm the vow.

A father is constantly in sync with the nuances of his beloved daughter, his very own flesh and blood. We de-emphasize ביום שמעו, the "day of hearing", because he is inevitably tuned in to her feelings and understands her.

An ארוסה, a betrothed woman, is legally married yet unable to live as man and wife until נשואין, the second stage of matrimony that begins under the Chuppa and concludes by the husband taking his wife into his home. ביום שמעו, on the day he hears her vow, he immediately listens with sensitivity, והחריש "לה", eager to discover and understand "her" deepest emotions.

With the נשואה, his full wife, who although the relationship is one of great familiarity; yet with the passage of time the couple may end up living life on "automatic pilot", relying on their history of trust, but lapsing in that heightened consciousness and sensitivity that is common to newlyweds. The Torah calls for extra attention, והחריש לה, spending a bit more time than usual, במים אל יום, a full day, before concluding how to treat, with utmost sensitivity, her outburst of emotion.

We too must listen to the quiet stirring of our souls. In the world of stimuli that we live in; talking, texting, emailing or simply the constant need to listen to news or our music, we drown out the beautiful song of our souls. Before we speak, before we encounter a finite world by virtue of our "stated" opinions and conclusions, we would be wise to review the vital lesson of Rebbe Shimon, לא מצאתי לנוף טוב משתיקה, by soothing our body with the balm of our soul, infusing our very being with a higher calling.

Listen in silence! You may just hear a symphony that will arouse you to greatness!

באהבה,

צבי טייכמן

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MEMO:

I wish to express a special thanks to our esteemed Rav, Rabbi Teichman, and to the whole congregation for your kindness and support during 10 days ago. I appreciate your visits, calls, and letters.

With Hakarat HaTov

-Siman Tov Simon