

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	7:00 PM
<b>ON TIME SHABBOS:</b>	<b>NEW</b>	<b>8:09 PM</b>
Daf Yomi- By R' Teichman		7:30 AM
Shacharis- Followed by Kiddush		8:30 AM
-Sof Zman K"Z-	ג"ר א"א 9:23 <	מ"א א"א 8:47
Pirkei Avos -		7:20 PM
Mincha - Followed by Shalosh Seudos		8:10 PM
Maariv -		9:19 PM

### Weekday Minyanim & Shiurim

#### Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
Mincha / Maariv	8:20 PM

#### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues., Wed., Fri.	6:45 AM
Mincha (Mon -Thur)	1:45 PM
Mincha/Maariv	8:20 PM
Maariv (Mon-Thur)	9:45 PM

Mishnayos Chabura By Pinchas Friedman  
Tuesdays 9:15pm to 9:45pm

Halacha Chabura By Motti Rabinowitz  
Mondays 9:00pm to 9:45pm

Rabbi Teichman's Thursday Night Shiur  
Thursdays 10:00pm

## SPONSORSHIPS

### Kiddush

*Sponsored by*

**Dovi & Miram Becker**

*In honor of the birth  
of their daughter*

**Temima Gittel**

### Shalosh Seudos

*Sponsored by*

**The Englard and Enibeinder Families**

*In memory of Yudi and Elliot's Grandmother:  
Bubbie Bena BasYehuda Baer*

To Sponsor please contact Daniel Goldman  
[Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

Hey Members!

**ARE YOU COMMITTED?**  
TO SUPPORTING THE BUILDING FUND

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gaboin:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

### Laining Schedule:

Gavi Cohn- Lain@

### Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- Kiddush@

### Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת נשא

י"ב סיון

# אהל משה



Thank you !!  
Chain Locksmith &  
Security & Chaim Chamdi  
for the quick help getting  
the front door open and  
working for Shabbos!

*Rabbi Zvi Teichman*

CONGREGATION OHEL MOSHE  
2808 SMITH AVE  
BALTIMORE, MD 21209  
[WWW.OHELMOSHEBALTIMORE.COM](http://WWW.OHELMOSHEBALTIMORE.COM)  
[DAVEN@OHELMOSHEBALTIMORE.COM](mailto:DAVEN@OHELMOSHEBALTIMORE.COM)  
(410) 878-7521

Issue#236

**!תן - Bring it On!**

This Shabbos is traditionally known as "דער שבת נאך שבוות" - *the Shabbos after Shavuot*.

Every Yom Tov has a Shabbos that follows it, yet only this one is noted for its being positioned so. Why?

Most often it is the portion of Naso that falls out on this Shabbos.

In what seems a strange structuring of our portion, the Torah in last week's reading of Bamidbar, in listing the three divisions of Levites: Gershon, Kehas and Merari, places the family of Kehas and their role as bearers of the sacred vessels of the Mishkan. Our portion begins with a description of the duties assigned to the family of Gershon, that of transporting the curtains and various coverings that comprised the "Mishkan" as well as all their accessories. The Torah concludes by enumerating the remaining items: the Mishkan's planks, bars, pillars and sockets, that formed the supporting walls of the Mishkan and its curtains, as well as the pillars and sockets of the Courtyard that were all entrusted to the family of Merari.

What is the understanding behind our custom of dividing this otherwise integrated unit of families in this unusual way?

The revered Chasam Sofer reveals that the illustrious families of the tribe of Levi, the Protectors of the Sanctuary, reflect three periods in the history of our nation and their challenges.

קהת, from the root קהה, to "gather", encompasses the ideal of a nation united and focuses on a common goal. The carriers of the Holy Ark symbolize the best of times, when we had sovereignty over our land with the Torah as its constitution and central authority.

גרשון, from the root גרש, to "dismiss", reflects on the travails of our long history in exile.

Despite being expelled from our land, bereft of a Sanctuary and its vessels that inspired us so, there were periods when we were however able to reconstruct a healthy environment, suspending the "curtains" of the Mishkan, that insulated and protected us from outside influence, reminding us of our glorious past and enabling us to hold on to our values.

מררי, from the root מרר, "bitterness", represents the times where we faced an onslaught of hostile challenges, totally unsheltered. Whether it be the test of physical and societal ills or disillusionment and distance with our heritage and Creator, it embitters us.

The names of the sons of Merari, מושל and מוהל, intimate, respectively, this destiny of הוהל, deflating literal and moral disease, and a sense of מושל, being removed, alienated and shunned from our spiritual legacy.

Perhaps on the Shabbos post Shavuot, after having reached new spiritual heights, reminiscent of our potential and glorious past, reality begins to set in.

Who am I? Where am I headed?

We come down from the "mountain", frustrated and anxious, wondering whether we can ever overcome the challenges we face and fulfill our aspirations for greatness.

Our tradition pointedly sets apart Kehas and his mission and forces us to face Gershon and Merari, so that we may find a message of solace and hope even while in exile, despite the many tribulations we may encounter in life.

What, however, is the secret to getting inspired and not lapsing into despondency? Where do we see any evidence here of the method necessary to achieve this noble goal?

When the families of Kehas and Gershon are presented with their assignments, the Torah instructs Moshe to introduce them with the word נשא.

*Elevate the head of the sons of Kehas.*

*Elevate the head of the sons of Gershon.*

Yet, when the mission of the family of Merari is announced it merely states, בני מררי למשפחתם לבית אבותם תפקד אתם (שם שם כט) *The sons of Merari- according to their families, according to their fathers' household shall you count them.*

God instructs Moshe to point out to Kehas and Gershon the exalted status they were privileged to be selected for.

*raise up!*, their pride so they may attend to their duties with enthusiasm and dispatch.

Why then is Merari seemingly preempted from this expression of encouragement?

Why shall they not also sense the great responsibility bequeathed to them?

Is the unenviable job of lugging the heaviest and most numerous objects in the Mishkan undeserving of reassurance?

The Holy Sifsei Kohen of Tzefas reveals that the family of Merari needed no extra boost.

Their very essence compelled them to undertake the most difficult of tasks.

מררי numerically equivalent to 450, תן, *give*, "Bring it on!"

Despite the extraordinary difficulty in handling the heavily weighted planks, pillars and sockets they came with ardor and love with no hesitation.

"באים בודיה והאהבה ואומרים תן עלינו המשא", *they came with passion and affection exclaiming, "place upon us the burden!"*

There are times when one can draw inspiration from the notion in realizing who we are and from where we come. But sometimes when facing challenging difficulties and obstacles, it just doesn't cut it. One has to throw oneself in, with an awareness that within this trial lies the discovery of personal greatness and the thrill of connecting with our Creator in a way, that no understanding can bring.

Only subsequent to overcoming the challenge will we sense that inspiration. That awareness prods us to undertake the most difficult encounters, for we know that the joy that awaits us eclipses all else.

ובשמות תפקדו את כלי משמרת משאם, *ובשמות משה regarding the sons of Merari, you shall appoint them by name to the utensils they are to carry on their watch.*

The Ramban teaches that this directive applies to all the families, Kehas and Gershon as well. Every individual is to be named to a specific task.

The Kohen Gadol of Tzefas however sees a deeper meaning here, that is specific to the remarkable family of Merari.

He translates ובשמות תפקדו to mean: *inform them (Merari) of the Holy Names.*

Each artifact was formed with a different Holy Name that was the *נשמה*, the soul, of the object.

When it was vested with its name, it gained "life" that lifted its "body".

There was no stress in picking up the heaviest beams.

The Talmud states after all, והיה נשאה את עצמו!, *a living object carries itself!*

When one lives with the notion that within each encounter in life one confronts the Divine Presence Himself, it lightens the burden, it strengthens us, enabling and empowering us to tackle anything.

The sons of Merari walked on air. They didn't need a "lift", they were uplifted.

No wonder they remain the paradigm for survival in the most difficult of exiles.

The only way we can endure is by exclaiming, "Bring it on!". We are confident that in the achievement lies the greatest thrill - a real connection to the Almighty who carries us and inspires all that we do!

באהבה,  
צבי טייכמאן



Free Wi-Fi  
JCC membership is not required  
to visit the cafe  
Park Heights JCC  
5700 Park Heights  
Tel 410-542-5185  
Order by email  
Eden.cafe@hotmail.com

Hours of operation.  
Sun. 9.00 am to 5.00pm  
Mon. to Thru. 9:am to 8: pm  
Fri. 9:am to 3:pm

This week's bulletin is sponsored by:

**Daniel & Yehudis Hutman**

In honor of Daniel's upcoming 150-mile Bike4Chai ride and in anticipation of your generous support!!!

You can support Daniel and Chai Lifeline by clicking [HERE](#) to donate through Daniel's webpage.

(If you are having trouble clicking the link, that may be because this is a non web enabled printed piece of paper, see the web version or weekly email for clickable links)

**!!Happy Birthday!!**

**To the following celebrating birthdays this week**

- Shaina Ermine**
- Michael Leichter**
- Akiva Meth**
- Deborah Marizan**
- Eliana Rosenblum**

Info provided by YOU through our new member database

**!!Happy Anniversary!!**

**Chaim Mordechai & Deena Meister**

**Pinchas & Yael Friedman**

**Uri & Devorah Meth**