

SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 4:41 PM

יום שבת קדש

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis - *Followed by Kiddush* 8:30 AM

-Sof Zman K'S- א"ג 9:07 א"ג 9:49

Mincha - 2:15 PM

Mincha - *Followed by Shalosh Seudos* 4:35 PM

Maariv 5:51 PM

CANDLES NEXT SHABBOS - 4:49 PM



Avos U'Banim
This Week at 6:50pm

Learning, Prizes, SPECIAL SNACK & a story from the Rabbi!

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In honor of Yoni Herman!

For more information and **sponsorship opportunities** contact
Yoni Herman at yonahherman@yahoo.com

NEW!!! WINTER MAARIV !!!

8:05 PM (Mo - Th)

Starts THIS WEEK! First minyan is on 1/11

Weekday Minyanim

Sunday

Shacharis I- 6:50 AM

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis II - 8:30 AM

Mincha / Maariv 4:50 PM

Maariv (Su - Th) 9:45 PM

Weekdays

Daf Yomi - *By Rabbi Teichman* 5:45 AM

Shacharis - MO- Rosh Chodesh - 6:30 / Th 6:35 AM

Shacharis - Tu, We, Fr 6:45 AM

Mincha (Mo-Th) 1:45 PM

Mincha/Maariv (Mo-Th) 4:50 PM


Maariv (Mo - Th) 9:45 PM

Daf Yomi (Take II) 8:05 PM

Daf Hayomi Behalacha (Su-Th) 9:15 PM

Maariv (Su - Th) 9:45 PM

SPONSORSHIPS

Bar Mitzvah **Kiddush** 

Sponsored in honor of the Bar Mitzvah of:
Yosef Chaim Delaney
by his parents David & Karen

Mazal Tov to the entire Delaney family, and all their family and friends joining for the Simcha!
Especially the proud grandparents Zvi and Edna Naveh

Shalosh Seudos

Sponsored by:

Yehuda & Tzipora Frager

In memory of Tzipora's Mentor,

Rebbetzin Chana Weinberg, a"h

BNOS SHABBOS PROGRAM FOR GIRLS

Ohel Moshe is proud to be hosting Bnos from 2:15 to 3:15 Shabbos afternoons. Group is for girls ages 4,5 & 6

All Shabbosim except BY vacation and bad weather.

Dovid & Yehudis Barer

On the engagement of their Daughter

Shoshana to Marc Sushner!

The vort will be 2-5pm Sunday (17th) @the Social Hall

Emily & Shlomo Kushner on the birth of a **BABY BOY!**

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@

Shmira:

R' Motty Rabinowitz & Michael Denise—Shmira@

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Agudah Scrip:

Sasha Zakharin - szakharin@gmail.com

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שבת קודש
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כ"ה טבת תשע"ו

אהל משה



Rabbi Zvi Teichman

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Issue # 414

RABBI'S MESSAGE:

The last series of plagues begin their assault with the warning of the impending *Barad*, Hail.

G-d tells Moshe to demand of Pharaoh to send His people, *"For this time I shall send all my plagues against your heart..."*

There is something about this plague particularly, that equates it to all others and for the first time directly addresses 'the heart'.

Although when G-d described to Moshe the nature of this plague as a 'very heavy hail', that will destroy anything left exposed in the open fields, avoiding all that which will find refuge in their homes, when the plague comes there seems to be much more than just the powerful impact of 'heavy hail'.

In addition to the miraculous 'fire flaming amid the hail' there were קולות, 'sounds' of a thundering quality that seemed to be the dominant feature of this plague.

When Pharaoh uncharacteristically declares *"This time I am guilty; G-d is Just, and I and my people are in the wrong"*, desperately begging of Moshe to entreat G-d on his behalf to stop the plague, he exasperatingly blurts out *"there has been enough of this 'Godly thunder' and hail!"*

Seemingly Pharaoh is more concerned with ridding himself of the annoying noise first.

Moshe agrees to intercede on his behalf. He too first refers to the thunder stopping and then tells how there will be no more hail.

The Torah indeed reports how when Moshe stretched out his hands to G-d, 'the thunder and hail ceased and rain did not reach the earth', indicating the order of cessation with the thunder quieting first.

Yet strangely, when describing Pharaoh's observation of the sequence of events the Torah states the following:

(לד) וירא פרעה כי חדל המטר והברד וחקלת ויסקף לטרא... (שמות ט ו), *Pharaoh saw that the rain, the hail, and the thunder ceased, and he continued to sin.*

What happened here? Why is the thunder being reported here apparently as having terminated last when the Torah earlier indicated otherwise?

The famed Tshebiner Rav offers a brilliant suggestion to resolve this.

The visual ability of humans and other animals is the result of the complex interaction of light, eyes and our brain. We are able to see because light from an object can move through space and reach our eyes. Once light reaches our eyes, signals are sent to our brain, and our brain deciphers the information in order to detect the appearance, location and movement of the objects we are looking at. The whole complex process would not be possible if it were not for the presence of light. Without light, there would simply be no sight.

Light travels at the speed of 186,000 miles per second, we therefore see things virtually instantly. Light can also travel through a vacuum as it needs no medium to convey it.

Sound however, is the energy things produce when they vibrate, forcing the air all around it to vibrate as well. As the air moves, it carries energy out from the source in all directions. Eventually, the air inside our ears starts vibrating and that's when we begin to perceive the vibration as a sound. A physical process produces sound energy to start with and sends it through the air, and our ears and brains convert the incoming sound energy into sensations we interpret as sound.

Although sound is like light that it travels out from a definite source it cannot travel through a vacuum, it always needs a medium to travel through, such as air, water, glass, or metal. In fact the more dense the medium the quicker is the sound's speed.

The thunderous sound that emanated from this energized hail quite likely generated simultaneously with its explosive presence. Its frightening 'thunderous' message played a primary role in the purpose of this plague, to awaken Pharaoh from his stupor, and is thus listed first in the order of the impact it was to make. So in essence it 'came first'.

However, upon the cessation of this energized hail, the first item to disappear from one's senses would be the sighting of the hail since the instant that the hail's 'energy' ceased it would no longer be visible. But sound travels much slower than light, as it travels merely at a speed of 340 miles per second. So as far as the impact upon Pharaoh's senses the hail first disappeared from his 'sights' well before the sounds of its thunderous reaction reached his ears. So although in essence the source of the sound vanished earlier, its repercussion, i.e., the thunder, was still heard.

Does this imply that Pharaoh disbelieved in G-d because although he requested and was promised that the terrifying sound would stop first in the end it appeared, to him at least, as having quit last?

Was it simply his being a poor student of the laws of physics that did him in and misled him to think that Moshe couldn't really pull it off as he had predicted?

'Hail' to the Chief

The Baal Haturim observes that when Moshe assures Pharaoh regarding the removal of the thunder and hail he says, (שם שם לו), חקלת יחדלון והברד לא יהיה עוד, *the thunder will cease and the hail will no longer be*. He ponders the implication in the verse that the hail would 'no longer be', while the thunder may only 'cease' for now, indicating that it will yet return.

When might that be?

He goes on to state that this thunder would indeed return once again at Mount Sinai, where the Torah describes the giving of the Torah amidst קולות, sounds of thunder, where they experienced a level of perception described as ראיים את חקלת, 'seeing the thunder'.

What connection might there possibly be between these two very diverse experiences and how can these 'threatening' sounds by the plague of hail transform into the 'inspiring' sounds of the revelation at Sinai?

Perhaps these 'sounds' mentioned in both contexts is not merely some undefined attention getting sound but rather it represents G-d's intent to reveal a powerful message. Just as by Mount Sinai the 'seeing the sounds' refers to a profound and clear perception of what was being conveyed, similarly G-d sought to present before Pharaoh His very essence and goals where he would be privileged to fathom G-d with utter clarity. It seems that this revelation succeeded as evidenced in his genuine confession of personal guilt. The problem though was that as soon as the 'experience' ended and the 'flashy lights' and powerful display vanished all he was left with was a fading message that he was unwilling to absorb and inculcate into his consciousness.

Albert Einstein famously once commented, "We all know that light travels faster than sound. That's why certain people appear bright until you hear them speak."

In this witty observation lay an even deeper truth. Not only are we easily smitten by visually pleasing experiences but even ideas are often absorbed shallowly when accompanied by flash. We often only hear the message when it is accompanied with a powerful visual portrayal.

How often have we heard a mighty sermon, a powerful speech or power point presentation that captured our interest and captivated our hearts, stimulating within us a deep desire to change our thinking and the manner in which we act? But when the charming smile is gone and the clever voice inflections and adept hand movements fade and all we are left with is the imprint of the words on our heart, it often slips away mindlessly, leaving no lasting impression.

Might the ultimate lesson in this vital law of physics that distinguishes between the speed of light and of sound be that even when the 'light show' ends the 'music' must still play on?

The thunderous message of truth must linger long after its magnificent light is no longer present.

Unless we consciously work on implementing the truths we discover through life we are in danger of emulating the shallow character of Pharaoh who even when facing the 'revelation' itself is unable to imbue its message into his heart to formulate real and lasting change.

We pray each day for G-d to *'Sound the great shofar for our freedom, and raise the banner to gather our exiles...'*

This request is based on the description of the ingathering of the exiles as described by the Prophet Yeshayahu, where he depicts a day *'when a banner is lifted up on the mountains, you will see; and when the shofar is blown, you will hear.'*

The request in our prayer seems to indicate the shofar will blast first and then the rallying flag will be raised, whereas the verse it is based on seems to foretell the opposite, with banner being first seen and then a shofar heard.

Here too, the Tshebiner Rav suggests, in the name of a 'wise man' he heard this from, that although G-d will sound the shofar first and then raise the flag, it will nevertheless be perceived by man in the reverse order, since light travels faster than sound thus reaching us and allowing it to be seen before the sound waves make their slower trek to our ears.

May I suggest and humbly add to this venerated sage's words that this will be precisely the challenge of the generation before the redemption.

Will we hear the message even while the flag is no longer visible? Will we only respond during the moments of visual clarity and fade in our beliefs when the excitement wanes? Or will we take the exciting moments of visual acuity in our life and contemplate the message, absorbing it deeply into our hearts and souls so that the music in the message will resonate even in those dark moments of doubt and confusion that confront us so often in life.

May we never leave after the curtain falls. We must linger to hear the melody of angels that accompany us in the deepest crevices we may find ourselves in, that compel us to live inspired by its clear message.

באהבה,
צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Devorah Meira Weiskind, Zali Bier, Avi Mandel, Heather Berner, Rus Amster, Adam Rubin

!!!HAPPY ANNIVERSARY!!!

Isaac & Amalia Kotlicky, Aryeh & Miriam Dickstein

YAHZEIT:

Sheldon Zeller - For his father, Herman Zeller
ר' צבי דוב בן שנימון אשנר

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

YAH (YOUNG AT HEART)

THE OHEL MOSHE 55+ CLUB - CUZ 55'S THE NEW 35!

JOIN US AT A MELAVA MALKA ON MOTZEI SHABOS JANUARY 9TH AT THE HOME OF

BEV & FRANK BERGER
2518 SMITH AVE. 8:15PM

COME AND MEET OTHER YAH'S

RSVP APPRECIATED BUT NOT NECESSARY
410-484-4392 OR MORAHBEV@YAHOO.COM

Back by popular demand from the sisterhood!

Canvas & Cabernet

Motzei Shabbos, February 6th , 8:30 PM
in the Shul social hall.

Event for female members above age 18. \$30/person
RSVP by Jan 31, Space is LIMITED.
RSVP to sisterhood@ (can pay at the door)

CALLING ALL VOLUNTEERS! *The Sisterhood is looking for individuals to help with various upcoming projects. If you'd like to get involved, please email sisterhood@*