

SCHEDULE

ליל שבת קדש

Candles	8:10 PM
Early Mincha & Kabalas Shabbos	7:00 PM
Mincha & Kabalas Shabbos	8:09 PM

יום שבת קדש

Daf Yomi @Main Shul	7:30 AM
SHACHARIS	
@Main Shul	6:50 AM
@Main Shul	8:30 AM

Netz - 5:41 am | Sof Zman K'S 8:32 א"ש 9:23 א"ש | Sof Zman Tefilah - 10:37 א"ש

Followed by Kiddush

Mincha	2:15 PM
Bnos @Upstairs Classroom	2:15 PM
Pirkei Avos	7:25 PM
Mincha	8:00 PM

Followed by Shalosh Seudos

Maariv/Havdala	(50min) 9:19 PM
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92/72
78/56

מזג האוויר בשבת
Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 8:14 PM

WEEKDAY MINYANIM

SHACHARIS



Sun- 6:50 & 8:30

Monday, Thursday-6:35, 7:50

Tuesday, Wednesday-6:45, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday	1:45 PM
Mincha/Maariv: Sunday-Thursday	8:20 PM
Maariv: Sunday - Thursday	9:50 PM

SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi -	Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun -Thu	7:20 PM
Smichas Chaver Program - Sunday	9:15 AM
Royal Tea - Mon	8:15 PM
Daf Hashavua - Mon. & Wed.	9:00 PM
Breathing Life - Monday	9:10 PM
Holy Machlokes -	ON PAUSE FOR NOW
Begging For More - Tuesday	9:10 PM
Connections - Tuesday (for Women)	8:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

???

@Main Minyan

Sponsored by:

Ze'ev & Dovi Katz

In honor of Dr. Avigail graduating from
audiology school!

SHALOSH SEUDOS

???

LEARNING & DAVEING

Sponsored by:

Mordechai & Elaine Bodenheimer

In memory of Mordechai's mother

חיה רוזא בת שלמה זלמן

PIRKEI AVOS - 7:25 PM

KIDDUSH Cont...

Daniel & Kelila Horowitz invite everyone
to a kiddush in honor of the
Bar Mitzvah of their son Ezra at Rabbi
Weiss's Shul following davening.

Donny & Mimi Ankri invite everyone to
a kiddush in honor of the Bar Mitzvah
of their son Gavi at Shomrei Emunah
12:00-1:00 PM.

CONGREGATION OHEL MOSHE

שבת קודש

פרשת נשא

י"ד סיון תשפ"ג

אהל משה



Rabbi Zvi Teichman

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Issue #783

RABBI'S MESSAGE: Hey There! Someone is Talking to You!

After the participation of all the tribes in the inauguration of the Tabernacle, the Torah tells of Moshe's entry into it to hear the word of G-d.

Several perplexing details regarding the way G-d communicated His words are enumerated.

Firstly, is the fact that the voice emanated from between the two cherubim atop the ark cover. *What is the significance of specifically projecting from between the cherubim?*

Secondly, G-d is depicted as a מְדַבֵּר—in the reflexive form, literally, 'speaking to itself', as Rashi explains, the voice would speak to itself, and Moshe would listen to it. *Does G-d talk to Himself?*

Additionally, the verse emphasizes how G-d spoke to 'him', Moshe, excluding expressly Aharon from the 'conversation'. *Why is it necessary to spell out Aharon's omission?*

Lastly, the verse describes how Moshe heard הַקוֹל - 'the' Voice, which Rashi explains means the very same voice, loud and clear, as it spoke to him at Mount Sinai, yet when it reached the entrance of the room, it stopped and incredibly did not proceed further. *Couldn't G-d have simply regulated the volume of the sound naturally to a decibel level that only would be heard within the room, and not require an open miracle?*

The Torah establishes that the 'sound' that was heard on Mount Sinai, לֹא יִסָּפֵק—will never cease.

There is a constant 'conversation' taking place, and at times the 'Voice' may be talking figuratively to itself, but the moment one prepares oneself to engage and hear its message, it is eager to be heard.

That is the voice of Sinai that is available for all who seek it. Each one of us hears that calling in a way uniquely suited to our personal mission. The sound is loud and clear, we merely have to 'open' our ears to its message.

What Moshe hears is thus not necessarily what Aharon does, they have two different but unique roles. Each one picks up the soundwaves we are individually equipped to hear per the instrumentation of our different souls.

The Midrash in defining this 'Voice' directs us to the chapter in Psalms where King David refers to the seven expressions of the קוֹל ד'—the voice of Hashem that reverberates through all of creation.

The 'Voice of Hashem' is upon the waters...; the vast waters...; in majesty...; breaks the cedars...; cleaves with flames of fire...; convulses the wilderness...; frightens the deer... (29)

The sixth reference addresses Mount Sinai directly.

The Voice of Hashem יְהוָה מְדַבֵּר—convulses the wilderness, 'ד' מְדַבֵּר—convulses Hashem, מְדַבֵּר קָדֵשׁ—the wilderness of Kadesh. (29 9)

The remarkable Gaon and Jewish leader, Rav Dov Ber Weisenfeld, the Tchebiner Rav, spent the war years exiled in the dark, distant, and frigidly desolate Siberia. During that time, he received a letter from the great Rebbe of Belz, Rav Aharon Rokeach, with just this verse quoted. No more no less.

The Tchebiner Rav explained the Rebbe's message to those sharing his fate in the frozen 'desert' of Siberia, quoting from the saintly Sar Shalom of Belz, the first Rebbe of Belz and great-grandfather of Rav Aharon.

The word יְהוָה translated as convulsing has another connotation. יְהוָה alternately means to wait with expectation, as used in the verse where King David expresses, וַיֹּאמֶר—As for me, אֵיךְל תַּמְנִיד—always shall I hope. (71 14)

In that light we can now translate the previous verse as follows:

קוֹל ד'—The voice of Hashem, הַיָּדֵל מְדַבֵּר—the desert 'hopes and yearns' to hear the voice of Hashem.

A region that has never been inhabited by Jews — who infuse every space with blessings, prayers, and words of Torah and holiness — pines for connection to the Creator, longing for an infusion of holiness.

ד' מְדַבֵּר קָדֵשׁ—Hashem achingly desires, מְדַבֵּר קָדֵשׁ—to transform the 'desert' into a **sanctified** abode.

That 'voice' from Sinai awaits his beloved children responding to His call, seeing in every 'desert' an opportunity to converse and engage in a dialogue with G-d in promoting His Presence in every facet and region of creation.

The illustrious Rosh HaYeshiva of Gur, Rav Shaul Alter, adds that this notion beckons a response from us in all the מְדַבֵּר - 'desert moments' in our life, when we feel distant and disillusioned, to grab those challenges by infusing and elevating it with enthused and renewed commitment.

This is the deeper meaning behind the words of the prophet, "So said the Lord: 'I remember to you the lovingkindness of your youth, the love of your nuptials, your following Me, בְּמִדְבָּר—in the desert, in a land not sown'." (ירמיהו כ ב)

This is not simply reminiscing about the glory days of yore, but glorifying how G-d delights over us when He observes how in every moment in our daily lives, although we may feel lost, bereft, and dejected, yet we pull ourselves up by the bootstraps to serve Him with joy. It is our acknowledgment that He is lovingly summoning us to transform the 'desert' into an oasis of sanctity and enthusiasm, that is the ultimate expression of our reciprocal love.

We are left with one unanswered query.

What is the significance in the 'voice' emanating specifically from betwixt the cherubim?

G-d willing I hope to address that in next week's offering.

May we merit to 'respond to the call' in all the 'desert moments' of our lives, sensing the exquisite deep bond of אהבת כלולותיך—the love of your nuptials, that we experienced at Sinai, and continue to each time we do not 'desert' G-d, but hear His 'loud and clear' calling to us always.

באהבה,
צבי יהודה טייכמאן

MEMBER NEWS

!!!HAPPY ^{HEBREW} BIRTHDAY!!!

Hindy Abramson, Raizel Orlofsky, Rena Furst, Yehudis Gedalius, Shoshana Kravetz, Tova Cohn, Deborah Marizan, Eliana Rosenblum

!!!HAPPY ANNIVERSARY!!!

Chaim Mordechai & Deena Meister

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Bernard Lipman

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Moshe Frankel (Pinchas)

Aaron Poloakoff (Pinchas)

YAHARZEIT

Mordechai Bodenheimer, for his mother, Clara Bodenheimer

זוהר רוחה בת שלמה זלמן

Ezra Horowitz
On his Bar Mitzvah

Mazal Tov as well to Daniel & Keilila, Grandparents Shlomo & Barbara Horowitz and the entire family.

Gavi Ankri
On his Bar Mitzvah

Mazal Tov as well to Donny & Mimi, Grandparents Yaffa & Shula Ankri, and the entire family.

THE SEFIRA CHALLENGE

Congratulations to all those who completed The Sefira Challenge by counting all 49 days with a bracha!

Roy Kaplan, ~ Chaim Zidell ~ Reena Wealcath
Ari and Sander Braun ~ Shmuly & Avi Abramson
Chaim & Shani Wolfish ~ Dovi & Lauren Gluck
Yoni, Tova, Moshe, Tamar & Eliezer Herman
Shawn Burstyn ~ Yisrael Katz ~ Adina Miller
Kevin, Melissa, Sarah Chaya & Yehuda Mako
Yitzi, Devorah Yisroel & Momo Bloch
Yechezkel Lewis ~ Shmuel Ross

**And the winner of the raffle is...
Sander Braun!!**

5 lucky kids are getting \$5 Rita's gift cards for counting all the way through:
Eliezer Herman, Yehuda Mako, Yisroel & Momo Bloch, Sander Braun and Avi Abramson