

SCHEDULE

ליל שבת קדש

Candles	6:45 PM
Mincha & Kabbalas Shabbos	6:45 PM

יום שבת קדש

Daf Yomi @Main Shul	7:30 AM
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SHACHARIS

@Main Shul	6:50 AM
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@Main Shul	8:30 AM
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Netz - 6:55 am | Sof Zman K'S 9:16 א"ס | Sof Zman Tefilah - 10:57 א"ס

Followed by Kiddush

Mincha	2:15 PM
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Shabbos Shuva Drasha	5:50 PM
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Mincha	6:35 PM
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Followed by Shalosh Seudos

Maariv/Havdala	(50min) 7:53 PM
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82/56 מזג האוויר בשבת	CANDLES NEXT
82/58 Ohel Moshe Weather	SHABBOS - 6:34 PM

SEE YOM KIPPUR SCHEDULE

WEEKDAY MINYANIM

SHACHARIS

Tuesday, Wednesday, Friday-6:45, 7:50

Thursday-6:35, 7:50

MINCHA & MAARIV

Mincha: Tuesday - Friday	1:45 PM
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Mincha/Maariv: Tuesday-Thursday	6:45 PM
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Maariv: Tuesday - Thursday	9:50 PM
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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 5:55 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

Begging For More - Tuesday 9:10 PM

Connections - Tuesday (for Women) 8:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

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@Main Minyan

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SHALOSH SEUDOS

Sponsored by:

Chaim Mordechai & Deena Meister

L'iluy nishmas

Tikva Tova bas Chaim Mordechai

YOM KIPPUR SCHEDULE

ערב יום כיפור - Sunday

Shacharis @Main Shul 6:35 & 7:40 AM

Mincha @Main Shul 2:00 & 4:00 PM

יום כיפור - Sunday Evening

Candle Lighting 6:42 PM

Kol Nidrei @Main Shul & @Millers 6:50 PM

Followed by Drasha @Main Shul ONLY

Maariv @Main Shul & @Millers After Drasha

יום כיפור - Monday

Shir Hayichud @Millers 6:05 AM

Shacharis @Millers 6:15 AM

Daf Yomi @Main Shul 7:15 AM

Shir HaYichud @Main Shul 7:50 AM

Shacharis @Main Shul 8:00 AM

Yizkor @Main Shul APPROXIMATELY 12:00 PM

Mincha @Main Shul & @Millers 4:40 PM

Followed by Drasha @Main Shul ONLY

Neilah @Main Shul ONLY APPROX. 6:10 PM

Maariv 7:33 PM

CONGREGATION OHEL MOSHE

שבת קודש

פרשת האזינו

ח' תשרי תשפ"ד

שבת שובה

אהל משה



Rabbi Zvi Teichman

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Issue # 798

RABBI'S MESSAGE:

This week we read the portion of the Torah that is referred to as שירת האזינו — the *Song of Haazinu*.

Encapsulated within its verses is the full history of the Jewish people, both the collective as well as everyone's personal journey.

Nachmanides asserts that within the letters of these verses there exist hidden allusions to each of our names and their role in the panoply of history.

It is thus called a song, because the entire past, present, and future of our experience expresses the total harmony of G-d's orchestration of history in bringing it to a joyous crescendo. The hardships and challenges are all precisely scripted to bring about a symphony of tribute to the Almighty's ultimate benevolence.

We divide the six *aliyos* that comprise this song in very specific way, beginning each *Aliyah*, at verses that begin with letters — הויו לך.

These two words literally translate into the sentiment that states 'the radiance is yours'.

Is this merely a coincidence that these first letters spell out a two-word phrase and is just used as a charming mnemonic device, or is there some deeper intention?

The division of the portions presents a halachic quandary. There is a rule regarding the structuring of breaks in the reading of the Torah, that the first and last verse of any *aliyah* must begin and end on a 'good note' — a positive point, yet nearly all the first and last verses talk about the many curses that befell us and were challenged with?

Rabbeinu Bechaye suggests that we use this acronym to encourage us by emphasizing that despite the many difficulties we may face, one day all the pain and struggle we endure will pan out favorably bringing forth the final 'radiant' redemption.

Perhaps there is even a deeper message.

Why is this specific noun — הוראדיאנס, used to imagine the future redemption?

There are only two places in the entire Torah where the word for 'chronicles' — תולדות written 'full', with two 'Vov's.

— אלה תולדות *These are the chronicles of heaven and earth, on the day G-d completed earth and heaven.* (בראשית ב ד)

— ואלה תולדות *These are the generations of Paretz, Peretz begot Chetron... and Yishai begot David.* (רות ד יב-כב)

Before the sin the world was perfect, and man — the purpose of creation, possessed — הוראדיאנס, — great physical stature, the fruits of trees, and the fruits of the ground — grew more rapidly and robustly, and the — luminaries, the sun and the moon served equally. After Man sinned these were diminished and now lacking.

The letter *Vov*, the sixth letter in the Alef Beis, was inserted at the onset of the chronicles of creation — before man's sin — to indicate perfection. After the sin, in all subsequent developments of man something was missing. It will only be restored when the noble descendant of Peretz, Moshiach, will herald the final redemption. (בראשית רבה י ב ד)

The very first indication of Man's greatness, the Midrash states, is his — הוראדיאנס.

The Torah describes the — קרן עור פניו 'radiant skin on his face' of Moshe, which the Targum translates as his — הוראדיאנס.

After the Sin of the Golden Calf, Moshe appealed to G-d to forgive his people. Realizing that he 'found favor in G-d's eyes' he added the request to fathom G-d's goodness even when to all appearances it seems as if the righteous are suffering.

G-d accedes to his request and places Moshe in a cave, shielding him with His hand, until G-d passes by, so Moshe will not see His face, and has Moshe only view His back.

Rise and Shine

It was during this mystical episode, we are taught, that Moshe absorbed that light that shone from his face.

Although none of us will ever merit this level of greatness, however when we face challenges in life as part of the incomprehensible Measure of Judgment that G-d must dispense for our personal and collective benefit, we reflect a ray of that former radiance, that Adam achieved and perceived before succumbing to sin.

Moshe illuminated with that original light. We mirror it when we rise to our struggles and shine with steadfast faith in His ultimate goodness.

Praiseworthy is, יודעי תרועה — the people who knows the shofar blast, O G-d, תהלים פט טז — in the light of Your countenance will they walk. באור פינך

Rav Hutner explains that the fragmented tear sounding blast of the *Teruah* refers to our justifying the Measure of Judgment as founded on G-d's goal to shower kindness upon humanity, which draws us closer to Him.

When we live with this consciousness, we then merit to reflect from the Divine light of His countenance and appropriately be told, הויו לך — the radiance is yours!

A year ago, a recently married young man and his wife, found themselves on a bus near the Tomb of King David, when they suddenly became targets of a terrorist who shot him while he was attempting to shield someone's child from the gunman. Lying on the floor and bleeding profusely, while the shooting continued, he began to prepare for his final moments. He began whispering to Hashem, how is so young, just married, no children, just starting life, begging Hashem to spare him. As he pleaded for his life, he remembered a story about his great-grandfather that was often repeated in the family.

His, then young, elter-Zaide was on crowded cattle together with his parents and siblings headed to Auschwitz. When they arrived, his father assessed the situation and realized these were his last moments on earth before parting from his children. He related how the Baal Shem Tov once told his followers that he was busy in bringing a tikkun for some pure and holy souls who perished at Kiddush Hashem, because despite their refined neshamos had questions during their martyrdom.

His father then addressed his children. "We may soon be on our way to a better world, as we prepare to die at Kiddush Hashem. Let us make sure that our sacrifice is pure, that we don't have any questions or doubts during our final moments."

In the shadow of the cattle cars, he grabbed his children's hands and danced.

The elter-zeide was the sole survivor.

The young man on the bus suddenly cried out, "Hashem I have no complaints, I accept your decree with pure faith!"

He was a Stuchiner Chosid, and as he lay in a pool of blood, he began singing a niggun of his Rebbe, Yesh Borei Olam, over and over again. It was if he was transported to another world removed from the screams and chaos.

He eventually was evacuated by the emergency medical teams and survived to recover fully. (Yated Magazine, RH Issue 5784, CB Weinfeld)

May we each find that inner resolve to 'rise and shine' when we face the challenges our loving Father sends us during our sojourn on earth, with the faith it all stems from Divine goodness.

באהבה,
גמר חתימה טובה,
צבי יהודה טייכמאן

MEMBER NEWS

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

Dovid Leichter, Esther Braun, Michele Ankri, Nat Braun, Rena Caine, Avi Frydman, Avi Sobel

!!!HAPPY ANNIVERSARY!!!

Aiton & Deborah Marizan

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

Yudi England, David Kaplon, Nat Braun

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

Sivi Eskin (Noach)

Akiva Shafranovich (Vayeitzei)

Avi Abramson (Vayeshev)

Akiva Englard (Miketz)

Yahrzeit

Chaim Mordechai & Deena Meister, for their daughter, Tikva Tova Meister

תקוה טובה בת חיים מרדכי

REFUAH SHLEYMA

צביה ליבא בת ציפא - a newborn who will be having reconstructive heart surgery this coming week, may she and all cholay yisroel have a speedy recovery.

To our dear member Bracha Caine

חיה ברכה בת מיריס טובה

To Mrs. Mady Frydman

מינדל מרים בת ריסעל

Mother of our dear members Yossi Frydman and Eli Kates

To our dear member Daniel Huttman

משה דניאל צבי בן זהבה גולדה לאה

Haley & Natan Orlofsky
On the Birth of a baby girl
Tzivyah Libah!

A huge mazal tov to the proud
grandfather Stephanie &
Addison Schonland and to
Uncle Jacob and Aunt Kaila

Did you know that you can dedicate a Siddur, Chumash, Yahrzeit Plaque, and general donation in honor of someone or something? Details available on our website!



THANK YOU FOR YOUR SUPPORT!