## **SCHEDULE**

שבת קדש

Mincha Erev Shabbos
7:00 PM

Daf Yomi— By R' Teichman
Shacharis-Followed by Kiddush
-Sof Zman K"S9:41 אר"

Pirkei Avos - By R' Teichman
7:30 AM
8:30 AM
9:05 אר"

7:05 PM

Mincha - Followed by Shalosh Seudos
7:50 PM

Maariv 9:04 PM

# Weekday Minyanim & Shiurim Sunday

Shacharis 8:30 AM

~ No Halacha Shiur This Week

Daf Yomi- By R' Teichman 10:00 AM

Mincha / Maariv 8:00 PM

### Monday - Friday

Daf Yomi— By R' Teichman 5:45 AM

#### Shacharis

Mon., Thurs. **6:40 AM** 

Tuesday—See T'isha B'Av Schedule

Wed., Fri. 6:45 AM

Mincha (Mon –Thur) 1:45 PM

Mincha/Maariv 8:00 PM

Maariv (Mon, Wed, Thur) 9:45 PM

Rabbi Teichman's Thursday Night Shiur After Maariy

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Monday August 8th and Tuesday August 9th

Mincha:1:45pm & 6:15pm Fast Begins: 8:11 pm Maariv & Eicha: 8:50 pm

Shacharis & Kinos: 8:30am

We will recite a selection of Kinos with Rabbi Teichman, highlighting and elucidating many of them

1:12 חצות

Shirei Hisorrerus: 7:00pm

Join us before Mincha as we sing a selection of fitting songs to awaken our yearning for Yerushalayim and the Geula Sheleima.

> Mincha: 7:45 Maariv: 8:35 Fast Ends: 8:54 (42 minutes)

CONGREGATION OHEL MOSHE

שבת קודש פרשת דברים שבת חזון

" מנחם אב

# אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE
2808 SMITH AVE
BALTIMORE, MD 21209
WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Issue#197

## RABBI'S MESSAGE

## רב לך שבת בעמק הבכא!

## Too Long Have You Dwelled in the Valley of Weeping!

This Shabbos is known as "Shabbos Chazon", signifying the special Haftorah we read on this Shabbos prior to Tishah B'Av, that begins with the words Chazon Yeshayahu. It is the portion of the "vision" of Yeshayahu that laments the causes of the ultimate destruction of the Temple.

On the other special Shabosos of the year, HaGodol and Teshuvah, we implement special lectures to prepare and focus on the many laws associated with the holiday of Pesach and to arouse ourselves to do a proper repentance on the holy day of *Yom Kippur*, respectively.

On Chazon however, especially nowadays where most communities do not refrain from bathing regularly on this Erev Shabbos, nor from donning our normal bigdei Shabbos, Shabbos clothing, aside from the specific Haftorah, there isn't much that we do in way of preparation for Tishah B'Av.

Even the emphasis on this Shabbos's title, "Chazon", seems merely tangential, without any particular implication as contrasted with HaGodol, which refers to the "big" miracle that took place historically on that day and *Teshuvah*, repentance, that accents the very mission and goal in those days.

The Book of *Devarim* begins with *Moshe* recounting the many episodes and conflicts that took place, from the giving of the *Torah* to their having reached their last destination forty years later, finally poised to enter the land of Israel.

Moshe seeks to reproach them, providing them the insight they will need to learn their lesson, hopefully never to repeat their mistakes again.

After five introductory verses, that give the precise time and the exact location when and where this "lecture" is taking place, Moshe's initial words are: די אלקנו דבר אלנו בחורב לאמר, (דברים א הזה (דברים א AHashem, our G-d, spoke to us in Chorev, saying: Enough of your dwelling by this mountain.

רב לכם שבת בהר הזה. :Rashi brings two translations for the expression

"רבי" can mean either too much, or abundant.

On the simple reading, G-d is telling them "genug", בבר", "די כבר", "די כבר", lets get going, there is no purpose in "sitting around" any longer.

Alternately, Rashi interprets. .pto mean; it is so "abundant" the amount of greatness you have achieved in the time you "dwelled here"; you received the Torah, the Mishkan as well as the Sanhedrin and other noble leaders.

It is rare that two interpretations of the same word should be so diametrically opposed. On the one hand the first implication is they are dallying and "idling". On the other hand the verse intimates they are to contemplate the enormity of their accomplishment as they "dwell there".

It seems that the understanding of the accompanying word, (רב לכם שבת, (רב לכם שבת), give equally diverse in its potential meaning.

In the first context it connotes, "cessation", an absence of meaningful activity, ווח the first context it connotes, "cessation", an absence of meaningful activity. "Connotes, "cessation" and absence of meaningful activity. "They were

In its second inference it signifies purposeful dwelling, more closely related to a מישטרב, settlement, which implies planning, thought and objectives. They contemplated their stay and the treasures they received there. Might this relate to the common expression, ישוב הדעת, thoughtful reflection that allows one to focus and absorb where one is and what one is experiencing?

The message *Moshe* seeks to convey here is a double-edged one.

One of the greatest challenges in Avodas Hashem, is in how we deal with "free time" (, if there is such a notion!) Every moment must be laden with purpose and accomplishment. We must utilize our "still moments" to appreciate who we are and where we are headed, contemplating, focusing and motivating ourselves with ever greater ambition in moving closer to

In one vein, their stay at Chorev is what forged their unique identity. The moment however, they lapsed in the awareness and appreciation of their station and sought simple "respite", that's when they were prodded to "get going".

At the end of their forty year sojourn, Hashem tells this new generation that is standing ready to cross into and "settle" the land: עשם באן. Hashem tells this new generation that is standing ready to cross into and "settle" the land: circling this mountain, it is time to enter the land.

There were thirty eight years sandwiched between these two sentiments, בלכם שנבת. It was the "restlessness' they exhibited at Chorev that unleashed the "Sin of the Spies" and all that followed consequently.

In an almost direct paraphrase of the first statement, במה הזה, the Torah here seems to contrast בשבת, שנת בחר הזה, and botheir having suggesting their arduous journey was due to their having "circled" without the requisite יישוב חדעת, "the focused and "settled" thought, that might have otherwise averted a forty year sentence in the desert.

The erudite and renowned biblical scholar. Ray Yaakov Zvi Mecklenberg, in his magnum opus HaKsay veHakabalah, asserts that the Holy Shabbos is the antidote for this ailment called "rest".

a day of cessation from work, but is only significant because it is equally so a day of ישוב הדעת, purposeful thought.

This is the deeper meaning behind the famous Midrash that tells of Shabbos pining for its am mate, whereupon Hashem responds that the Jewish nation is her partner.

Every facet of material creation has its סטבעי. its natural wondrous qualities, that must be "mated" to man's creative genius and skill, forming a productive "marriage" for the family of humanity.

Shabbos seemingly requires of us to refrain from productive activity, leaving it bereft of any opportunity to forge a "relationship" with man.

Hashem informs however, au contraire, שבת לדי, is a time that allows us to fill a day that is indeed void of "fleeting" physical accomplishment and replace it with the ability to fashion the most "lasting" of fruits: our spiritual core and eternal connection with Hashem.

The holy Sfas Emes as well as the inspired Tiferes Shlomo, interpret our original verse to refer to the very Holy Shabbos itself, בהר הזה, at tis the mighty force of Shabbos that empowers us to conquer the challenging mountains we face, and preserve Jewish character.!

The Talmud (שבת קיתי) quoting Rabbi Shimon Bar Yochai informs that were the Jewish nation to adhere to משבת קיתי) wutwo Shabbosos, the redemption would come.

Perhaps this refers to the double sided coin of Shabbos. Merely resting from work does not a Shabbos make. Only if it is utilized with a consciousness and purpose does it possess the quality to redeem us.

Simply sleeping through a Shabbos or whiling one's time away on emptiness in the course of Shabbos can never equip us to conquer this difficult and challenging Galus we face. On the Shabbos prior to Tisha B'Av while we are not focused on our daily distractions, it would be wise to regain our "vision", our \_\_mrShabbos with its pleasures and comforts was designed so that we would recover a healthy perspective for the upcoming week.

We must spend Shabbos reiterating the tremendous gratitude we owe to Hashem for all that we have, realizing the beauty of our family and relationships and the many vast opportunities afforded to us to grow in Torah and Yiras Shamayim.

If we reassert our clear thinking we will discover how much we truly want to cling to Hashem.

When the Almighty will sense that sincerity, the Geulah will speedily arrive!

באהבה ובחזוו. צבי טייכמאן



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# !!!Next Shabbos!!!

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