

## SCHEDULE

### שבת קדש


Mincha Erev Shabbos	7:00 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K'S- גר"א 9:15 < גר"א 9:51	
Pirkei Avos - By R' Teichman	6:30 PM
Mincha - Followed by Shalosh Seudos	7:15 PM
Maariv -	8:25 PM

### Weekday Minyanim & Shiurim

#### Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Followed by Halacha Shiur	
Mincha / Maariv	7:20 PM

#### Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday 	8:30 AM
Thursday	6:40 AM
Tues, Wed, Fri.	6:45 AM
Mincha (Mon—Thur)	1:45 PM
Mincha/Maariv	7:20 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night  
Shiur After Maariv

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Seating is limited and reservations will be  
accepted from **members only** until September 11th.

SPACE LIMITED, DON'T DELAY!

### Shul Contacts

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#### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

#### Gabaim:

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:

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CONGREGATION OHEL MOSHE

שבת קודש

פרשת שופטים

“שבת כוח”

ד' אלול

# אהל משה



Rabbi Zvi Teichman

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Issue#201

## Elul On My Mind

As the nation prepares for battle against their enemies the inevitable fear of war's consequences grips them.

The specially designated *Kohen* anointed for battle addresses the people's angst proclaiming:

**שמע ישראל** אתם קרבים היום למלחמה... אל ירך לבבכם... כי ד' אלקיכם ההלך עמכם... (דברים כ ג,ד)

**Hear, O Israel, you are coming near to the battle... let your heart not be faint... or Hashem, your God is the One who goes with you...**

*Rashi* comments that the phrase used to summon the nation's attention: "שמע ישראל", alludes to their daily fulfillment of the mitzvah of reciting שמע, that has sufficient merit to save them from the dangers ahead.

Several verses later (שם ח) the *Kohen* exempts from serving on the war front, *האיש הירא והרך לבב, the man who is fearful and fainthearted.*

*Rashi* quotes the opinion of Rabbi Yosi HaGalili who interprets this to refer to one who fears the עבירות שבין, the sins in his hands, lest he been deemed unworthy to be saved.

The *Talmud Yerushalmi* tells us that this "sin in his hand" he so dreads, refers to "one who converses, between the blessing of *Yishtabach* and the beginning of the blessing of *Yotzer Ohr*. (מובא בב"י או"ח סי' נד)

If we are assured that just the simple reading of *Sh'ma Yisrael* alone has the power to protect, then why would one be concerned that so innocuous of a sin as "shmoozing" between these two blessings could depreciate the great virtue of reciting *Sh'ma*?

The *Mazal*, astrological sign, of the month of *Elul* is *maiden*. This echoes God's courting His nation to return, *שובי בתולת ישראל* (ירמיה, *Return O maiden of Israel*, לא כ,).

The great Rebbi Nachman of Breslov discovers a fascinating allusion to what he calls, the *secret of Elul*, among the verses where *Avraham Avinu* exhorts *Eliezer* to find an appropriate maiden for *Yitzchak*.

*But if the woman will not wish to follow you...* (בראשית כד ח),

The phrase *the woman wishing*, which emphasizes the successful uniting of *Yitzchak* and the "maiden" *Rivkah*, is surrounded by the words whose first letters comprise the word *אול*. (ליקוטי מוה"ר"ן ב פא)

*Return O maiden of Israel!* שובי בתולת ישראל!

The moment of truth that clinched the "deal" takes place when upon *Rivkah's* return she observes *Yitzchak* praying.

*And Yitzchak went out to supplicate in the field.* (שם שם סג),

The word used here for prayer, *לשוח* in *שיחה*, is often used to mean to talk, to converse. What is this unique mode of prayer that implies conversation?

The *tefillah* that *Yitzchak* instituted was the afternoon prayer of *Mincha*. In the midst of the turmoil and challenges of a long day one finds a

moment to "*chap a shmooze*" with Hashem, reanchoring our relationship that we so often get diverted from.

*Mincha* is different from *Shacharis*, the more formal morning prayer where we assert our priorities and needs with great contemplation and preparation before we begin our day.

*Yitzchak* revealed that we can take a break from all our distractions and share an intimate "conversation" with our Beloved.

Perhaps in the metaphor of the courtship of a maiden lies the secret of *Elul*.

One who seeks the love of a partner is always mindful of that significant other. It's in the quick checking in, in the middle of a day, a short message, a cup of coffee or the voluntary running of an errand.

It's not about the value of the small act, but more about the consciousness that is expressed by it.

The shifting from *Psukei D'Zimra* to *Kriyas Sh'ma* and its blessings, is a transition from a formal declaration of the sweeping magnificence and benevolence of the Creator, to a more personal "conversation". It begins with the assertion of the "שמע ישראל" in the singular, that speaks to the personal relationship with Hashem and segues into the *Shemona Esrei* where we stand alone before God.

One who "converses" between these segments in idle chatter unrelated to prayer, displays that he really isn't conversing with God after all. He is more interested in the "conversation" of his own selfish interests, ignoring the cherished partner that awaits his focused attention.

When going to physical war against our enemies or when pitted opposite the evil inclination in that "epic of battles", (חובת הלבבות), we can only survive if we remain under the protective embrace of our Beloved.

The reciting of *Sh'ma* can protect only so far as it is an expression of the depth of our relationship with Hashem, despite our other shortcomings. The moment we are capable of trashing that bond by mindlessly conversing with others while we are in the midst of an intimate conversation with God, we indicate that we aren't really connected and lose the loving and protective embrace of Hashem.

The *Baal HaTanya* describes God's relationship with us during *Elul* as a "King in the field". (ליקוטי תורה אחרי מות)

When the King comes to us in the field we can attain an intimacy that is not otherwise available when He is in the palace. He is approachable, even if we aren't quite "dressed" for the occasion.

There is one caveat however for this relationship to develop, we must stay engaged and ever conscious despite our diversions and prove that we cherish His love.

If we maintain the conversation taking advantage of the "extra time we can spend with Hashem, remaining attentive and not allowing ourselves to drift mindlessly away, we are sure to enjoy a most successful *Elul*.

באהבה,

צבי טייכמאן

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**TESHUVA**



**Just Do It.**



**DafYomi**



The group will be meeting daily

Monday-Friday 5:45 am, Shabbos & Sunday 7:30am.

