

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	7:00 PM
ON TIME SHABBOS:		8:04 PM
Daf Yomi		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K"Z-	ג"ר א" 9:38 <	ג"ר א" 9:02
Pirkei Avos	See you next week...	
Mincha -	→	6:00 PM
Maariv & Eicha		9:18 PM

Tisha B'Av Schedule

Shacharis & Kinos	8:30 AM
~With introduction and Elucidation by Rabbi Teichman	
Chatzos	1:12 PM
Shirei Hisorerus	7:00 PM
Mincha	7:55 PM
Maariv	8:40 PM
Fast Ends	9:02 PM
Daf Yomi	10:00 PM

Weekday Minyanim & Shiurim

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues., Wed., Fri. ← 2 B'Av	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha/Maariv	8:10 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

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Rabbi Zvi Teichman

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Issue#244

RABBI'S MESSAGE

Hold Back Your Tears No Longer

For one thousand nine hundred and forty four years we have been subjected to the galus, exile of Edom, often referred to as Rome. The Roman Empire, the physical and spiritual heir to its nefarious ancestor Esav, carried his ignoble mission to seek the eradication of his arch enemy, Yaakov and his progeny.

The world as we know it, particularly western culture, is a product of the influences that stemmed from that period of history and on.

We were indeed forewarned very early in our history that we would need to avoid the grip of this enemy.

(ב דברים ב ב) רב לכם סב את ההר הזה פנו לכם צפונה (דברים ב ב), *Enough of your circling this mountain; turn yourselves northward.*

The simple reading of the verse refers to G-d instructing the Children of Israel to avoid forcibly traversing through the lands of Seir/Edom, as it was "off limits" to them as it was promised to Esav as an inheritance.

The Midrash (דב"ר א טו) understands this in a more literal and prophetic sense, with the verse asserting; "ורב לכם סב", there will elapse a "long time" of history before we will be allowed to overpower and finally take this nation to judgment for all its hateful acts they perpetrated against us. Until such time we will have to suffer helplessly at their hands turning צפונה, hiding from them, with the root of this word צפן, implying concealment. (כלי יקר)

Why are we still suffering in the hands of the descendants of Esav in this the longest of exiles.

By what merit did they deserve to continue to exert their might and control over the Chosen Nation?

David HaMelech in Tehillim bemoans the fate of our galus exclaiming; ותשקמו בדמעות (תהילים פ טו), *You made them drink tears in great measure.*

The word שליש is used in the context of a large volume, a "third" of a very large measure of tears.

Rashi, quoting a Midrash, interprets the word שליש in its relationship to שלש, three, and referring to a flow of three tears that emanated from the eyes of Esav upon his discovery that his brother snatched the blessings from him, leaving him empty handed. Esav gives out a great cry of pain and frustration, ויצעק צעקה גדלה ומרה (בראשית כו לד), *he cried out an exceedingly great, and bitter cry*, with the Torah intimating a triple aspect of tears.

The Midrash elucidates that one tear exited his right eye, the second his left eye and the third he stifled not allowing it to drop, for were it to descend we would never be able to ever leave his clutches. (מדרש שוחר טוב שם)

The Zohar (פרשת שמות) states that until we counter the tears of Esav with our own tears, the redemption will be withheld.

Have we not cried enough? Is the pain of thousands of years of persecution, displacement and suffering insufficient? Have the tears of the victims of terror, those suffering illness, people struggling with abuse, emotional strife and poverty, whose sincere cries surely ascend to the loftiest realms of Heaven, not countered a thousandfold the crocodile tears of Esav?

Why does one hold back tears? Is it pride and the unwillingness to show vulnerability that keeps us from openly showing emotion and submitting to the moment?

Esav was aware that all his future success is in the hands of the Creator, as he was lovingly taught by his dear father. He knew the blessings lied in the hands of his father Yitzchak, who was entrusted by the Almighty alone. Even the mighty and arrogant Esav, who would never succumb to defeat, had no choice but to explode with emotion, exposing his awareness of the reality of the situation, that without a conduit of blessing through his father, he is doomed.

At that delicate moment a tinge of guilt begins to creep into Esav's consciousness. He begins to ponder that perhaps he has lapsed in his responsibility to the Almighty. Maybe it's not enough to simply attribute to G-d His full control of the universe, one must submit one's self to Him. He became mindful for a brief moment that therein lies man's happiness.

With both of his eyes blurred and his vision of greatness for himself now dimmed, a tear of regret, of remorse, of longing for a true connection to G-d and a life that is filled with purpose and direction, starts to advance. But he catches himself, swiftly quashing that fleeting second of inspiration, regaining his composure with a conceit that is so much more comfortable and familiar, unwilling to surrender before G-d. The consequences for Esav are too great to trade in for the unknown, although he instinctively knows wherein lies the truth.

The third tear that stems from our inner eye of understanding, that doesn't cloud our

perception, but on the contrary one that brings understanding and clarity to our consciousness to a more focused vision of what is true and real, was suppressed by Esav. If he would have permitted himself to be vulnerable, who knows what the outcome may have been.

We too are often guilty of emulating the tears of Esav.

Our vista however is widened, we want health so we may perform mitzvos, we desire sustenance so we can pray and learn. We pine for peace so we can thrive as a society, and we cry earnest painful tears of frustration that it is not yet within our grasp. But the question remains; Where is our "third tear"? Are we equally defeated by the notion that we lack a meaningful relationship with G-d? Are we only concerned about our "dues" and are only willing to pay allegiance so that we may be the beneficiaries of His blessing?

Permitting that third pristine tear to drop is testament to our frustration that we are unable to sense that deeper connection. We must let down our defenses in an honest expression of submission, allowing G-d to permeate our lives.

The recently departed Gadol HaDor, HaRav Elyashiv Zt"l, comments on a prayer we recite each Tisha B'Av at Mincha.

ציון במר תבכה וירושלים תתן קולה... *Zion weeps bitterly and Jerusalem raises her voice.*

Jerusalem exclaims its pain loudly, yet Zion cries bitterly to itself.

Jerusalem represents the glory days of our nation, when the Temple stood, the king reigned in its capitol, the Sanhedrin sat in judgement, we flourished as a nation, and were at peace with our neighbors.

Everyone can identify with the sense of despair and longing we have for those better times.

But ציון, refers to the שערים המצוינים בהלכה, the gates that were distinguished by Torah and the inspired life they lead. ציון means a marker, a signpost, an indication that what we see down here on earth is merely an indicator of the Jerusalem on high, and a reflection of something so much more profound.

How many of us cry to attain that level of closeness with G-d? Where in our daily lives do we exert efforts that express the pining to cleave to Him?

Zion cries in bitter silence, because there aren't many who understand it's appeal, there are few who appreciate that goal.

This Rav Elyashiv explains is the deeper meaning behind that famous episode with Rabbi Akiva and his colleagues. They observe a fox prancing through the desolate Temple Mount in fulfillment of the dreaded prophecy of Uriah who proclaimed that there will come a time when *ציון שדה תהרש (מיכה ג יב)*, *Zion will be plowed as a field*, and they cry bitterly. Rabbi Akiva laughs for he sees this prophecy's realization as a portent for the prophecy of Zechariah to come true. Zechariah confidently describes the day when *עוד ישבו זקנים וקנות ברחבת ירושלים (זכריה ה ד)*, *There shall yet old men and old women sit in the broad places of Jerusalem.*

Rabbi Akiva discovers that they indeed did cry that "third tear" for the lonely Zion, that intense longing for a constant cleaving to G-d that will accompany their every moment. Only then can we eradicate the tears of Esav and achieve the glory of Jerusalem again.

The stifled "ומרה", the bitter cry of Esav, can only be eclipsed by the heartfelt ציון במר תבכה of our people.

It isn't easy to relinquish our lives totally to a consciousness of G-d in every fiber of our existence. It takes much effort to achieve that level of closeness. But it is a goal we must strive for, an objective we must cry for. The frustrated tears that unabashedly flow down our face, expressing a deep pining for that relationship are the only ones that will release us from this long galus.

We often hold back because we feel unworthy. At times it is the fear of giving up our creature comforts and limited self expectation that suppresses us from reaching for greatness. It is time to look deep within ourselves and release that bitter cry of yearning that is buried beneath each one of us.

This Tisha b'Av may we hold our tears back no longer, permitting ourselves to emote our genuine desire to restore the sense of love we have lost.

When G-d will sense that sincere expression of longing, He will release Himself from His frustrated concealment from us and bring us joyously together once again.

בראכה,
צבי טייכמן

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!!Happy Anniversary!!

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SAVE THE DATE

Family Barbecue

Sunday, August 5th

Wellwood Elementary School

More Details Coming Soon

VOLUNTEERS NEEDED

Email Ari Braun
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