


SCHEDULE

שבת קודש

Mincha Erev Shabbos	6:45 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"Z- גר"א 9:56 < 9:20 ז"א	
Shabbos Shuva Drasha 	5:45 PM
Mincha - Followed by Shalosh Seudos	6:45 PM
Maariv -	7:53 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
Mincha/Maariv	6:50 PM

Monday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	6:25 AM
Mincha	1:45 PM
Mincha/Maariv	6:50 PM
Maariv	9:45 PM

Tuesday Erev Yom Kippur

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	6:30 AM
Mincha	2:30 AM

Thursday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	6:35 AM
Mincha	1:45 PM
Mincha/Maariv	6:50 PM
Maariv	9:45 PM

Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	6:45 AM

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Wishing everyone a Gemar Chasima Tova & in exchange for Mechila for anything I may have done.

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Shalosh Seudos

Last chance.....

To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

יום כפור

Candle Lighting	6:39 PM
Kol Nidrei	6:30 PM
Shacharis	8:00 AM
Yizkor (approximate)	12:00 PM
Mincha	4:45 PM
Ne'ila	6:15 PM
Maariv	7:46 PM

Shul Contacts

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Rabbi Zvi Teichman

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Issue#252

Reality Check

We are less than a week away from the holiest of days, Yom Kippur. We are desperate to find a path towards achieving atonement. Certainly, teshuva, repentance, is the most effective method but at times it seems so distant and difficult to attain fully.

Might there be some, mystical remedy, that we can access to assist us in our goal? The Holy Shelah, quoting the Sefer Chareidim, cites six *segulos* that can affect forgiveness:

של"ה מסכת זימא פרק דרך היים מו

1) Answering ...רא, יהא שמיה רבא, the response in *Kaddish of yehei shmei rabba*, with great zeal.

2) Adhering with enthusiasm to the laws of Shabbos.

3) Reciting daily the *Shema* of *Az Yashir*, with a vociferous joy as on the day we experienced the splitting of the sea.

4) To suffer easily the taunts and insults of others, being *mevater* על מדותיו, exercising restraint in not getting annoyed by others.

5) *Hitkavudim*; the art of detaching oneself in isolation from normal routine in order to explore and develop oneself through meditation and introspection.

6) To listen intently to the words and advice of the wise who address, and seek to inspire, the masses.

This seemingly random collection of *segulos* finds a remarkable parallel in the series of those portions that can possibly fall out on Shabbos Shuva, the Shabbos immediately prior to Yom Kippur.

The portions of *Netzavim*, *Vayelech* and *Haazinu* present the events that took place on the last day of Moshe's existence on earth.

It begins with his gathering the entire nation and initiating them into the covenant of collective responsibility. Thus begins their long journey towards the ultimate goal of a complete *teshuva*, that Moshe prophetically reveals, will result one day in their residing comfortably in their own land, serving *Hashem* with a complete heart.

1

The oft repeated assertion of our desire that: יהא שמיה רבא מברך לעלם ולעלמי עלמיא, *May His great Name be blessed forever and ever*, is an expression of our deepest yearning to see our enemies eradicated and the full glory of the Divine Presence restored to the Temple.

(תוס' ברכות ג ד"ה תנויך)

This statement in Aramaic is the translation of the sentiment; ברוך שם כבוד מלכותו לעולם ועד, *Blessed is the Name of His glorious kingdom for all eternity*. This formulation was used in the Temple when, during the Yom Kippur service, the Kohen would utter the *Shema*, the explicit Name of Hashem, and all would respond. ברוך שם כבוד, a usage unique to the Temple.

This is derived from a verse in *Haazinu*, (דברים לב ג), *When I call out the Name of Hashem, ascribe greatness to our G-d*.

Man must live life in the context of the greater goal of glorifying the Name of G-d. When one is conscious of that mission and his role in bringing it about, it inevitably results in a more careful and enthused devotion to following the Torah's exact directive.

This then is the deeper understanding of the **first segula; live with a sense of mission, it will inspire you to perfection** gaining you atonement.

2

Life is filled with distractions that deter our ability to focus on what we should. Shabbos is an oasis in time, providing us with an environment, free from our daily worries and confusion. It allows us to regain our spiritual compass. Shabbos Shuva is an island we escape to in order to realign our perspective and goals.

The Shabbos prior to Yom Kippur if utilized correctly, indeed guarantees us the possibility for achieving atonement. By implementing this **second segula**, which doesn't just relate to the value of observing the laws of Shabbos with precision, but also emphasizes the **creation of an oasis in time, that enables us to hone our perception of the greater context our daily lives fall under**, compelling us to live every minute with a heightened purpose, we can hope for forgiveness.

3

Moshe presents the antidote to end our suffering; יהיה כי תמצא אתו רעות רבות וצרות ונעתה השיירה, *It shall be that when many evils and distresses come upon it, then this song shall speak up before it as a witness*.

The *Shira* he is referring to is *Shiras Haazinu*, the blueprint for all of history. Our tradition teaches that every individual's personal destiny is alluded to in this *song*.

The Levites in the Temple would sing every Shabbos portions from *Shiras Haazinu* during the

bringing of the *Mussaf* offerings. They would also sing during Mincha on Shabbos selections from *Az Yashir*, the song the Children of Israel sang when they experienced the splitting of the sea. (יה"א לא)

The first *Shira* extolls G-d's involvement in obvious miracles, whereas *Shiras Haazinu* asserts it is that very same G-d that accompanies us in every moment and detail of our lives.

One must express daily the joy of that relationship just as we did at the splitting of the sea.

Living life with joyous passion is the third segula that assures us an ability to make amends and repair our bond with G-d.

4

In *Vayelech* Moshe hands over the reins of leadership to Yehoshua, encouraging him in that mighty task. What quality did Yehoshua possess that made him worthy of this role?

Earlier Moshe appeals to אלקי הרוחות (במדבר כו טז), *G-d of the spirits of all flesh*, to designate a suitable candidate to replace him, who is capable of "knowing how to treat each person according to, רוחו של כל אחד ואחד, *his own spirit*". (רש"י)

Hashem responds by appointing Yehoshua attesting to his being א; איש אשר רוחו בהו (במדבר כו טז), *A man in whom there is spirit*, who has the humility necessary to deal with every individual's weaknesses.

Embedded within the portrayal of this transition, lies the message of the **fourth segula; in order survive intact and healthy in our journey called life, we must have the capacity to suffer others with kindly and understanding restraint**. If we can master that, we are promised reconciliation with Hashem despite our many faults.

5

ויקח משה וידבר את כל הדברים האלה אל כל ישראל (דברים לא א), *Moshe went and spoke these words to all of Israel*.

Moshe "went" ... Where did he "go"? Generally the Torah reports that Moshe spoke, without any introduction. What is being taught here?

The Targum Yonasan says that he went first למשכן בית אולפנא, *to the study hall*, and then addressed the nation.

Perhaps the lesson here is that every person, no matter how busy and preoccupied they may be must make time for quiet solitude and introspection, constantly recalculating one's journey, making sure one stays on course.

On this very busy last day of his life, Moshe nevertheless sought to instruct us to take deliberate and deep breaths throughout our arduous mission. We need to stand back and observe with absolute objectivity where we are truly heading. We must not get caught up in the whirlpool of life forgetting our main objective.

This need for **quiet, thoughtful contemplation, the fifth segula**, will equip us with the merit to attain G-d's favor and forgiveness.

6

The Mitzva of *Hakhel*, the once in seven years gathering of the entire nation, including small children, in the Temple, to listen to the king read from *Devarim*, is one of the last instructions Moshe left for us.

What distinguishes us from all other nations is our devotion to Torah and the adherence to the authority to whom its interpretation is entrusted. If we lose that commitment we are lost.

This **sixth and last segula; to thirst in seeking guidance and inspiration from the word of G-d**, is the primary foundation upon which the privilege of attaining the highest spiritual pleasures is possible. When we devote our energies towards understanding His word, we are promised that He as well, will turn his attention to us in loving forgiveness.

There is a common strand running through all these *segulos*. We must make a reality check to assure we maintain our direction, momentum and enthusiasm in serving *Hashem*.

Teshuva is a lifelong quest. Until we reach a full *Teshuva* we must hedge our bets by enlisting these special *segulos* to assure ourselves a pardon from G-d.

May we spend this Shabbos Shuva contemplating whether we indeed live in reality or not.

Too often we simply grasp onto our life of Torah and *mitzvos* as a mere life preserver, that prevents us from drowning in the ocean of temptation that surrounds us. In truth there is so much more that we can gain. It is the vehicle that can bring us to the greatest pleasure on earth; living with an inspired consciousness of Hashem's presence that constantly accompanies us, that infuses our every second with a jubilant expression of *Shira!*

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Shabbos Shuva Drasha 5:45 PM



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