

## SCHEDULE

ליל שבת קודש

Mincha & Kabbalas Shabbos@MAIN SHUL 7:00 PM

Mincha & Shabbos Candles@MAIN SHUL 8:04 PM

יום שבת קודש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K'S- 8:50 א"ת, 9:38 א"ת 8:30 AM

Followed by Kiddush & Shiur for Women 15 min after Kiddush starts

Mincha - 2:15 PM

Pirkei Avos - By Rabbi Teichman 7:05 PM

Mincha - Followed by Shalosh Seudos 7:55 PM

Maariv 9:12 PM

 <b>75/67</b> מזג האוויר בשבת	<b>CANDLES NEXT</b> <b>SHABBOS - 7:57 PM</b>
 <b>72/61</b> Ohel Moshe Weather <small>*Only Hashem can guarantee</small>	

**YAH Shalosh Seudos for Women 6:45 pm - For women 50+**  
 Hosted this week @Siegel - 2900 Smith Ave

### Weekday Minyanim & Shiurim

#### Sunday Minyanim

Shacharis 6:50 AM, 8:30 AM

Mincha/Maariv 8:05 PM

Maariv 9:45 PM

#### Weekday Minyanim

Shacharis (Mo & Th) 6:35 AM

Shacharis (We, Fr) 6:45 AM

Shacharis - II (Not On Tuesday) 7:50 AM

Mincha (M - Th) 1:45 PM

Mincha/Maariv (W & Th) 8:05 PM

Maariv (W, Th) 9:45 PM

#### Tisha B'Av—Monday night—Tuesday

~Fast Begins-8:19PM~Chatzos 1:12~Fast Ends-9:00 PM~

Mincha Erev Tish B'av 1:45 & 6:00 PM

Maariv & Eicha 9:01 PM

Shacharis & Kinos 8:30 AM

Mincha 1:48 PM, 7:50 PM

Shirei Hirsoriesus 6:54 PM

Maariv 8:40 PM

Daf Yomi 10:00 PM

#### Shiurim & Learning Opportunities

Daf Yomi 7:30 AM(Su), 5:45 AM(M-F), 7:30 PM(M-Th)

Daf Hayomi Behalacha- 7:25 AM or 8:20 PM

Seder Limud (Sun-Th) 9:00 PM

**Please join the Sisterhood for an open house Women's Oneg with light refreshments. Come greet our growing shul community!**  
**Shabbos Nachamu August 5th from 4:30 - 6:30**  
**at the home of Naomi Ganz 6702 Darwood Drive**

## SPONSORSHIPS

### Kiddush

Sponsored by

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### Shalosh Seudos

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*Nechama bas Shaya David*

To Sponsor an event or book the social hall please contact Miri Adler  
 at Kiddush@OhelMosheBaltimore.com



**Family BBQ** featuring a  
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 Competition

Join Ohel Moshe on  
**SUNDAY, SEPT 3RD**  
**TIME 4-7PM**

**Toras Simcha Lawn**  
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### Shul Contacts

@OhelMosheBaltimore.com

#### Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

#### Gaboim:

Naftali Miller & Chaim Mordechai  
 Meister - Gabbai@

#### Repair & Maintenance:

Shuie Steinharter & David  
 Wealcatch - Fixit@

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali  
 Wealcatch - Bulletin@

#### Kiddush, Shalosh Seudos

**Sponsorship & Hall rental:**

Miri Adler - Kiddush@

#### Sisterhood@

Bracha Caine, Shira Friedman,  
 Elise Steinharter, Gali Wealcatch

#### Sforim & Siddurim:

Dovi Becker - Library@

#### Agudah Scrip

Sasha Zakharin - scrip@

#### Pledge Balances:

Miri Adler - Pledges@

**Building Committee** - Building@

## CONGREGATION OHEL MOSHE

שבת קודש

פרשת דברים

ו' אב תשע"ז

שבת חזון

אהל משה



Rabbi Zvi Teichman

## CONGREGATION OHEL MOSHE

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Issue # 492

## RABBI'S MESSAGE:

Once again Tisha B'Av looms ahead reminding us of our continued failure to restore the Temple and the Divine Presence to our midst. It all began on that fateful night when we wept for naught having been seduced by the negative and tainted reports of the spies that instilled fear and despondence among the populace.

The sin of the מרגלים, the spies, still haunts us until such time that we will rectify their flaw.

Throughout rabbinic literature this transgression is referred to as the sin of the *Meraglim*. Surprisingly though this term, *Meraglim*, is never used throughout the entire written Torah in regard to these sinners even once.

The first time this word appears is during the episode of Yosef and his brothers when after he observed how they each entered Egypt through ten separate gateways, he accuses them, (בראשית מב ט) "You are spies!", who have come to see the nakedness of the land.

The Holy Arizal maintains that the sin of the *Meraglim* germinated from the iniquity of the brothers who sold Yosef. Were the spies to have reported an accurate, honest and encouraging evaluation of the true character of the land, they would have rectified this sin for all of time without any subsequent need for our people to endure the thousands of years of *galus*, exile, we are unfortunately still experiencing. This is the reason we use specifically this 'title of honor' of *Meraglim*, in order to align these dual indiscretions as two sides of the same coin.

What is the exact nature of these two sins and their commonality, and how is it corrected?

Many early sources assert that the ten who were culpable for the sale of Yosef found their atonement for their sin when their souls were reincarnated and implanted in the great scholars who comprised the Ten Martyrs, who were cruelly executed by the Romans more than a millennium later.

Only nine of the brothers had been guilty of selling Yosef, as Reuvein had intended with his suggestion to throw Yosef into a pit to come back and retrieve him only to discover in the interim that his brothers had sold him down to Egypt. If so how do we account for the ten martyrs corresponding to the guilty ten brothers as there were only nine? Some suggest that Yosef too was being held accountable for his contribution to the animosity the brothers had for him. Others aver that the tenth martyr corresponded to G-d who the brothers had 'exacted an oath from' that He wouldn't reveal their intentions to Yaakov.

Evidently Reuvein, although found guilty for his grievous error in impetuously supplanting his father's bed from the tent of Bilhah to his mother Leah's tent, was untainted from the sin of the sale of Yosef.

What trait did he possess that contrasted him from his brothers and kept him clean and free?

The Arizal teaches that as G-d holds the greatly righteous more accountable, the soul of Reuvein too, had to reincarnate for even his proposition of casting Yosef into a pit. He found his completion in the body of Rabbi Eliezer ben Hurkanus the teacher of many illustrious disciples among them the great Rabbi Akiva.

The Seder HaDoros quotes in the name of the Lev Aryeh that Leah in naming her first child Reuvein alluded to this connection when she calls him ראוּבֵן a contraction of the sentiment ראוּבֵן דִּי בִנְיָמִין, *G-d has seen my troubles*, with the word ר-א-ה, serving as an acronym for רבֵּי אֱלֹהֵי הַדּוֹרִים, Rabbi Eliezer the Great as Rabbi Eliezer ben Hurkanus was popularly called.

Additionally, this alludes to Reuvein, now expressed in the spirit Rabbi Eliezer, retrieving his rightful title as the firstborn, which he lost as a result of his moving his father's bed that was transferred to Yosef, in his now being called appropriately רגִידִל, the oldest among the brethren.

Rabbi Eliezer was once accused by the Roman authorities of heresy and according to the Zohar was cast in a pit, only to be saved later from certain death in another clear parallel to Reuvein's intervention with Yosef.

Rabbi Eliezer when asked by his beloved teacher, Rabbi Yochanan ben Zakai, to discern the proper way to which man shall cling, responds with extolling the virtue of עֵינַי טוֹבֵה, a good eye.

In Eichah many of the chapters consist of verses in the order of the alef bais. There is however one diversion. The letters ו and כ are out of order with the ו appearing first. The Talmud explains that the letter ו represents the פה, the mouth, and the letter כ symbolizes the עֵינַי, eye, to teach that their sin was a result of their 'mouth describing a situation that was not seen by their eyes'. They misrepresented the truth. (סנהדרין קד)

If that be the case then why not eliminate the letter ע (eye) altogether?

## The Eyes Have It

Clearly the message here is that if one lacks a 'good' perceptive eye he is liable to be misguided by his biases in distorting that which he views and imagining an alternative truth.

One must be brutally honest in assessing any situation by removing personal prejudice and preconceived attitudes that tend to obscure our perception. One must be willing to look beneath the surface and beyond our physical eye in discerning with acuity whatever may come our way.

The Chidushei HaRim says that this is the deeper meaning in Moshe's directive to the spies when he instructs them... וראיתם את הארץ, *See the land...*, הַטּוֹבָה הִיא אִם רָעָה, not 'is it good or is it bad' but rather: 'the good even if it may appear bad'; discover the positive in all that you view.

Within Reuvein's name is implanted the virtue of 'sight', רֵאָוִי, which requires one to utilize a 'good eye' in achieving accurate vision.

Rabbi Eliezer is quoted as calling for three things. (אבות ב טו)

יהי כבוד חברך כשליך, *Let your fellows honor be as dear to you as your own.*

It is not enough that your friend is dear to you as you are to yourself, you must cherish that which makes your friend unique and appreciate it. כבוד is a word we use to describe our soul as in the expression למען יזמר כבוד, *so that my soul shall make music.* See him for who he truly is.

ואל תהי נוח לכעיס, *Do not anger easily.*

The word נוח can alternately mean relief or comfort. Perhaps Rabbi Eliezer is challenging us not to react when we are upset merely to vent and relieve our anger. One may express what troubles one with the goal of communicating for the purpose of rapprochement, rather than lashing out angrily to get frustration off our chest. When the reaction is for selfish gratification, relief comes instantly. When one is attempting to convey a candid feeling, the angst remains until the dispute is purposefully resolved. If the brothers would have mastered this talent they would have emulated the greatness of Reuvein and saved much grief from our nation.

ושוב יום אחד לפני מיתדתך, *Repeat one day before your death*

One who views life healthily sees a wealth of opportunity every moment we exist. The possibility to bond with G-d in the choices we make every second of our life is awesome. One who is willing to shed his personal desires and interests and place every choice in the context of Torah and its guidance will regale in the excitement that each minute of life offers.

Every day is in a sense 'our last day' for when this day is gone its gift of time and its opportunities are gone forever.

This is exactly what Rabbi Eliezer is teaching us, that we must view each day as an opportunity never to return and make the most of it.

Rabbi Yochanan ben Zakai when listing the virtues of his students he praises Rabbi Eliezer in likening him to a 'cemented cistern that loses not a drop'. This would seem to be remarking on his phenomenal memory and retention of his learning. Is Rabbi Eliezer to be valued for a natural talent he was born with? Certainly it wasn't the power of his memory that is being extolled but rather his absolute attentiveness to the magnificent Torah he was exposed to. When one experiences something exciting we tend to remember the many details of that moment. Rabbi Eliezer lived with a vibrancy that magnified every moment of his existence with vivid color and light.


The brothers got caught up in their personal fears. The spies too, were absorbed in their own needs and expectations, which blinded them from seeing the beauty inherent within the land.

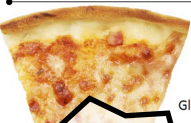
So often we look at the world through obscured lenses missing the magnificence of the people we encounter and the opportunities for growth that are ours simply for the asking.

As we prepare for Tisha B'Av it would be wise to open our eyes and peel away the layers of selfishness that taint our vision. We must view each other with a 'good eye' developing the skill to see the greatness in others. We must never react merely to calm ourselves. We must treasure every second of life and infuse it with His presence.

If we train our eyes to see, before allowing our mouths, our attitudes, to interfere by detouring us from seeing with honesty and clarity, we are assured that we will merit to 'see' the rebuilding of the Temple in our days, very soon.

באהבה,  
צבי טייכמאן


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**Regular Hours: Monday—Thursday: 9am-8pm, Friday: 9am-2pm, Sunday: 9am-6pm.**

**!!!HAPPY BIRTHDAY!!!**  
**CHAIM FRIEDMAN, NAVA SILBERBERG, DEVORAH AMSTER, GERSHON BANDOS, RACHEL BANDOS, CHAVI CAINE, NAOMI FRYDMAN, MOSHE KRAVETZ, TANI KATES, YEHUDA RUBIN, DABORAH BANDOS, CHANA KERMAIER**

**!!!HAPPY ANNIVERSARY!!!**  
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**YAHREIT:**  
 Frank Berger, for his mother, Norma Berger, דוד

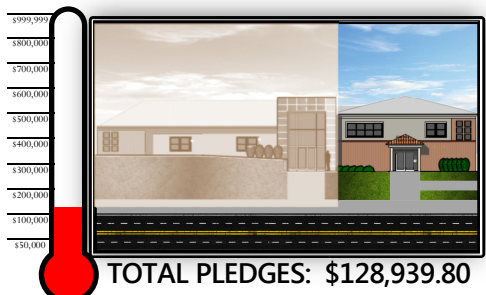
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**Dovid & Yehudis Barer**  
**On the birth of a Grandson!!**  
**Born to Elana & Chaim Barer**  
 Mazal Tov as well to Uncle Ben & Aunt Shonnie!

**Jordan & Chana Leah Wiener**  
 On the Engagement of their son  
**Eliyahu to Chaya Wealcach**  
 Daughter of Dr. Shmuel & Malki Wealcach  
 Mazel tov also to Dovid & Gali Wealcach, Binyomin & Rochel Wealcach, & Moshe & Shirah Wealcach

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



**TOTAL PLEDGES: \$128,939.80**  
**TOTAL COLLECTED: \$ 27,871.66**

*In new pledges and payments toward the Phase III Fundraising Goal of \$999,999*

To learn more or get involved in this exciting project contact The Building Committee at [building@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!