

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K"ס מ"א 9:07 א גר"א 9:43</i>	
Avos Shiur	7:20 PM
Mincha- Shalosh Seudos at Home	6:00 PM
<b>Fast Begins</b>	8:09 PM
Maariv followed by Eicha	9:20 PM

### Weekday Minyanim & Shiurim

#### Monday—Friday

Gemarah Shiur	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

#### Shacharis

Mon, Thurs	6:40AM	Tues, Wed, Fri	6:45AM
Dirshu Halacha Program	7:30AM		
Additional daily minyan (Mon - Fri)	8:10AM		

<b>Mincha</b>	1:45 PM
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<b>Mincha / Maariv</b>	7:55 PM
Open Beis Hamedrash	7:00 PM

Nightly Maariv (Mon-Thur)	9:45 PM
Thursday Night Shiur, Rabbi Teichman <b>After Maariv</b>	

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### Shalosh Seudos

*No Shalosh Seudos this week  
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And to his Parents

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### Sunday

תשעה באב

Shacharis	8:30 AM
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*Followed by Kinos Program by Rabbi Teichman*

Chatzos	1:12 AM
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### Tisha Be'Av Video Presentation

The Chofetz Chaim Heritage Foundation  
Women Only: 2:30pm / Men Only: 5:00pm  
\$10 Admission / \$8 Students

Shirei Hisorerus	7:00 PM
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Mincha	7:40 PM
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Maariv	8:30 PM
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Fast Ends	8:52 PM
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ח' מנחם אב

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*Rabbi Zvi Teichman*

CONGREGATION OHEL MOSHE

2808 SMITH AVE  
BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM  
DAVEN@OHELMOSHEBALTIMORE.COM  
(410) 878-7521

Volume #54

## RABBI'S MESSAGE

### Cleansing Tears

This שבת חזון we read once again about the tragic episode of the מרגלים. It was this sin that took place on the ninth of אב, and כלל ישראל's subsequent "baseless" בכייה; crying, that heralded a בכייה לדורות; a "wailing of generations". The Jewish people would yet weep for good reason in their suffering throughout their many and lengthy exiles to atone for this having cried in vain.

The דברים of חומש begins משה רבינו's loving last words of admonition and encouragement to כלל ישראל in preparation for his imminent departure. Among the many incidents reviewed was the story of the spies. His intent is to remind them of their failings so that they may improve and avoid these pitfalls in the future. Interestingly, he omits, in his retrospect, some of the most obvious weaknesses and glaring offenses. Their blasphemous declaration "כי חזק הוא ממנו"; that the inhabitants are "greater than Him", כביכול, is not mentioned in this recounting of events. They are not even described anywhere here as the "מוציאי דבת הארץ"; *slanderers of the land*, as they are referred to in פרשת שלח. The תורה simply encapsulates their entire rebellion with the one brief description, "ויתרגנו באהליכם..."; and they were "murmuring" in their tents! Was this the most grievous aspect of their having sinned?

in his רבינו יונה reveals for us the nature of a "נרגן"; a murmurer. A נרגן is an individual who is ill at ease with himself. He is one who foists his own deficiencies onto others. Even those who seek only his welfare are met with an attitude of discontent that leads the complainer to misconstrue their intentions, falsely accusing others of plotting and contriving against him. In simpler terms a "kvetch"!

in his משה רבינו in his goal of prodding them to growth, avoided dwelling on the sin but rather on the source of it. The attitude of general dissatisfaction with self and life in general and the resultant complaining and projection of insecurity onto others, is the seed of unhappiness that fed the worst of sins that we are still enduring its consequences today.

The chapters of איכה are all written in alphabetic form. In the majority of them the letter "פ" appears out of order before the "ע". רבי יוחנן observing this anomaly stated that this represents the sin of the spies, they placed their "פה"; mouth before their "עיני"; eye. They "spoke" the ill report, prior to having "seen" the land.

This is not borne out in the Torah's accounting of events. They first scouted the land and then brought back an unfavorable report. What then is this alluding to?

The mouth is the tool by which we express ourselves and reveal our deepest emotions, thoughts and attitudes. The eye is the instrument through which we absorb information and distill it. A person must first input accurate information before reaching an opinion. Yet, too often, we have already developed an attitude that taints the manner in which we assimilate the truth.

This was the deficient characteristic of the מרגלים that we still suffer from until today. Our "output" is inconsistent with the "input". If we would only view the world through eyes of true אמונה we could never mislabel Hashem's intentions. If we would be content with ourselves we would never misconstrue the actions of others.

Have you ever noticed that when a person cries it is difficult for them to talk. Perhaps this instructs us that when we grieve it would be best to reevaluate what is going on. Be quiet, don't react instinctively. Nothing that occurs to us is without a lesson. Everything is predestined and has a message for us. Maybe the tears that well up serve to cleanse the "lenses" of our soul in "perceiving" those messages more clearly. We must place the "עיני" ahead of the "פה".

As we prepare for תשעה באב, to cry sincerely over the tragedies that have taken place over the long גלות it is worthy to consider this idea. May our weeping be one that helps us reassess our priorities.

May our wailing not be one merely of frustration and dissatisfaction but rather a purifying cry that will wash away all the biases that interfere in our relationship with Hashem and our fellow man. Then our tears will not have been in vain and hopefully bring the גאולה שלמה במהרה!

באהבה ובצפייה לגאולת הנפש והגוף,

צבי טייכמן

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