

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos **7:00 PM**

Shacharis- Followed by Kiddush **8:30 AM**

Sof Zman K'S- מ"א 8:57 < גר"א 9:33

Pirkei Avos- **7:25 PM**

Mincha- Followed by Shalosh Seudos **8:10 PM**

Maariv **9:22 PM**

### Sunday

Shacharis **8:30 AM**

~ Shiur will resume August 15th

Mincha / Maariv **8:15 PM**

### Weekday Minyanim & Shiurim

#### Shacharis

Mon , Thur **6:40 AM**

Tuesday תשעה באב See other side

Wed, Fri **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Mincha / Maariv **8:15 PM**

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman Thursday Night Shiur  
After Maariv**

## SPONSORSHIPS

### Kiddush

Sponsored by

**Brian & Nasrin Simon**

With Hakoras Hatov to the Shul

### Shalosh Seudos

Sponsored by

**Aryeh & Miriam Dickstein**

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## תשעה באב

Monday July 19th & Tuesday July 20th

Mincha: 1:45pm & 6:30pm

Fast Begins: 8:30pm

Maariv & Eicha: 9:10pm

Shacharis & Kinos: 8:30am

*We will recite a selection of Kinos with Rabbi Teichman,  
highlighting and elucidating many of them*

**1:13 חצות**

Shirei Hisorrerus 7:20

*Join us before Mincha as we sing a selection of fitting songs to  
awaken our yearning for Yerushalayim and the Geula Sheleima.*

Mincha: 8:05

Maariv: 5:55

Fast Ends: 9:12 (42 minutes)

CONGREGATION OHEL MOSHE

שבת קודש  
פרשת דברים  
שבת חזון

ו' אב

אהל משה



*Rabbi Zvi Teichman*

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Issue#148

# RABBI'S MESSAGE

## Of "Giants" and Men

In the original promise (בראשית טו) to Avraham that his "seed" would inherit the greater Land of Israel, ten nations whose territories would comprise that gift are enumerated. Three of these lands, the קניזי, קיני, and קדמוני, would only become ours at the time of the ultimate redemption. Until such time they would remain in the hands of some of our greatest enemies; Ammon, Moav and Edom. (רשי"י שם)

The Torah (דברים ב א-כג) reiterates this notion when it details to the Jewish nation the restrictions of encroaching on the aforementioned territories. As regards to the nations of Ammon and Moav, the Torah adds the directing of these lands to Ammon and Moav as rightful heirs, being that they are the descendants of Lot. (שם שם ט,יט) ... (נתיחה) ... לבני "לוט" *to the children of "Lot" I have given it.*

The question begs, why was Lot, a nephew of Avraham more worthy than בני ישראל, the children of Avraham in inheriting these lands from Avraham?! Strangely, the Torah goes on to describe in great detail how these lands prior to Lot's acquisition were inhabited by the "ענקים", giants, also referred to as רפאים, זמזמים and אמים. These giants were successfully driven out by the nations of Ammon and Moav! (שם שם י,יא,כ,כא)

In stark contrast with their "cousins" בני לוט, the Torah records how the spies reported back (שם א כט) וגם בני ענקים ראינו שם (שם א כט) *A people greater and taller than we... and even children of giants we have seen there!* The Jews cowered before these very same monsters that their enemies were willing and able to ward off!

It seems almost as if Moshe in reporting all this is chiding us for having failed where Ammon and Moav succeeded!

What is the significance of these goliaths that seem so integral to the storyline?

To gain greater insight we must first review the initial appearance of these giants on the scene history.

In the epic battle of the "War of the Four and Five Kings" (בראשית יד), listed among the combatants were none other than the רפאים (שם שם ה) אמים, the very giants mentioned centuries later!

Evidently in Avraham's eventual military conquest of the victorious "Four Kings" who took Lot captive, included in his winnings were the lands of these giants as well. It seems reasonable to suggest that the "lands of the giants" were thus distributed to his relatives, בני לוט, who emulated his courage and not to his progeny, בני ישראל, who failed to live up to their illustrious ancestor's legacy.

Rashi (במדבר יג לב) teaches us that the term ענק, used repeatedly throughout for a "giant", refers to their huge size in a distinctly indirect manner: שמענקים *they towered over the sun with their height.* Why is the allusion to the sun being blotted out by their stature emphasized?

Rabbeinu Bechayei (במדבר יד ט) reveals to us that in the fascinating fact of nature that even a blade of grass can block the sun's rays and cause its own shadow to be cast. This is a testament to every being's הויה, existence; *"כי צלו מורה על הויתו בעולמו ובמקומו!"*

A person can live life seeking to impose control over it and those around him, or one can encompass in his being a shade of protection that shelters others. Avraham Avinu is called (יהושע יד טו) האדם הגדול בענקים (יהושע יד טו) *the biggest man among Anakim.* He was the greatest ענק, giant!

Avraham towered over humanity with the intention of bringing them into the protective shade of Hashem. Indeed in his very first display of kindness recorded, he beckons the arab wayfarers, (בראשית יח ד) והשעו תחת העץ *recline beneath the tree!* In direct contrast Moshe encourages the spies to investigate (במדבר יג כ) *are there trees in it or not,* which Rashi elucidates to mean; is there a righteous one among the inhabitants who may "shelter" them in his merit!

All they discover are the ענקים, the "puny" giants whose sole goal is to assert their mighty "presence" in order to instill fear and weakness in the populace. There are no "trees" there who cool with their shade, just "giants" who strive to blot out the sun for their own advantage.

They are termed; אמים from the root אימה, fear, because they frighten others into subjection; רפאים, stemming from רפה, weakness, weakening all who enter their presence; זמזמים rooted in the word זמם, to trick, using their immensity in service of and valiantly slay the giants meriting to hold on their evil intentions. (רשי"י רמב"ן דברים ב יא,כ)

Lot never forgets the legacy of his beloved uncle, Avraham. He fearlessly follows him despite the dangers, with the faith and absolute knowledge that it is the long shadow of Avraham and his beliefs that is mightier than all other "protectorates".

Lot's descendants Ammon and Moav are beneficiaries of this confidence, slaying mighty giants and meriting to hold on to these lands until such time as we restore it to the true inheritors of Avraham's legacy!

On Tisha B'Av we remember the weakness of faith displayed in the sin of the spies that we still have not overcome. We forget too often our purpose and privilege in "being", and are rather impressed by the temptation to assert ourselves in the empty pursuit of pleasure and power.

There are twelve different mystical combinations of Hashem's name יהוה-וה that correspond to the various months of the year. Each one is embedded within a verse of the Torah. הויה is the formula for the month of Av. It is alluded in the verse (דברים כו ט) *Be attentive and hear, O Israel: This day you have become a people to Hashem...*

Of all the possible arrangements of the Name this is the only one that spells out a word and sentiment, הויה, *existence!*

As we approach Tisha B'Av we must reconsider our very existence and personal mission in carrying out the legacy of Avraham. If we discover the courage that we inherited from our great ancestor, we will succeed in slaying the many powerless giants that stand in our way of retrieving our rightful heritage!

באהבה ענקה,  
צבי טייכמן

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ל  
בני  
טוב  
ב

**Gali & Dovid Weileatch**  
**On the Birth of Baby Boy!!**

Mazel Tov to  
Dr. & Mrs. Wealeatch, Bubby & Zaidy  
Rosenblum, Uncle Azi & Aunt Riki,  
Aunt Shira & Uncle Dov, and to the  
entire Wealeatch & Rosenblum  
Families.

**OHHEL MOSHE CHABURAH**

Meeting weekly  
Shabbos from 6pm to 7pm  
Sunday from 7:30am to 8:30am  
R' Moti Rabinowitz, Rosh Chaburah  
Contact: [ohelmoshechabura@gmail.com](mailto:ohelmoshechabura@gmail.com)