

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:05 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- 10:07 א"ג < 9:31 א"מ	
Mincha- Followed by Shalosh Seudos	7:00 PM
Maariv	8:13 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis	8:30 AM
~ Sunday Shiur following Shacharis	

Mincha / Maariv	7:15 PM
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Monday - Friday

Shacharis	
Monday, Thursday	6:40 AM
Tue, Wed., Fri	6:45 AM
Mincha (Mon -Thur)	1:45 PM
Mincha/Maariv	7:15 PM
Maariv (Mon-Thur)	9:45 PM

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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Yanki and Libi Frager Invite you to a kiddush
in honor of their daughter
~Esther Tzophia~
This Shabbos @ 3304 Clarks Lane Apt D.

מצל טוב

Ariel Nissim

On his bris this week

And to his parents

Akivah & Deborah Shmidman

Shul Contacts

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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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אהל מויוושה



Rabbi Zvi Teichman

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Issue#180

RABBI'S MESSAGE

Thanks for the Memory

Prior to the tragic episode of the deaths of Nadav and Avihu on Rosh Chodesh Nissan, the eighth day of the מילואים, the Inauguration Service, everything seemed to be proceeding smoothly without any hitches. Rashi however reveals to us that behind the scenes there was quite a bit of tension and apprehension.

Moshe summons his brother Aharon to assume his role as Kohen Godol, with the appeal: קרב אל המזבח (ויקרא ט ז), *Come near to the Altar*. Rashi tells us that Aharon hesitated out of a sense of בוש, shame, because of his role in the constructing of the Golden Calf. Moshe had to therefore prod him out of his "stage fright", to go forward in his role. The Torah goes on to describe how Aharon successfully performs the required inauguration service. It then states ויבא משה (שם כג), *Moshe and Aharon came to the Tent of Meeting*.

Rashi reveals for us once again the angst that hung in the air. He quotes, that Aharon after observing the fire not descending from heaven to consume the sacrifices he had just dutifully brought, questioned his worthiness and attributed the failure of the fire to alight, to his own inadequacy. This necessitated a reentry to the Tent of Meeting, where they prayed together for mercy so that the Divine Presence would appear.

The verse continues: ויצאו ויברכו את העם, *and they went out and blessed the people*. Here too Rashi (ד"א) reports how during the first seven days of the Inauguration Service: הוץ ישראל נכלמים, *the Jews were disgraced*, insofar as despite all their arduous efforts invested in the building of the Mishkan and the providing of all the material, had not yet succeeded in achieving their ultimate goal of drawing the Divine Presence as testament to their having been forgiven of their sin of the Golden Calf. It was only after Aharon blessed them, יהי רצון שתשרה שכניה במעשה ידיכם, *may it be His will that the Divine Presence dwell in your handiwork*, that the fire went forth. What was the purpose of all this anxiety? Were they simply nervous people?

The צור המור, a classic written during the Inquisition, teaches at the end of the previous portion, that the days of מילואים, which we translate as Inauguration, more literally means "filling". This refers to these days of dedication of the Mishkan that is to serve to "fill" the gap that was created in the world as a result of the sin of Adam and Chava. The vacuum of קדושה, sanctity, that diminished as a result of their choice is to be restored by the retrieval of sanctity embodied in the Mishkan and its service.

The immediate consequence of the sin of eating from the Tree of Knowledge, manifested itself in three areas of newfound human frailty. They first experienced בוש, shame in their "nakedness". They quickly "sewed together a fig leaf" (בראשית ג ז) to cover their embarrassment. Secondly, ויתחבא (שם ח), *they hid* from G-d, out of disgrace in their moral failure. Finally, Adam ungratefully places the blame on the woman, אשה אשר נתת עמדי (שם יב), *the woman whom You gave to be with me*, unwilling to take ownership of the situation he is facing.

In our struggle to retrieve the level of Adam before the sin we will constantly be called upon to overcome these weaknesses. We often excuse ourselves from responsibility out of a sense of inferiority and shame in ourselves. Aharon had a trying moment but nevertheless overcame those feelings to courageously "step up to the plate".

בושה, shame differs from כלימה, disgrace, as the former is a personal shame while the latter is the feeling of moral failure towards someone else. When one fails another, it is so much easier to retreat and "hide". It takes much more valor to stay loyal and committed, despite one's personal discomfort.

Despite the frustration they sensed in their relationship with Hashem in having invested so much energy in the construction of the Mishkan without any apparent results, they stood steadfast and were finally able to exclaim with the appearance of Hashem, וירדו (ויקרא ט כד), *and they sang*, which the Targum more accurately translates ושבחו, *and they praised*.

Aharon when facing the sudden loss of his beloved and extraordinary children Nadav and Avihu, who Hashem Himself testifies are His (שם ט ג), *are nearest Me*, negates the attitude of Adam and is acceptingly silent. וידם אחר (שם). The Targum translates וידם, more exactly as ושבח, *and he praised*, in fact having Aharon expressing gratitude!

אתה מושל בגאות הים בשוא גליו אתה תשבחם (תהלים פט ז), *You rule the grandeur of the sea, when it raises its waves You calm them*. The word תשבחם meaning to calm. Rebbe Menachem Mendel of Kotzk points out that the word תשבחם, is interpreted by the Zohar (נח), as "praise". Although Hashem created the shore that breaks and "calms" the waves, nevertheless the waves storm and attempt to conquer it. Hashem "praises" this quality that He embedded in the creation, for this represents *man's will to achieve that must be greater than his power to perceive*. Man must never yield and allow himself to be defeated but must rather persevere as the waves of the ocean.

When Rebbe Nachman of Breslov journeyed over the stormy seas to reach the Holy Land, he was taught in a vision by the great Chassidic master, Reb Menachem Mendel of Vitebsk to utilize the name of G-d, "אתה", that breaks and calms the waves, בשוא גליו אתה תשבחם, in order to arrive safely. Perhaps we may add, that the same power of "אתה", "You", living with a consciousness of a direct encounter with Hashem, at all times, is what gives us the ability to sense the תשבחם, the "praise" and encouragement we need to go forward even when at times our stormy efforts come up against the shoreline.

May we never be broken and may we continue to storm forward in fulfilling the will of Hashem! If we succeed, we will then merit the return of the Mikdash and the Divine Presence as well.

באהבה ובשבח, צבי טייכמאן



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