

## SCHEDULE

שבת קדש

Mincha Erev Shabbos  7:00 PM

**ON TIME SHABBOS:** 8:04 PM

Daf Yomi— By R' Teichman 7:30 AM

Shacharis—Followed by Kiddush 8:30 AM

—Sof Zman K"ס— 9:24 גר"א < 8:48 מ"א

Mincha - 8:05 PM

Followed by Pirkei Avos / קנין תורה Shiur

Maariv - 9:00 PM

Candles - (50min)  9:13 PM



Daf Yomi for Shavuot Night 12:00 AM

האדם עץ השדה From Pshat to "Sod"

The Halachic and Mystical Ramifications of

Man's Equation to Trees

Part 1: 1:15am-2:30am


Part 2: 3:00am- 4:00am

Shacharis I 5:14 AM

Shacharis II 8:30 AM

Mincha 8:10 PM

Maariv 8:45 PM

Candles - (50min)  9:13 PM



Daf Yomi 7:30 AM

Shacharis 8:30 PM

Yizkor Approximately 10:15

Womens Shiur by Rabbi Teichman 5:00 PM

Mincha followed by Neilas Hachag 8:10 PM

Maariv 9:14 PM

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### Shiurim

*Shmuli & Hindy Abramson*

*Daf Yomi Shavuot Night*

*Mark & Shoshana Goldberg*

*Part I of the Rabbi's Shiur Shavuot Night*

*For a Refuah Shelaima for*

*Tichya Esther Bas Minya Baila*

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### Refreshments

*Chalavna Meth, Yaakov & Essie Berkowitz*

*Chaim Lazarus &*

*Avrohom & Jenny Weinschneider*

In memory of Aryeh Dicksteins Father

### Netz'fast

*Riki & Azi Rosenblum*

A light refreshment Kiddush after the netz minyan celebrating Yaakov & Azi completing Mishnayos Berachos

### Flowers



*Yaakov Berkowitz*

*Angry Oriole*

*Moshe Wealcatch*



### Neilas Hachag

*Aryeh Dickstein*

In memory of the upcoming shloshim for his father  
Harav Eliezer Chaim ben Chanah Devorah ZT"l



CONGREGATION OHEL MOSHE

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אהל משה



*Rabbi Zvi Teichman*

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Issue#235

# RABBI'S MESSAGE

## Staying Focused

The Torah lists the children of Aharon yet refers to them as the offspring of Aharon and Moshe.

גב ובהיות אלעזר ואיתמר (במדבר א,ב-ג) *These are the offspring of Aharon and Moshe... Nadav and Avihu, Elazar and Isamar.*

Rashi quoting a passage in the Talmud infers from this that one who teaches his friend's child Torah, is deemed as if he begot him.

Is it that simple? Giving birth to a child is an infusion of life. Can the simple teaching of a lesson in Torah replicate this life giving force?

The key to understanding the depth to this idea lies in examining the second half of this verse.

"ביום דבר ד' את משה בהר סיני" *These are the offspring of Aharon and Moshe on the day God spoke with Moshe at Mount Sinai.*

How could they have been Moshe's children "on the day God spoke with Moshe", wouldn't he have had to first teach them?

Secondly, why does the Torah refer to God speaking "with" Moshe? Was there a conversation taking place? Wasn't it rather God talking "to" Moshe, instructing him in the details of the laws?

Rashi adds one more critical component. He writes: נעשו אלו התולדות שלו, שלמדן מה *they became Moshe's children when he taught them what he had learned from the mouth of the "Gevurah".*

Why is this the appropriate appellation for God as opposed to the more common one used of אלהים, the Holy One may He be blessed?

Throughout the Talmud and Midrash this title of "the Gevurah" is indeed utilized, especially when referring to the Torah we received from Him. Why?

The second blessing of the Amidah is entitled גבורת, Strengths, for it relates of the Almighty and His ability to infuse all of creation with life. The ultimate expression of this aspect of God is found in the beginning and conclusion of this blessing, with our reiteration of His being the מדיח המתים, Resuscitator of the dead, infusing life into that, which to all observation, is dead.

God's power is not only evident in its might, but in its restraint as well.

Gevurah represents God's remarkable ability to be נצמצם, contain, as it were, His unlimited overpowering Divine Presence into a finite world.

He is omnipresent, despite all evidence to the contrary, as the Talmud (יומא סט:) teaches that God's strength as a גיבור, Mighty, is most apparent in His withholding His anger and in His bearing in silence the assault against His nation.

The day the Torah was given, was the day God displayed the ultimate גבורה, strength, by imbuing all of creation with His presence, despite its limitations.

It was the moment when all of creation was affirmed, because without the acceptance of the Torah the world would cease to exist.

It was the instant when the infinite clothed itself in the finite, when the attribute of Gevurah displayed itself its full glory.

That point in time remains forever. The apparent barrenness of that spot after we departed Mount Sinai is merely the illusion of a limited world that is affected by the restrictions of time, matter and mortality. The true essence of existence, the Torah, is eternal and impervious to the frailties of a material world. But as far as we are concerned, the spiritual affects of that moment are still very much present despite the צמצום, the limitations of our physical ability to sense it.

The Ramban counts as one of the 613 mitzvos, the injunction never to forget that moment we stood at Sinai, in his words: אבל יהיה עינינו ולבנו שם כל הימים, *Our eyes and heart shall be focused on that event every moment of our existence.*

It is not simply a commemoration, but rather an assertion of the perpetual reality of the presence of His Gevurah, that infuses all with life.

When we utter words of Torah, with a consciousness of that reality, then the essence of that Gevurah accompanies all we engage in.

To merely convey the Torah as a message of dos and don'ts, or simply as a pursuit of a higher wisdom and intelligence does not do justice to what Torah truly is.

It is the awareness, despite the false facade of a material world that blocks our view, that Torah is the very life source emanating from the ultimate גיבור, that is very much present, exactly as He was at the revelation at Mount Sinai.

One who succeeds in transmitting that consciousness into a child, bequeaths a life giving strength that is equated with childbirth and life itself.

Moshe indeed waited until he descended from the mountain before he taught his brother's children Torah, but when he gave it over it was really no different than *the day God spoke with Moshe at Mount Sinai*, for that moment remains static, unaffected by the vicissitudes of time and matter. Every day and moment we receive the Torah anew.

"ביום דבר ד' את משה בהר סיני" *...on the day God spoke with Moshe at Mount Sinai.*

It wasn't the Torah God told "to" Moshe, but rather the essence of God that comes "with" the Torah.

Moshe Rabbeinu taught his students "with God"!

The Holy Chidushei HaRim points out, that if we are elevated in our connection to God when we simply learn about the intricate laws governing; animals that damage one another, business, marriage, personal responsibility or any of the myriad of life's circumstances that are regulated by Halacha, Jewish law, how much more so are we attached to God when we experience and live actual life "with His presence"!

We, hopefully, all have an appreciation, fondness and awe for Torah and its message.

The question however is, do we live with an awareness that God accompanies every facet of our lives just as did when we stood at Mount Sinai?

It is that focus that makes a world of a difference in whether or not we are to be strengthened in our lives lived by the consciousness of Torah or weakened and overwhelmed by its obligations.

There can never be a moment in our lives that lapse in that cognizance.

It seems so daunting and frightening, yet it is only with that mindfulness that we can live inspired and happy lives.

It is only the Almighty, who wields the life giving force of Gevurah, that revives, excites, inspires and enthuses our very existence with joy!

"*May Our eyes and heart be focused on that event every moment of our existence, so that we may merit to cleave to the source of all life!*"

בברכת חג שמחה  
באהבה,  
צבי טייכמן



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!!Happy Birthday!!  
**To the following celebrating birthdays this week**  
**Gavriel Ankri**  
**Tova Cohn**  
**Hindy Abramson**



חגיגה  
חגיגה  
Eli & Avi Goldsmith  
On the birth of a  
Baby Girl!

**Weekday Minyanim & Shiurim**  
**Tuesday - Friday**

Daf Yomi— By R' Teichman	5:45 AM
<b>Shacharis</b>	
<b>Tues, Wed., Friday</b>	6:45 AM
<b>Thursday</b>	6:40 AM
<b>Mincha (Tues –Thur)</b>	1:45 PM
<b>Mincha/Maariv</b>	8:15 PM
<b>Maariv (Mon-Thur)</b>	9:45 PM

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