

## SCHEDULE

שבת קדש

Mincha Erev Shabbos	5:55 PM
Candlelighting	5:55PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K'S- גר"א 10:09 < 9:28 זמ"א	
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	5:50 PM
Maariv -	7:03 PM

### Weekday Minyanim & Shiurim

#### Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	5:55 PM

#### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tues., Wed., Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM
<b>MINCHA/MAARIV</b>	<b>5:55 PM</b>
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM



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Motzei Shabbos 11/9

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 few days... he's a little busy)

מזל טוב

**Aviva and Daniel Goldman**

*On the birth of a Baby Boy!*

*Shalom Zachar at their home*

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*Bris at the Shul Monday 17H*

מזל טוב

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**Rabbi Zvi Teichman**

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Issue# 307

# RABBI'S MESSAGE

## Head Over Heels

The Torah retells how when Rivkah first caught sight of Yitzchok she literally "fell off her camel". She turns to Eliezer inquiring bewilderedly, "Who is that man walking in the field toward us?"

Was Rivkah wont to ask about every passerby? What was so unusual about him that piqued her curiosity?

The *Bartenura* and the *Riva* explain that Yitzchok was returning from a stint in the Garden of Eden, having gone there to recover from the trauma of the Akeidah. It was customary of those coming from Gan Eden to walk upside down, ראשו למטה ורגליו למעלה, their heads downward and their feet upright. Rivkah's astonishment in observing this peculiar phenomenon was indeed quite understandable.

Evidently Yitzchok fell "head over heels" over his future bride!

What is the deeper meaning of this spectacle?

The commentary *Yedei Moshe*, in his preface printed at the beginning of the *Midrash Rabbah*, makes an intriguing calculation.

According to the *Rama M'Pano* (עשרה מאמרות חוקר הדין ה"ב פ"א) the Akeidah took place on Yom Kippur, the tenth of Tishrei. The verse (בראשית כד) reported that Mount Moriah, where the Akeida took place, was a three day journey from their home. Thus, they must have returned home on the thirteenth of Tishrei.

Rashi (שם שם כ) quotes the *Midrash* that says it was upon their return home that they heard of the birth, that day, of Rivkah.

The *Masechet Sofrim* (פ"ט) records that exactly three years and three days from her birth, was the day Eliezer arrived to select her as Yitzchok's bride. This would mean that the momentous "shidduch" of Rivkah to Yitzchok concluded on the fifteenth of Tishrei, the first day of Sukkos!

If I may take this notion one step further we will discover an even more fascinating fact.

The *Pirkei D'Rebbe Eliezer* (פ"ט) writes that after lodging that night in Charan, Eliezer returned the very next day at mid-day with Rivka to Chevron. Furthermore, so as to prevent his being together on the road at night with her, G-d wrought the miracle of shortening the otherwise seventeen day journey to a three hour trip. They thus arrived after the ninth hour of the day, precisely at the moment of Mincha Gedolah, as Yitzchok was praying Mincha!

This would make their arrival on the sixteenth day of Tishrei, the second day of Sukkos.

According to the tradition of the Ushpizin, that on each of the days of Sukkos one of the Seven Shepherds leads their visits to the Sukka, the second day of Sukkos corresponds to Yitzchok!

It was actually the day Yitzchok took Rivkah as his wife as well!

The second day of Sukkos is the day upon which we begin the joyous Simchas Beis HaShoeva celebration with the mystical drawing of the waters and its subsequent libation on the Altar.

The Talmud describes some of the wondrous feats the Sages would perform in ecstatic joy and devotion at that event.

Rabban Shimon Ben Gamliel would enact a difficult acrobatic bowing maneuver called *Kidah*. This entailed supporting ones entire body and weight

upon one's thumbs with merely one's face opposite the floor, with the body and legs seemingly facing heavenward. He would proceed to kiss the ground and then spring back upright, landing back on one's feet. (סוכה ג. ובריש"י שם)

Was this simply a display of Rabban Shimon Ben Gamliel's athletic prowess that impressed the crowds?

*Rabbeinu Bechaye* elaborates on a Midrash that describes the desperation of the waters that were placed on the second day of Creation, down below on this earth distanced from His presence, that were separated from the waters placed above the firmament, close to the throne of G-d. The lower waters "cried" and pined for closeness and were appeased with the fact that they would be the vehicle used in the special celebration of the pouring of water upon the Altar on Sukkos. (ויקרא ב יג)

This serves as the metaphor of our relationship with G-d. If we strive and yearn for closeness then we are guaranteed to be blessed with G-d providing our needs, enabling us to rejoice in that special relationship even from the vast distance that seems to divide us.

Rabban Shimon Ben Gamliel was teaching us the secret of living a life of inspiration that is rooted in Heaven even while we find ourselves on this meager earth.

Our feet, which provide us physical balance and security on terra firma must remain firmly planted spiritually in Heaven. We must resist the "gravitational pull" towards earthliness by merely paying "lip service" to our physical needs, never allowing ourselves to be entrenched and indulgent to them. We can have contact but only like a kiss which is external. We must imbed our legs upon the stable foundation of accomplishment in Torah and mitzvos.

Too often it is the reverse. We seek security on the muddy ground while paying "lip service" to our responsibilities to Heaven.

Rivkah understood well the significance of inverted man.

The verse states ותפל "מעל" הגמל "from above" her camel, but Rashi says nevertheless, ולא הגישה עד הקרקע, she did not fall to the ground.

Perhaps I may suggest it is teaching us that she was able to alight from her camel without falling to the forces of gravity that distract us from our mission.

The secret to living a truly joyous life is learning how to maintain this delicate balance.

Yitzchok Avinu whose very name infers happy laughter, mastered this technique. He alone among all the Avos is depicted as engaged in industrious commercial success, enjoying food that he loves and even laughing with his wife Rivkah. He merely kissed this earth, always remaining firmly implanted in the Garden of Eden.

We must pine for closeness to G-d, carefully treading this earthly existence avoiding its muddy terrain by finding stability in our pursuit of noble and elevated service of G-d.

If we succeed we will merit the bounty of G-d's blessing and most importantly a truly happy life!

בהרה,  
צבי טייכמן

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