

## SCHEDULE

שבת קדש

Mincha Erev Shabbos And Candlelighting	4:51 PM
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:50 <math>\diamond</math> גר"א 9:08	
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	4:50 PM
Maariv -	6:01 PM
Avos U'Banim	6:45 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	5:00 PM

#### Monday - Friday

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

### FRIDAY NIGHT LEARNING



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*We want to thank Daniel Goldman for his years of  
service as the kiddush coordinator and thank Moshe  
Wealcatch for taking stepping forward to take over!*



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# אהל משה



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Issue# 319

# RABBI'S MESSAGE

## Shluf Gezunterheit!

We are all familiar with the oft quoted verse (שמות ט ב) ויהן שם ישראל נגד ההר *and Israel encamped there opposite the mountain.*

This verse describes the entire Jewish nation settling in at the base of the mountain in anticipation of that momentous occasion, the Giving of the Torah. Rashi quotes the Mechilta that takes note of the description of the nation encamping in the singular, ויהן, as opposed to previous references of their encampment in the plural form of ויהנו. This comes to teach us, he says, that despite their previous contentions and complaints, they arrived at the foot of the mountain בלב כאיש אחד אחד, like a single person with a common heart.

What suddenly happened that brought such unity? Was it something in the air? Was there some mystical influence that brought them together?

What great teaching was taught on the day of their arrival that stimulated them so greatly towards harmony?

The Talmud (שבת פז.) actually reports that in contrast with all the other days that lead up to the revelation at Sinai, where different details and lessons were instructed to them, on this very first day, לא אמר להו ולא מידי, Moshe said nothing, zero, nada to them! The Talmud attributes this "recess" חולשה דאורחא, they were weary from traveling.

Is that all it takes, some free relaxed time together after the hectic pace of traveling they had experienced, to create renewed friendship?

It is quoted in the name of the *Sefarim HaKedoshim*, the mystical teachings, that embedded in this verse lies the secret to their success. (בספר הגנוז אמרי שפר, נגד הבני. יששכר, בשם ספרה"ק)

The first letters in the previous quoted sentiment: *Israel there opposite the mountain*, spell out the word for sleep, ש-י-נ-ה!

Was their "crankiness" due, as is often the case, to sleep deprivation? Could it be that all they needed was a good night's sleep?

Why did G-d create man with the need to sleep for almost a third of one's life?

Man being finite by nature, wears out and needs time to recover regularly. Eventually we tire completely in a process called death. This need relates to animal as well who is limited too.

The Midrash (בר"ר יד יא) however states that for a Jew there is much more to it than that. Our soul ascends nightly to spiritually "recharge" from the Source of all life. The less cumbersome our material "cloak", the body, is by virtue of it being untainted with indulgence, the more quickly is the soul restored to its full charge. Think of it as corroded battery terminals that disallow the "boost" to take. The cleaner our "posts" the more efficient is the resupply of energy to our souls.

The Holy Arizal even asserts that there are aspects of Torah one can only absorb in a "pure" state of sleep disengaged from an active body, provided of course the body is cleansed from impurity, in deed and thought.

The verse states that the Jewish nation encamped נגד ההר, opposite the mountain. This is the sole identifying aspect of this encampment. It seems odd that they would pitch their tents seemingly with their entrances facing the mountain rather than naturally towards the open plains. (מעשי ה')

What is intended by this emphasis?

It is quoted in the name of the Holy Reb Dovid'l of Tolna that the image of the Giving of the Torah that must remain imprinted on our mind is that of a people facing a mountain with their backs to the world. (As heard from the Tolna Rebbe Shlit"a)

Perhaps there is more than the message of spurning worldly temptation.

In the voyage called life we often get caught up in the journey often forgetting about the destination. The pettiness we display in our hunger for recognition distracts us from reaching our goals. It is the happiness we lack within ourselves that motivates us to be validated externally.

If only we would look forward keeping our eye on the goal would we avoid so much wasted energy and pain.

Sleep is a time when we are physically inert and is often used as a metaphor for being stuck in our ways.

The Magen Avraham (או"ח מו י) says that the blessings we recite each morning thanking G-d, שלא עשני גוי, for not having made me a gentile, and שלא עשני עבד, for not having made me a slave, refer to our souls returning from its nocturnal journey intact as a Jewish soul and not that of an idolator nor a slave.

Perhaps this refers to our having preserved our souls from being tainted by the quest for power and recognition, as symbolized in idolatry, and free from becoming sullied by apathy that develops in the absence of ambition as represented in the shackled state of a slave.

Often our sleep is disturbed and unfulfilled by the anxieties and disappointments we live with by day. This is the חולשה דאורחא, the weariness of the journey that wears us out so.

If we view sleep as a reconnecting with our Creator who infuses us with that sense of mission and purpose by embracing and accepting us lovingly, realizing that the failures of yesterday are the foundations on which we rebuild our successes, we will sleep soundly.

But there is a caveat. We must awaken daily with that realization ready and equipped to conquer our challenges.

Many ask in light of the Magen Avraham's theory, how does one ever know if indeed one received an idolatrous soul overnight or not? Evidently if we have within us the awareness to thank G-d for each new day of challenge and purpose then indeed we have held on to our "soul"!

The Midrash (שהש"ר א יב) recalls how we slept peacefully in preparation for the Giving of the Torah and G-d had to arouse us by blowing the alarming Shofar.

The Magen Avraham (או"ח תנד) says this is the source of our custom to stay awake the night of Shavuot, so as to compensate for this failure to awaken on time.

Perhaps their intention was to achieve that special connection only a Jew can attain through sleep. The message G-d sought to impart them was that it is truly a noble sentiment but only if it is coupled with an equal eagerness to awaken with vigor to conquer the day.

Rabbeinu Bechaye quotes a Midrash that says that our original verse of ויהן ישראל, *and Israel encamped*, refers to ישראל סבא, our Zaide Yisroel, Yaakov Avinu.

Wasn't it Yaakov who symbolically collected twelve stones, symbolizing the twelve tribes, that miraculously became one as he bedded down for the first time after fourteen years of uninterrupted study in the Bais Midrash of Shem and Ever, upon his return to Charan?

He lays down to sleep experiencing the marvelous vision of the סלם, the ladder of angels ascending and descending. We are taught that the סלם, the ladder, is none other than סיני, Mount Sinai, both numerically equivalent to 130.

Then he suddenly awakens.

ויקץ יעקב משנתו ויאמר מה נורא המקום הזה ואנכי לא ידעתי (בראשית כח טז), *Yaakov awoke from his sleep and said, "Surely G-d is present in this place and I did not know!"*

He sleeps restoratively, for he is aware that he must yet face the arduous challenge of survival against the forces of Esav who seek to destroy him in their quest for validation. He will encounter the forces of Lavan who strive to quash Yaakov's ambition by lording over him and subjecting Yaakov to serving as his shepherd under the most difficult of terms.

Yaakov guides us by displaying his consciousness of recharging our spiritual



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batteries through sleep but awakened by a startling higher sense of purpose and mission. Yesterday's accomplishments are the starting point for tomorrow's achievement.

We must always face "Mount Sinai", never succumbing to the temptation to look back at our successes with complacent satisfaction nor dwelling on our prior failures with dejection and depression.

With this attitude the differences between us will diminish and our ability to move forward with a restored sense of confidence instilled by our nurturing Father in Heaven will increase.

If we can live by this knowledge we will sleep soundly and awaken like a lion in service of our beloved Creator, fulfilling His will and His fervent desire for our happiness.

באהבה,  
צבי טייכמן