

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K"ס</i> א"ג 8:50 א"ג 9:26	
Avos Shiur	7:40 PM
Mincha- Followed by Shalosh Seudos	8:15 PM
Maariv	9:27 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur on Machalei Goyim, Bishul Akum</i>	
Mincha / Maariv	8:25 PM

Weekday Minyanim & Shiurim

Monday—Friday

Gemarah Shiur	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

Shacharis

Mon, 6:40AM Tues, Wed 6:45AM	
Thursday Rosh Chodesh 6:30 AM/8:10 AM	
Friday Rosh Chodesh 8:30 AM	
Dirshu Halacha Program	7:30AM
Additional daily minyan (Mon - Thur)	8:10AM
Mincha	1:45 PM
Mincha / Maariv	8:25 PM
Open Beis Hamedrash	7:00 PM
Shiur (Mon-Thur)	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur with Rabbi Teichman
After Maariv

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If you are the last one out of the shul, please make sure that the shul is locked. Instructions are posted by the front door.

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Rabbi Zvi Teichman

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Volume #48

RABBI'S MESSAGE

A Voice From Hell; Boundaries That Confine, Boundaries That Define

As קרח and his blind ambition for greater position and stature confronts משה רבינו with his demands, משה responds: **בקר וידע ה' את אשר לו ואת הקדוש**; *In the morning Hashem will make known the one who is his own and the holy one.*

ישי comments that the usage of the word **בקר**; morning, as opposed to the standard **מחר**; tomorrow, is used to intimate the immutable, **גבולות**; boundaries that Hashem has implemented into His world. Just as darkness can not encroach on day and transform it into night, so too, one can not extend ones self beyond ones own "territory", impinging on the role of others.

Borders and the fences that demarcate them, can serve as a partition that simply cries out "keep out", or they can function as a means to define and accentuate the character and qualities of the land that lies within its parameters.

קרח viewed the limitations of the differences that lied between him and כהונה; priesthood, between him and the נשיאות; the leadership of his family, as a signpost that declared "stay away", tempting him to yearn what was not rightfully his. He erred in not viewing these partitions as a definition of his unique role and talents in fulfilling his indispensable mission as a member in the his family of the לויים; the Levites.

One who is content in ones own role will never be dissatisfied in his purpose or diminished in ones own eyes. The quest for greater challenges is only healthy when built upon a foundation of acceptance of ones designated role. There is no sin in striving for greater opportunities if it stems from healthy aspirations, not from misplaced frustrations.

The **המעט מכם** teaches us that this lesson is inferred in משה's accusation to קרח: **כי הבדיל אלקי ישראל**: **המעט מכם**... אתכם. The standard interpretation of this verse is: **Is it not enough for you** that Hashem has separated you from the assembly of Israel? The simple understanding of משה's admonition is that he is taking him to task for wanting more. The Great Gerrer Rebbe tells us that this is absolutely not true; one must always climb and desire higher accomplishment. Rather it should be read: **המעט**, the fact that you feel your role is "**lessened**", is small and unworthy, is a result of, **מכם**; **from your** lack of true appreciation of its significance. On that flimsy base you desire also כהונה ?!

Greatness, the בעלי מוסר teach us lies precisely in how we view the "small things", the seemingly insignificant areas of עבודת השם. We think we can only achieve true דביקות through glorious acts and great roles when in truth the גדלות lies in the "small stuff".

The גמרא in (ק.י.) **סנהדרין** describes how the בני קרח dwell in a special place in גיהנום; Hell, and recite **שירה**; wondrous praises of Hashem. Perhaps this exhorts us to realize that one find ones role and expression as an עבד השם even in the depths of Hell. This is the lesson the בני קרח finally came to understand.

Harav Shneur Kotler זצ"ל, the Lakewood Rosh HaYeshiva, observed that in the **יום שני** of **שיר של יום** which commemorates the first מחלוקת, the division of the upper and lower waters on the second day of creation, we read appropriately the **שיר מזמור לבני קרח** (תהילים מח); the progenitors of dispute. In **פסוקים יו"יא** it states: **דמינו אלקים**; **חסדך בקרב היכלך**; We hoped O G-d for your kindness in the midst of your sanctuary. **שמך אלקים כן תהלתך על קצוי**; like Your name O G-d so is your praise to the ends of the earth...

The children of קרח admit that they thought they could only come close to Hashem in the **sanctuary**; בקרב היכלך, but ultimately realized that one can bring pride and reach דביקות to Hashem even at the **ends of the earth**; על קצוי ארץ.

We must each relish whatever circumstance our lives and השגחה bring us to, and realize that even in the most trying and evidently insignificant moments and roles lies the opportunity to achieve our greatest accomplishments.

באהבה,
צבי טייכמן

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