

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K"ס מ"א 9:04 א"ג 9:40</i>	
Avos Shiur	7:20 PM
Mincha- Followed by Shalosh Seudos	7:55 PM
Maariv	9:06 PM

### Sunday

Shacharis	8:30 AM
<i>Followed by Shiur on Machalei Goyim, Bishul Akum</i>	
Mincha / Maariv	8:05 PM

### Weekday Minyanim & Shiurim

#### Monday—Friday

Gemarah Shiur	6:00 AM
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*Maseches Avodah Zarah with Rabbi Teichman*

#### Shacharis

Mon, Thurs	6:40AM	Tues, Wed, Fri	6:45AM
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Dirshu Halacha Program	7:30AM
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Additional daily minyan (Mon - Fri)	8:10AM
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Mincha	1:45 PM
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Mincha / Maariv	8:05 PM
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Open Beis Hamedrash	7:00 PM
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Shiur (Mon-Thur)	9:30 PM
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Nightly Maariv (Mon-Thur)	9:45 PM
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Thursday Night Shiur, Rabbi Teichman  
After Maariv

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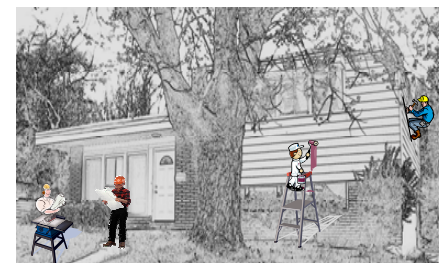
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ראש חדש מנחם אב

אהל משה



*Rabbi Zvi Teichman*

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Volume #53

## RABBI'S MESSAGE

### Exposed!

For two thousand years we have suffered the pain of גלות; exile. Pogroms, Inquisitions, exterminations and all sorts of persecutions have been almost an expected part of our long Galus experience. The additional פנים הסתר; concealment of Hashem's providence, evident in the multitude of personal challenges so many of us face; illness, financial stress, difficult family situations and relationships, are also part of the process of reformation that גלות is supposed to provoke. Yet despite the variety of troubles we must face and endure we encapsulate all this in one succinct and seemingly insufficient description; "גלות", Exile.

Exile addresses the sad fact that we have been expelled and are not in our natural and rightful habitat, Eretz Yisroel. The lack of a national homeland inhabited by all of כלל ישראל, governed solely by Torah, led by a King descended from דוד המלך, assisted by the סנהדרין, inspired by the כהן גדול and the בית המקדש, is certainly a major effect of being in גלות and exiled, but it nevertheless doesn't encompass the agony of all aspects of life in "Galus". What is the deeper meaning of this word that is so often used to bemoan our daily frustrations in this "lang und shverer yiddishe golus"?

The word גלות stems from the root "גלה", to uncover. The first context this appears in is when נח in his drunken stupor becomes "uncovered" in his tent; ויתגל בתוך אהלה. The ויתגל בעל הטורים points out that the word "ויתגל" possesses the same letters as "גלות", the plural for "exiles". What is the connection between these two ideas?

The goal of Man is to give himself meaning through his internal core connection to Hashem. Man must then define all his external involvements and experiences by that yardstick. Man thus defines his world by who he is not by what he does. What he engages in is merely a venue for the expression of his inner core.

A אהל is an abode that contains within it the objects, possessions and members who represent the essential values of those who head the household. An אהל relates to the word, הלל, which means to radiate, for it is the inner light that illuminates all that is within its glow. נח under the influence of alcohol lost that awareness of self. The ability to "contain" his world within himself is lost by his sudden "exposure" and nakedness. He is exposed and unable to maintain his dignity. A person with a healthy identity clothes himself appropriately and with modesty. An insecure individual seeks to "cover up" his lack of being through external and superficial means that so often emphasize all that he has to offer, his "outer" layers. (see Ohel Moshe Bulletin Vol.1 Issue1)

גלות is about our loss of identity, a loss of connection to a higher set of values that inspire all that we do. גלות is about our seeking self definition in a world of externalities and superficiality. The test of Galus is to be able to connect all the challenges we face to a firm link with a G-d that is not readily visible but ever so close. We can submit in defeat and "expose" ourselves to a world that only speaks to the outer surface of ourselves or we can choose to enthuse our association with all aspects of our universe with the spirit of Hashem and His Torah.

An unintentional murderer who lapses in his awareness of his responsibility to others must go to "גלות", a city of refuge. He has allowed himself to succumb to a level of unconsciousness in his dealings with those around him. Were he to have functioned with an attentiveness worthy of a true עבד השם, a tragedy would have been averted. Like נח he has lapsed and been "exposed" and must therefore go to "גלות".

The city is called a עיר מקלט, literally translated as a city that is קולט; catches, absorbs. This special territory is inhabited by the members of שבט לוי, true עובדי השם whose every nuance and interaction is one that radiates a constant alertness and innate bond with Hashem that uplifts all that enters its aura. The רוצח בשוגג is rehabilitated from his "disconnect" by being inspired by those who never permit themselves to be exposed and are always focused on their innermost selves and concomitant responsibilities. (see Rav S.R.Hirsch in locations cited)

We are in גלות, exposed and vulnerable to the onslaught of superficiality that seeks to "consume" us. We must commit to finding our true inner selves and bring the glow of Torah to all of our encounters. Defining our actions in this light is the very beginning of גאולה, the return of the שכונה הקדושה in our lives!

באהבה,

צבי טייכמן

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