

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K"ס מ"א 9:12 א גר"א 9:48</i>	
Avos Shiur	6:50 PM
Mincha- Followed by Shalosh Seudos	7:25 PM
Maariv	8:39 PM

### Sunday

Shacharis	8:30 AM
<i>-Followed by Shiur</i>	
Mincha / Maariv	7:35 PM

### Weekday Minyanim & Shiurim

#### Monday—Friday

<b>Shacharis</b>	
Mon, Thurs <b>6:40AM</b> Tues, Wed, Fri <b>6:45AM</b>	
Dirshu Halacha Program	7:30AM
Additional daily minyan (Mon - Fri)	8:10AM
<b>Mincha</b>	1:45 PM
<b>Mincha / Maariv</b>	7:35 PM
Open Beis Hamedrash	7:00 PM
Nightly Maariv (Mon-Thur)	9:45 PM
Thursday Night Shiur, Rabbi Teichman <b>After Maariv</b>	

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### **For more information:**

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אהל משה



*Rabbi Zvi Teichman*

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Volume #56

## RABBI'S MESSAGE

### Small Talk

This week ועתה ישראל מה השם שואל מעמך כי אם ליראה ; כלל ישראל relays a “simple” plea to משה רבינו ; את השם ; *Now, O Israel, what does Hashem, your G-d ask of you? Only to fear Hashem.* Easier said than done! It takes a lifetime of עבודת השם to reach the level of יראת שמים required of us! What then is this request “only to fear Hashem”?

The חז”ל point out that the word “מה” in this verse is similar to the word מאה, one hundred, alluding to the Rabbinic enactment of דוד המלך that one should recite one hundred ברכות; blessings, each day. In the face of a terrible plague that felled many lives, דוד המלך instituted the תקנה of מאה ברכות בכל יום as an antidote that indeed quelled the scourge. What is the secret of this elixir?

There are times when a relationship goes sour, with each party not living up to the others expectations. The key to survival is by maintaining good communication. So often we hear one side expressing, “it’s not important what you do or don’t do, just speak to me nicely”. If the party feels noticed and acknowledged then it is possible to repair the wounds.

Hashem beckons us; “all I want from you is to “speak” to me nicely, notice and give recognition that I exist, don’t ignore me!”. When we are distracted from fulfilling devotedly our responsibility to Hashem, He is forced to draw our attention through the מדת הדין; attribute of judgment. With our attentiveness to the myriad of “blessings” we partake of daily directly from the “hand” of Hashem when reciting a ברכה, we begin the restoration of our most coveted of relationships.

It was with this idea in mind that דוד המלך succeeded in bringing כלל ישראל back into the loving embrace of הוא הקדוש ברוך הוא, avoiding the need for Him to gain our attention through a dreadful plague.

The בעל הטורים states that the unique תגינים; crowns, that are found in a ספר תורה above the letter “ק” in the verse (דברים ד, ד) ; *ואתם הדבקים בה' אלקיכם (דברים ד, ד)* ; and you who cling to Hashem your G-d, “ק” being the numerical equivalent of 100, alludes to this מצוה as well, for it is the reconnecting to Hashem that is the essence of this ordinance.

This then is “all” Hashem wants from us, to at least show a minimal of יראה; consciousness, of our relationship, through the constant “small talk” throughout our day by the reciting of ברכות בכוונה, paying heed to our most treasured “Spouse”, Hashem.

**[Based on Rav Shimshon Pincus in תפארת תורה עה"ת]**

In these times of מדת הדין we must reacquaint ourselves with the One who loves us most. It is insufficient to perfunctorily reel off a hundred blessings, it must be part of a constant loving expression to Hashem of how much we truly appreciate and acknowledge His magnificent benevolence in every facet of our lives. In that merit may we rejuvenate our eternal bond to it’s full glory!

באהבה,  
צבי טייכמן

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WE NEED YOU!

### Rabbi Teichman, Unplugged

Join us weekly for 30 minutes of uninhibited Hashkafa & Mussar with Rabbi Teichman.

Thursday Nights after the 9:45 Maariv.

Topics will cover a variety of subjects from Shalom Bayis, to Chinuch, to matters of Parnassa and more!

*You don't want to miss this...*

- For Men -