

SCHEDULE

שבת קודש

Mincha Erev Shabbos	6:08 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- מ"א 9:29 < גר"א 10:05	
Pirkei Avot Shiur ~Will resume next week	
Mincha- Followed by Shalosh Seudos	6:00 PM
Maariv	7:14 PM

Sunday

Shacharis	8:30 AM
Followed by Shiur	
-New Topics from יורה דעה, חולין	
Mincha / Maariv	6:10 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Tuesday	6:30 AM & 8:10 AM
Wed, Fri.	6:45 AM & 8:10 AM
Thursday	6:40 AM & 8:10 AM
Dirshu Halacha Program (Mon-Fri)	7:30 AM
Mincha (Mon-Thur)	1:45 PM
Mincha / Maariv (Sunday-Th)	6:10 PM
Shiur Sefer Da Es Atzmecha (M-Th)	9:30 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

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אהל משה



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Issue #110

“Pain Free”; “Pain” Is Not a Jewish Word!

It is certainly no coincidence that as soon as we conclude the cycle of the שלש רגלים peaking on שמחת תורה with spontaneous expressions of true and utter joy over our fortune in being in Hashem’s loving embrace, we begin to read once again from פרשת בראשית and retell of Man’s failure to live up to that was expected of him, being subsequently expelled from גן עדן and doomed to a life of suffering, pain and challenge.

Each year we hit new heights in our עבודת השם, nevertheless we realize that we still have to spiral upward even higher before we retrieve that which we have lost.

The sudden descent from the spiritual high can be shocking and at times disconcerting.

Facing the “pain” of the punishment of חוה (בראשית ג, טז) ... הרבה ארבה את עינבונך... *I will greatly increase your suffering...*, foreboding of the difficulties in raising families, and dealing with the “anguish” of the fate of אדם (שם ג, יז) ... בעעבונך תאכלנה... *through suffering shall you eat...*, foreshadowing the travails of providing sustenance in dealing with the obstacles that “nature” places in our way, can be challenging at the very least!

Is it really about “pain”? Is “suffering” a Jewish value? Does Hashem want us to suffer?

One of the most oft quoted חז”ל, the very last משנה in פרקי אבות seems to indeed extol of the virtue of “pain”, לפום צערא אגרא” (סוף, *“pain”*, is our reward! Additionally, רבי שמעון בר יוחאי taught that the three special gifts of, the Torah, the Land of Israel and the World to Come are all acquired solely through “יסוריני”, suffering! (ילק”ש שמות רמז שג) Are we truly the “tormented” nation?!

Truth be told the word we most commonly use to describe pain and suffering, “צער”, is never used even once throughout all of תנ”ך! It is probably not even לשון הקודש!

The first reference to “pain” is in the use of the root word עצב in referring to the pain of child rearing and the trouble associated with being a “breadwinner” as we referenced above. Indeed there the תרגום אונקלוס translates עצב as צער!

The אגרא on the משנה, לפום צערא אגרא, teaches us that the origin of this idea is a verse in כג יד, משלי, בכל עעב יהיה מותר ... *every sacrifice brings a profit.*

Rav Samson Raphael Hirsch in his masterful commentary on these verses in בראשית writes the following: “The root, עצב, a modification of עזב, forsaken... leaving something against one’s will, through force, harshness or violence... עצב is the feeling that we have to give something up that we would have liked to keep, or... attained; renouncing, foregoing. With the word עצבונך, Man entered an entirely new situation for a long space of time. Until then Man knew no wrong, and no renunciation... for now... nature is no longer at one with his wishes as it was previously, he must wrest everything from her, and only by... giving up one thing, one enjoyment, can he attain another... The whole life of a woman, from earliest girlhood, is a life full of sacrifice, giving herself up for others... where the woman gives up her whole existence to make her own flesh and blood a contribution for new human growth... there is no higher happiness for a woman than to have children, and this... can only be bought with the greatest of sacrifices.

Giving things up makes a man free, brings out his nobler self, makes him independent of external things... and allows him to find his own true worth... and... his undisturbable happiness. Into this school of renunciation Man was now to be led. As every... “good”, worth having has to be bought by... renunciation... the life of his senses already drives the fact home... that what is bitter is not always bad, and what is sweet is not always good...”

Perhaps צער stems from צעיר, מצער, meaning reduced, diminished and limited, expressing this exact idea. Pain is not what brings reward but it is rather the willingness to give something up for a greater value, the ability to invest towards a more significant purpose by divesting of our selfish interests in order to achieve a far greater goal!

יסוריני then too, implies the restraining and disciplining of oneself as in אסר, to restrain and bind, rather than emphasizing suffering.

It becomes apparent that “Pain” and “Suffering” is even not in the Jewish lexicon! G-d doesn’t want us to suffer but rather to renounce the trivial for the ethereal! Every word we use for the difficulties we face accentuates this ideal.

When we realize the value in the tradeoff then indeed we can experience and live in a world devoid of any “pain”!

May the thrill of understanding what awaits us give us the ability to live truly “pain free” lives!

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Thursday Nights after the 9:45 Maariv.

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- For Men -

