

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:36 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Ts- 9:20 א"ג < 8:44 א"ז	
Pirkei Avot Shiur ~Will resume after Pesach	
Mincha- Followed by Shalosh Seudos	4:30 PM
Maariv	5:43 PM

Sunday

Shacharis	8:30 AM
~ -New Topics from יורה דעה, חולין	
Mincha / Maariv	4:40 PM

Weekday Minyanim & Shiurim

Shacharis

Monday, Thursday	6:40 AM & 8:10 AM
Tues, Wed ראש חודש	6:30 AM & 8:10 AM
Friday	6:45 AM & 8:10 AM
Dirshu Halacha Program (Mon-Fri)	7:30 AM
Mincha (Mon-Thur)	1:45 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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Kiddush

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Shalosh Seudos

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Mazel Tov to
Akiva Yair Leichter
On his bris this week
And to his parents
Michael & Rivky Leichter

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For more information:

Rabbi Zvi Teichman
ravzt@hotmail.com
410-570-3333

Azi Rosenblum
azirozenblum@gmail.com
443-854-2172

Eitan Schuchman
schuchbalt@yahoo.com
443-929-0755

CONGREGATION OHEL MOSHE

שבת קודש
פרשת חיי שרה
מברכים חודש כסלו

כ"ז חשוון

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE
BALTIMORE, MD 21209
WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Issue #114

RABBI'S MESSAGE

Mr. Boruch Hashem

Remember a moment of happiness, when you were a recipient of Hashem's benevolence. The day of your wedding, the birth of a child, a successful business deal, a long awaited trip to your favorite destination. Everything seemed wonderful, life was good. Did your bill's suddenly disappear, were the problems at work resolved, did your children's issues in school abruptly vanish?

Why then are we so happy? Are we so wrapped up in our own pleasures that we selfishly ignore the other realities of life?

Perhaps it's the fact that when our *neshamos* sense the hand of Hashem on our shoulders we subconsciously become aware of the reality that Hashem truly controls every aspect of our lives with that same love and concern, thus allowing us to accept even the difficulties positively in the knowledge that ultimately everything, good and bad, is of equal benefit to us.

How do we access that sensation even when we do not experience a obvious success? The answer is by living a life filled with optimism!

אברהם אבינו and שרה אמו lived the majority of their lives dreaming of what they hoped for. This gave them the wherewithal to deal with the many difficulties they encountered until their cherished son was born.

The primary disciple of אברהם אבינו was אליעזר. The *אליעזר רבינו בחיי* describes how when אברהם waged the great battle against the four kings, he summoned 318 of his loyal followers and echoed the same charge that generations later would be called out by the officers prior to the battle, "*who is the man fearful and fainthearted? Let him go and return...*". The *חז"ל* teach us that fearful refers as well to those afraid "*of the sins in their hands*". Slowly each of his adherents would slip away in fear and all that was left was אברהם and his pious servant אליעזר. What quality did he possess over the other students that gave him the courage to fight?

The great Chassidic master *זי"ע מלובלין* רבי, points out that the numerical equivalent of אליעזר, 318, is one more than the *גימטריה* of the word *יאוש*, hopelessness, 317! The strength of אליעזר stemmed from his optimistic outlook on life that he could succeed. His very name bespeaks of this quality, *א-לי*, my G-d, assists, *עזר*, רבי צדוק writes, "*every Jew must never despair from anything, whether from material limitations or spiritual ones. Even if one has sunk to whatever area of weakness ... he must never give up hope and say he can't recover, because there is no desperation for a Jew and Hashem can assist in all situations!*" (דברי סופרים טז)

אליעזר is dispatched to find a wife for יצחק. The *חז"ל* point out that when he asks his master what shall I do if "אולי", perhaps, the women will not desire to come back with me, the word *אלי* is lacking the letter "ו", being possibly read as *אלי*, to me, alluding to his deep desire that יצחק might marry his own daughter. Despite all evidence otherwise, אליעזר in his characteristic hopefulness doesn't give up!

After the providential appearance of רבקה and his realizing the inevitability that רבקה is indeed the appropriate bride, his first expression is one of "ברוך" *"ה..."* (בראשית כד, כו), "*Boruch Hashem*"! The optimist is never defeated because in his optimism he senses the Divine hand in everything, even when his hopes are not realized!

Optimism stems from an awareness that one does not live in a personal shell. One who is absorbed in his own limited perspective sees everything from a point of personal failure and is lead to a pessimistic view of the world.

נח upon exiting the *תיבה* senses despair, a task too huge to undertake without the "pain reliever" of wine and alcohol. His son *חם* sees his future from this vantage point of pessimism, he is worried lest his father beget another son creating more "competition" and proceeds to sterilize his father preventing this possibility. His son *כנען* raised in this atmosphere of despair is "cursed" together with his descendants with being enslaved to his father's brothers. A people who live without hope can not exist healthily in society, they are too liable to rebel and riot against those they feel are more privileged than they. They must be "shackled" as slaves to contain the poison of their cynicism.

אליעזר we are taught is a descendant of *כנען* and thus a "עבד" אברהם. He is cursed, *ארור כנען*. The word *ארור* is related to it's phonetic relative *ערר*, isolated. (RSRH) A pessimist is the product of one who senses isolation. ברוך, blessed, is related to *בריכה*, a flowing reservoir, for the essence of blessing lies in the sensing of a expansive prosperity that is rooted in a connection to a external source. A optimist sees a bigger picture, with Hashem as it's source, that allows him to continually hope for success!

When אליעזר displays his ability to convey this positiveness in declaring *ברוך ה'*, even after not achieving his longed for wish, he immediately transforms himself from a *ארור* to a *ברוך* לבן bellows upon seeing אליעזר (שם כד, לא), אליעזר *Come Baruch Hashem!* The *מדרש רבא* tells us at this moment indeed אליעזר became a "ברוך".

Accomplishments are fleeting, each one brings new challenges and tribulations, it is only the optimism that accompanies us permanently!

The Jewish custom to recite "ברוך ה'" is not merely a perfunctory "thank you" to Hashem, but more profoundly our declaration of optimism that there is nothing that we can't hope to achieve!

באהבה,

צבי טייכמן

Free Wi-Fi JCC membership is not required		Hours:
to visit the cafe		Sun. 9am to 5pm Mon.-Thru. 9am to 8pm Fri. 9am to 3pm
Park Heights JCC 5700 Park Heights Tel 410-542-5185		
Saturday night opening from Nov. 7 2009	We have an extensive menu featuring:	
With Michael Coplan Piano	Pizza, Falafel, Wraps, Taco salad, Nacho and Cheese, Enchiladas and more....	
7:30 to 11:00 pm		
Come and join us		

ARE YOU READY FOR
SOME FOOTBALL!?!?



VS



Sunday November 15th @ 1:15pm
Northwestern High School
Moonbounce, Food, Music, and more...

FRIDAY NIGHT LEARNING

