

# SCHEDULE

שבת קודש

Mincha Erev Shabbos		4:37 PM
<b>Friday Night Learning</b>		<b>7:30 PM</b>
Daf Yomi		7:30 AM
Shacharis- Followed by Kiddush		8:30 AM
-Sof Zman K"ס-	9:17 א"ג < >	8:36 א"ג
Mincha - Followed by Shalosh Seudos		4:40 PM
Maariv -		5:45 PM
<b>Father/Son Learning</b>		<b>7:00 PM</b>



**Avos U'Banim**

**7:00 PM**

Sponsored Celebrating

Yaakov Rosenblums 10th Birthday!

To sponsor a future week contact Moshe Berry at mrmberry@gmail.com



**THIS MOTZEL SHABBOS 11/10**  
**Melave Malka for the women**  
**of Ohel Moshe**

8PM @Chele Amster's house  
 2505 Apache Cir

## Weekday Minyanim & Shiurim

### Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
Mincha / Maariv	4:40 PM

### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
<b>Shacharis</b>	
Monday	6:40 AM
Thursday ראש חודש	6:30 AM
Tues., Wed., Friday	6:45 AM
<b>Mincha</b> (Mon-Thur)	1:45 PM
<b>Daf Yomi (Take II)</b>	9:00 PM
<b>Maariv</b> (Mon-Thur)	9:45 PM

# SPONSORSHIPS

## Kiddush

Sponsored by

**Yaakov & Essie Berkowitz**

With Shevach and Hodaa to HKB"H.

## Shalosh Seudos

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To Sponsor please contact Daniel Goldman  
 Kiddush@OhelMosheBaltimore.com

## !!Happy Birthday!!

To the following celebrating Hebrew birthdays this week

**Uri Meth, Ari Schwartz, Evan Pachino,  
 Frank Berger, Steven Kushnir, Moshe Berry,  
 Shalom Kermaier, Momo Goldberg,  
 Aryeh Dickstein**

## !!Happy Anniversary!!

**Dovid & Gali Wealcach  
 Dani & Ora Kermaier**

Info provided by YOU through our new member database



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CONGREGATION OHEL MOSHE

שבת קודש  
 פרשת חיי שרה  
 מברכים חודש כסלו  
 כ"ה חשוון

# אהל משה



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Issue#258

## Frustration and Hope

Frustrations, frustrations, frustrations! It seems to be the mantra of this particularly difficult week.

While many victims of Hurricane Sandy grovel to climb out of the morass left its wake, they were assaulted once again by cruel weather that knocked out power that was barely restored after more than a week in the dark.

Basements are still flooded, entire households devastated, Shuls and their Sifrei Torah, seforim and contents totally destroyed. A populace is reeling from the traumatic shock to their daily routines and are pining to recover some semblance of normalcy in their lives.

A country passionately divided faces grave doubts regarding its future, wondering whether it will ever climb out of the troubles, both financial and moral, society is confronting.

The State of Israel ponders its fate as it deals with venomous enemies who threaten its very right to exist, wondering whether its allies will stand unequivocally at its side in these dangerous times.

Frustration stems from obstructions that develop in the course of our life that prevent us from achieving our goals. We think we have security, a sense of direction and then suddenly we face a detour that leads us to unknown territory.

How does one deal with frustration, continuing to move forward without becoming disillusioned and paralyzed by self doubt?

In this week's reading there are three remarkable lessons pertaining to how to deal with disappointment and avoid frustration.

**1:** When Avraham charges Eliezer his loyal servant with the mission to find a suitable spouse for Yitzchok, he is described as *his servant, the elder of his household*, *הַמְּשֵׁל בְּכָל אֲשֶׁר לוֹ, who controlled all that was his.* (בראשית כ ב)

Other than his long standing service and dedication there seems to be no mention of any specific character trait that might warrant that trust.

The Midrash reveals that this expression *הַמְּשֵׁל בְּכָל אֲשֶׁר לוֹ, who controlled all that was his*, refers not solely to Eliezer being entrusted with supreme control over Avraham's assets, but more significantly to his asserting total control over his own evil inclination. *שְׂדֵהוּ שָׁלֵט בִּיצְרוֹ, that he ruled over his inclination.* (בר"ר נט ה)

Why would this quality factor into his being trusted to carry out Avraham's wishes? This attribute seems to relate more to his personal ability to control his carnal urges rather than to his loyalty and commitment to Avraham.

This notion of being a *"מְשֵׁל"*, a ruler, apropos to control over one's instincts echoes a familiar Mishna in Avos *גִּבּוֹר הַכּוֹבֵשׁ אֶת יצְרוֹ Who is strong? He who subdues his personal inclination.*

The Mishna derives this concept from a verse in Mishlei: *טוֹב אֶרֶץ אִפְסִים מִגִּבּוֹר וּמוֹשֵׁל, בְּרוּחוֹ מְלֹכֵד עִיר (מְשֵׁל טוֹ לֵב), and a master of his passions is better than a conqueror of a city.*

Although the Mishna seems to be referring to the broader notion of controlling our inclination in general, in all its applications, the verse however seems to be discussing the quenching of frustrated anger specifically.

The first *Strongman*, mentioned in the Torah was Nimrod. He captured cities and empires, raged wildly against young Avraham in the episode with the idols and reacted with furious frustration against all who sought to challenge his goals.

The Targum Yonason (בראשית ד יד) reveals that Eliezer, the devoted servant of Avraham, was none other than Nimrod's own son!

Eliezer under the tutelage of Avraham counters his father's inability to contain his ambition in the face of obstruction who must always resort to brute force to achieve

his goals. Eliezer can deal with frustration, never losing "control" over this mighty enemy called frustration.

For years Eliezer maintains hope that his daughter be worthy to be the wife of Yitzchok. After all, is there anyone whose home reflects the values of Avraham more than his primary disciple Eliezer? Yet Avraham declares this can not be. Unflinchingly, Eliezer keeps his "cool" and with untainted devotion carries out his mission nevertheless, with nary a complaint or tinge of frustration.

This is a most vital tool for successful Avodas Hashem. So often it is our sudden loss of control in any given situation and the ensuing frustration that develops, that disables us from moving forward. It was this positive trait that Avraham counted on in dispatching Eliezer to achieve this mission. Only someone who can not be influenced by instinctive frustration can be assured never to be defeated.

Eliezer is indeed the true *"מְשֵׁל"*, ruler, in that verse in Mishlei, who is more mighty than his notorious father, Nimrod, the ultimate "conqueror"!

**2:** With his submission to the Akeidah, Yitzchok attains the highest level of sanctity becoming a *עוֹלָה תַּמִּימָה*, a most perfect sacrifice. Yet upon his return he finds that his beloved mother has died from anguish upon discovering that her cherished son was almost slaughtered.

Can you imagine his disappointment? Anxious to share this accomplishment and pursue a path towards marriage where his mother can finally *shep nachas* in seeing the legacy she so longingly awaited in the form of grandchildren, Yitzchok now finds himself deprived of this hope.

He is bereft and can not be comforted for three years until he finally discovers his soul mate, Rivkah. (פדר"א לב)

How did Yitzchok overcome this immense emotional challenge?

*Yitzchok went out to supplicate in the field towards evening...* וַיֵּצֵא יִצְחָק לַשָּׂדֶה לַעֲבוֹדָה בַּשָּׂדֶה לַפְּנֵי עֶרֶב... (בראשית כד טג)

The Talmud (ברכות כג) teaches that Yitzchok instituted the prayer of Mincha, understanding the word "לשעה", which literally translates "to converse", to mean prayer. The Talmud cites a verse from Tehillim (קב א) where it is evident that "שיחה" Means prayer.

*A prayer of the afflicted man when he faints, and in front of G-d he pours forth his supplications.* תְּפִלַּת הַלְוֵי לַעֲנֵי כִּי יִשְׁפֹךְ וּלְפָנֵי ד' יִשְׁפֹךְ שִׁחוֹ

The intimation here is that we are dealing with a type of prayer that relates not just to need but to "pain".

It is no coincidence that the literal meaning of שיחה, to talk out, is used here and is clearly related to this mode of prayer.

One must allow oneself to indulge in honest conversation with G-d, placing before Him one's utter frustrations, remaining aware that He listens intently with an unparalleled love and concern. This is both therapeutic and effective. When we express our innermost confusions and frustrations not only are we soothed but He responds with immediacy. As soon as Yitzchok "converses" with G-d, Rivkah appears and the "deal" is sealed. He is comforted.

*He raised his eyes and he saw... Rivkah...* וַיִּשָּׂא עֵינָיו וַיִּרְא... רִבְקָה... (שם)

**3:** There are times though when the pain is simply too hard to handle.

The Holy Piaszczna in his poignant work *אש קודש*, a collection of his teachings recorded during the days of the Warsaw Ghetto in the midst of unimaginable suffering, writes something only one who endured what he did has permission to state.

After the death of Sarah Imeinu, the Torah after enumerating the number of years of her life concludes with the words *שָׁנֵי חַיֵּי שָׂרָה (שם כג א); the year's of Sarah's life.* We are taught that this

reiterates the worthiness of "all" her years. (רש"י)

He questions as to why the Torah needs to underline the obvious. He writes (חיי שרה שנת ה"ט): *Rashi asks: Why is the death of Sarah written right after the Akeida, the story of the binding of Isaac? To teach us that after hearing of the harrowing account of the Akeida her soul departed.*

*Our Teacher Moshe, the faithful shepherd, juxtaposed the death of Sarah to the Akeida in order to side with us, and to show what happened from too much suffering, G-d forbid - that her soul departed. And if that is what happened to Sarah, who was such a tzaddeikes... and she was nevertheless unable to bear great suffering, how much more so is that true of us.*

*One can also say that even our Matriarch Sarah herself, who took the Akeida so to heart that her soul departed, did it for the benefit of Israel, to show G-d how it is impossible for the Jews to tolerate too much suffering, and even someone who by G-d's mercy remains alive even after his sufferings, in any case part of his strength and his intelligence and his spirit have been broken and lost - What difference does it make to me if you kill all of me or only part?*

*And one could explain the verse the years of Sarah's life," to mean that Sarah ostensibly sinned against the years that would have remained to her had she not taken the Akeida so to heart. But since she did it for the benefit of the Jewish people, the verse hints the years of Sarah's life," meaning that her years after the 127 were all equally good, because she did not sin with them, either, therefore God will have mercy on us and on all of the Jewish people, and will redeem us swiftly spiritually and physically, through revealed acts of loving kindness.*

The Rebbe goes on to quote from the holy teacher Rabbi Menachem Mendel of Rymanov who writes: "The Talmud equates suffering with salt, just as salt sweetens the meat, so does suffering cleanse. What is salt? If one adds more than the proper amount, it's impossible to enjoy the meat, but only if we salt it properly. So will our sufferings be diluted, so that we will be able to tolerate them, and they will be diluted with mercy."

Perhaps when we first fulfill the lesson of emulating the absolute and confident faith of Eliezer, the servant of Avraham, in stifling our frustration and then reach out from the depths of our souls to converse with G-d in an earnest expression of our deepest frustrations, only then can we count on our dedicated mother Sarah's merit to bring about the cessation of unbearable pain.

We must not be deterred in our goals. On the contrary we must rededicate ourselves with even greater fervor.

We must sense the pain of those who are suffering both in the areas effected by the Hurricane as well as of all who agonize over their dire predicaments in life that are no less worthy of our attention and empathy.

We must cease from merely mouthing our requests before G-d and begin to engage in meaningful conversation with Him, developing a genuine relationship with Him, not just one of perfunctory lip service.

If we succeed in this endeavor, we may be confident that Sarah Imeinu will certainly intercede on our behalf before His Holy Throne to alleviate the pain and bring redemption to her children.

באהבה נכאב ובתקווה,  
צבי טייכמאן

