

SCHEDULE

שבת קדש

Mincha & Candles Erev Shabbos	4:26 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM

-Sof Zman K"ס- א"א 8:47 א"א 9:29

Mincha	2:15 PM
Mincha -	4:15 PM
<i>Followed by Shalosh Seudos</i>	
Maariv -	5:34 PM
Father/Son Learning	6:30 PM

Weekday Minyanim

Sunday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:30 PM
Maariv - (Winter, Su-Th)	7:45 PM

Weekdays

Daf Yomi	5:45 AM
Shacharis:	
Monday, Thurs.	6:40 AM
Tue., Wed., Friday	6:45 AM
Mo - Th **NEW MINYAN**	7:47 AM
Mincha (Mon - Wed)	1:45 PM
MINCHA/MAARIV —	4:30 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Monday-Thursdays)	9:45 PM

תוך טל ומטר (night)

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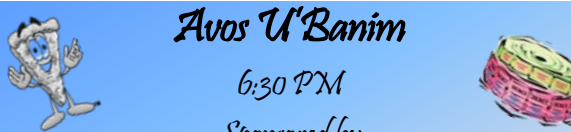
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For more information and **sponsorship opportunities**
 contact Yoni Herman at yonahherman@yahoo.com

NEW MINYAN

NEW DAILY SHACHARIS

Monday - Friday

7:47 AM



NEW MINYAN

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

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Rabbi Zvi Teichman

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Issue#358

RABBI'S MESSAGE

Don't Give Up!

One of the most painful dialogues portrayed in the Torah is the conversation that takes place between the beloved but barren wife, Rachel and her husband Yaakov.

After observing her sister Leah giving birth to four consecutive children while she still remains childless, Rachel in envy turns to Yaakov, blurting out with emotion, "Give me children - otherwise I am dead!"

Yaakov's "anger flared up" and retorts, "Am I instead of G-d Who has withheld from you fruit of the womb!?" לא ראשית ל א

Envy? Anger? Weren't these the models of perfection of character that we are inspired to emulate in the spirit of the famous adage, מתי יגיע מעשי למעשה, אבותי, when will our actions reach to the levels of the patriarchs and matriarchs?

Rashi tempers the expression of 'envy' on Rachel's behalf explaining that she was envious of, or better yet acknowledged, Leah's great character that was evidently much more worthy than she. But if indeed Rachel accepted the fact that Leah was more righteous and thus deserving of child, then by what virtue was she expecting Yaakov to intercede on her behalf? Perhaps she truly didn't deserve to have children as per her own admission.

Later on when Rachel finally gives birth to Yosef she exclaims how by G-d granting her the blessing of motherhood, (שם שם כג), אסף אלקים את הרפתי "G-d has gathered away my disgrace", the 'disgrace' here simply being understood as that of having been barren.

Hadn't Rachel earlier asserted that life without a child is tantamount to 'death'? Yet now after finally being blessed with a child of her own, she is merely thanking G-d, not for dispensing her with 'life', but just for granting her respectability and the removal of her former shameful status.

Finally how are we to deal with Yaakov's 'flared anger' towards the wife he loves so dearly?

Rachel had displayed unusual greatness as evident in the transmitting to Leah the 'secret signs' she devised together with Yaakov to avoid being duped at the wedding by her conniving father, so that Leah would avoid being discovered and embarrassed. Yet Rachel never assumed any entitlement as a result of that 'simple' favor she did to her sister.

Perhaps Rachel accepted Leah being superior to her and therefore worthy of begetting the children that would carry the legacy of Yaakov. She turns to Yaakov innocently telling him that although she may be unsuitable to play the role of matriarch to this nation but at the very least maybe she can merit to mother a child in fulfillment of the natural instinct of every woman to have a child. Her intimation of her rather being 'dead' was simply an expression of that innate need that is as natural to a woman as breathing is, thus life itself.

Yaakov response was not an accusatory wrath that might imply a sentiment of rejection or an attitude of 'what do you want from me'. It was his rather his determined unwillingness to let Rachel lapse for a moment to think she

was unworthy of the noble role of matriarch to this nation. On the contrary, he is telling Rachel that her stature is so great that G-d desires her prayers only, her hopes solely, her unswerving determination in not giving up on her noblest quest to give birth to this nation. It was a loving rage that Yaakov evinced that would never permit Rachel to give up.

Rachel goes on to attempt to have a play a role in this legacy by first having Yaakov consort with her maid Bilhah, bringing about the sons of Dan and Naftali.

She attempts to improve her fertility by exchanging with Leah her conjugal right with Yaakov with Leah's potent fertility inducing Dudaim. (ספרונו (עוד)

Nothing works, but she keeps on praying and quietly suffering until finally G-d remembered Rachel; G-d hearkened to her and He opened her womb. She conceived and bore a son... (שם שם כב)

... ותאמר אסף אלקים את הרפתי (שם שם כג), and said, "G-d has gathered away my disgrace!"

The Ibn Ezra quoting in the name of 'others' sees in this unique expression of 'gathering away' the disgrace rather than simply stating 'abolishing' her disgrace, the notion that these moments of 'disgrace' were, נאספו ונתחברו, gathered and joined next to G-d.

Is this merely G-d collecting the accumulative pain of her suffering until it reached the point deserving of a response?

The Targum (Aramaic) for the Hebrew word הרפתי used here to indicate disgrace is חסדי, rooted in the concept of חסד, kindness. What correlation exists between shame and kindness?

The Rama MiPano an Italian Kabbalist explains that in each act of 'giving' there is a recipient. G-d instilled within the nature of the world a sense of shame in accepting without giving in return. The Jerusalem Talmud (עירלה (פ"א ה"ג) relates that leaves naturally face away from the tree they nourish from.

Every human subconsciously pines for purpose and significance in society, to play a role and make a difference in the world so that he is not enveloped in the shame of being privileged to exist without making a contribution to humanity in kind.

Rachel ached to play a role in the great destiny of the descendants of Yaakov and the Avos. Until she was blessed with the opportunity to beget Yosef she was shamed in the sense that she felt she was bereft of meaning and purpose. To merely raise a child to fulfill the instinct of motherhood was insufficient repayment for the gift of existence for even animal life shares that nature. With the newfound role of matriarch to the progeny of Yosef and the family of Yaakov her 'disgrace' was removed.

Rachel had exhibited an unquenchable thirst to overcome this shame and it was these collective expressions of הרפתי 'disgrace', that G-d lovingly

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collected and treasured until such time that she was ripe to be blessed.

Because Rachel so understood the depths of this pain she therefore couldn't allow her sister Leah to not attain this stature as well.

Rachel would continue to quest for meaning and purpose never giving up. She thus represents for all of eternity the hope that her children will one day return.

We will return in the merit of Rachel Imeinu. But we must first emulate this same virtue. At times we feel defeated and frustrated in our ability to achieve the goals we set for ourselves. We must never give up, never becoming complacent by simply living life without meaning and purpose. We must feel a sense of shame in our contentedness that will prod us to make a difference in our world by fulfilling each of our unique roles, utilizing our talents in promoting the honor of Heaven in all that we do.

If we undertake this emulating the remarkable endurance and commitment of Rachel Imeinu we are confident that the promise G-d gave her will come true speedily in our days, 'ושבו בנים לגבולם', and your children will return to their borders!

באהבה,
צבי טייכמן