

SCHEDULE

שבת קדש

Mincha Erev Shabbos **4:37 PM**

Shacharis- Followed by Kiddush **8:30 AM**

Sof Zman K'S- 9:19 מ"א 8:43 גר"א

Mincha- Followed by Shalosh Seudos **4:30 PM**
-Special Guest Speaker- R' Yaakov Schwartz

Maariv **5:44 PM**

Sunday

Shacharis **8:30 AM**
~No Shiur This Week :(

Mincha / Maariv **4:40 PM**

Weekday Minyanim & Shiurim

Shacharis
Mon, Thur **6:40 AM**

Tue, Wed., Fri. **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Mincha / Maari *See you next spring!*

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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Kiddush

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Shalosh Seudos

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Special Guest

We would like to welcome

Rabbi Weingot

*Who will be speaking this Shabbos on
Effective Communication in Relationships*

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

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Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

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Ethan Berner & Yaakov Berkowitz- Building@

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Rabbi Zvi Teichman

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Issue#161

RABBI'S MESSAGE

Matchmaker, Matchmaker, Make Me a Match

Yaakov Avinu finally gets “out of the freezer” after fourteen years in Yeshiva under the masterful tutelage of Shem and Ever, and at the age of sixty three begins the pursuit to find his “bashert”.

On his journey towards Charan, he takes a well deserved rest, providentially lodging at Har HaMoriah. He has the mysterious vision of the ladder set earthward and it's top reaching heavenward, with the angels ascending and descending on it.

This is the prelude that sets the stage for his momentous encounter with Rochel and Leah the “builders of the House of Israel”. (רות ד יא)

Of the many mystical allusions in this magnificent dream there is one directly related to Rochel and Leah.

סלם in it's “full” numerical value, 021=סמ"ד, 47=למ"ד, 08=מ"ם = 274. That is equivalent to the gematria of 832=רחל and 63=לאה = 274!

What is the relevance in this “ladder for success” that corresponds to Rochel and Leah?

A Midrash (בייר סח ד) in our portion, records a fascinating conversation between a certain Matron and Rabbi Yosi ben Chalafta.

She inquires as to the exact nature of the activity that G-d is preoccupied with, after His having put everything into creation. To which Rabbi Yosi responds that G-d is busily being מווגז ומוגס, making matches.

Upon hearing of this “mundane” involvement, she belittles the need for G-d to engage in such an easy task. She attempts to prove her point by taking a thousand slaves and pairing them with suitable maidservants. She quickly discovers the many “casualties” of her matchmaking efforts and concedes, indeed that there is no peer to Hashem.

Rabbi Yosi goes on to describe how Hashem successfully matches them up despite their protestations, in the fulfillment of the “will of G-d” that is for their ultimate benefit.

The Midrash concludes with Rabbi Yosi describing how Hashem is engaged in building “סלמות”, ladders, elevating and raising some, while lowering and degrading others.

Perhaps the Midrash is teaching us the key to a successful life.

Everything we are engaged in is part of the process of “matchmaking”. The right mate, partner and friends we choose, as well as the suitable business opportunities we endeavor or the location we select to live in, is all about striking the right match. At times it fits right and at times it doesn't.

How we relate interpersonally is all about complementing each other. There must be a give and take to find balance. To succeed, we have to sometimes lower our expectations or at times rise to our dreams, but ultimately we must accept the will of Hashem.

Someone has to go down while others must ascend in order to meet halfway.

Rochel and Leah epitomize this goal. Each one receded to enable the other to ascend. Rochel forfeits her right so that Leah not be ashamed. Leah gave up her intense desire to mother yet another son to Yaakov, so that Rochel may be at least equal to the other wives. Despite the tensions between them they “meet halfway” and succeed in building the Jewish nation.

While Yaakov sleeps he is told, (בראשית כח יא), הארץ אשר אתה שוכב עליה לך אתננה ולזרעך, *the ground upon which you are lying, to you I will give it and to your descendants.*

Rashi quoting the Talmud (חולין צא) says that Hashem “folded” all of the land of Israel beneath him, so as to make it easy for his descendants to conquer. Rashi on the Gemara elucidates; just as one can conquer the four cubits he reclines on, so too will his descendants conquer it as easily.

What does it mean to conquer one's bed?

This same idea is mentioned regarding Avraham Avinu, when Hashem directs him to traverse the land, (יג יז), קום , *Arise walk through its length and breadth, for to you I will give it.* The Talmud (בבא בתרא ק), explains here too, that this was to make it easier for his children to conquer.

Why must Avraham “conquer” his territory by traveling the land, yet Yaakov has to “conquer” his bed?

Avraham in his travels knew of the secret formula of עולים ויורדים, ascending and descending, knowing when to rise up and when to retreat. He achieved his goal of “matchmaking” the belief in Hashem with a skeptical society, by negotiating the ups and downs in the many relationships along that journey. But this was not enough to be build Klal Yisroel.

Yaakov had to conquer his own “bed”, representing the internal struggles, the instincts that draw us away from inspired service to Hashem.

We each struggle with noble aspirations and the reality of where we are truly “holding”. It takes a proper balance to “give and take” and to be realistic with both our goals and the strengths Hashem has endowed us with. We can resist and be frustrated or accept the will of Hashem in conquering our unique makeup and “match up” to Hashem's expectations of each one of us.

May we merit the syata d'shmaya to accurately match the pieces in the puzzle of life, creating a beautiful mosaic of Kvod Shamayim.

באהבה,
צבי טייכמן



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