

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:37 PM
Friday Night Learning	after 7:00 PM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"Z- גר"א 9:18 < 8:42 גר"א	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	4:35 PM
Maariv -	5:45 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ No Halacha Shiur This Week	
Mincha / Maariv	4:40 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Monday ב ה כ	6:30 AM
Thursday	6:40 AM
Tues, Wed, Fri.	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha/Maariv	- See You Next Year!
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

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In honor of the birth of their daughter

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Rabbi & Mrs. Teichman

On the engagement of

Racheli

To

Benny Fine

And to the Entire

Teichman & Fine Families

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Shul Contacts

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Gabaim:

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

Laining Schedule:

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Rabbi Zvi Teichman

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Issue#208

RABBI'S MESSAGE

Pure Joy

In honor of the engagement of our wonderful daughter Racheli to a prince of a man, Benny Fine. May the zivug be oleh yafeh!

Simcha, joy, is a goal we all yearn for. Whether finding a spouse, awaiting and celebrating a birth of a child, rejoicing over the various milestones of our children's lives and all the other occasions of happiness we experience in the journey called life, these are all moments of *Simcha* we relish and treasure, that buoy us as we sail through the stormy seas of challenge.

The Torah records but one instance that expresses the emotions of joyous celebration over a "life event".

With the heralding of the birth of Yitzchok, both of his parents break out in a spontaneous display of delight. *ויצחק (בראשית יז) and he (Avraham) laughed (with joy, see Rashi).*

ויצחק (שם יח) and she (Sarah) laughed. Yet, after a lifetime of lingering hope, when Sarah erupts with elation she is suddenly taken to task for it.

God confronts Avraham, *למה זה צחקת שרה (שם ט) Why is it that Sarah laughed?*

God seems to be intimating that her laughter was somehow deficient, lacking in purity, with a taint of doubt. Sarah denies her emotion is anything but unadulterated joy, but is accused of emoting an imperfect happiness.

Rashi explains that there was a slight measure of disbelief in her words that made it appear as if she were exhibiting a mocking rather than joyous laughter. *(שם יז) What purpose was there in recording for posterity this conflict that seems to dampen this moment of ecstatic joy and all its hope for the future of Avraham and Sarah's legacy? Can't we be happy without guilt?*

When one is fortunate to be blessed with moments of happiness our natural reaction is to absorb and lose ourselves totally in that joy. Do we ever stop for a moment and think how little we deserve that kindness? Do we sit in awe of the overwhelming benevolence of God, who endows us with an abundance of good disproportionate to our merit? Do we put into context all that we've been through that brought us to that moment, appreciating His guiding hand throughout, that enabled us to come to that moment? Are we humbled by that fact and inspired unto an even deeper sense of gratitude and joy that we have a Father in Heaven that is so awesomely benevolent in his constant concern for our welfare?

The reproach of Sarah wasn't meant to castigate her, but rather to educate her. With this enlightened perspective, her sense of elation would be a more wholesome and profound joy.

(Based on a thought expressed by the great Hungarian sage, Rabbi Shlomo Zalman Ehrenreich Rav of Simlieu, who perished in the Holocaust, in his sefer (אבן שלמה)

The Rambam (הלי מגילה וחנוכה ג) writes that on Rosh HaShanah we do not recite Hallel as it is not a day of *שמחה יתירה*, "extra" joy, as our fates are hanging in balance. Yet, it is a day of absolute joy, just not added joy. What differentiates a pure joy from an additional one?

The Talmud uses the term *יתר*, added, to usually connote something "extra". At times that "extra" is deemed equivalent to *חסר*, deficient. An animal with an additional limb is as "unkosher" as an animal who is missing one.

There are times where the Torah allows us the freedom to go beyond a controlled and perfect joy and engage in *שמחה יתירה*, extra joy.

On Rosh HaShanah however, a day we seek to restore the level of our initial relationship with God as we experienced it on the day of man's creation, before his having sinned in partaking from the Tree of Knowledge, we must aspire to a "perfect" joy.

והדי' פקד את שרה (שם כא) and God remembered Sarah. According to tradition, Sarah conceived on Rosh HaShanah.

The Chizkuni posits that when the Angel informed Avraham on Pesach, *שוב אשוב (שם יז) אליך כעת חיה והנה בן לשרה (שם יח) I will surely return to you at this time next year, and behold Sarah your wife will have a son,* he was intimating that he would visit yet twice, *שוב-אשוב*, again. The first time in the following Tishrei, to notify Sarah directly that she will become pregnant, and a second time upon Yitzchak's birth the next Pesach.

The entire episode of Sarah's questionable laughter took place at that time as well, possibly on Rosh HaShana (see Chizkuni) *דייה ויתצחק* or a bit later on Sukkos in the month of Tishrei see *ריהא יא*.

No wonder it was imperative for them to rectify the *שמחה* and bring it to its purest form precisely at this time. Avraham and Sarah represented the beginning of a mission to restore man to his original nobility, the glory embodied within Adam at his creation.

Their child, would embody the perfect *Simcha*, as expressed in his name *יצחק*, memorializing the struggle and success of his parent's quest to define authentic joy.

He would epitomize in his life the seamless enmeshing of fear and joy, the ideal expressed by King David as, *וגילו ברעדה (תהלים ב יא) and rejoice with trembling.*

In the Sheva Brachos we ask of God: *שמח תשמח רעים אוהבים כשמחך יצירך בגן עדן מקדם. Gladden the beloved companions as you gladdened your creature in the Garden of Eden from aforetime.*

At what moment did Adam sense that joy that is described here, that we hope to see emulated in the newlywed couple? Rashi (כתובות ח) refers us to the verse that describes how God planted a garden in Eden, to the east, *וישם שם את האדם... and He set there the man....*

Where is there any joy evident here?

When man senses the careful and steady hand of God that lovingly "sets" him in the "garden", always remaining aware that all encounters in life are meant to ultimately lead us back to that fond embrace of God in Eden, there is no greater joy.

When two individuals don't merely rejoice over their newfound commitment to one another, but also contemplate the journeys orchestrated by Hashgacha that have brought them to their particular strengths that endeared them to each other, cognizant of the graciousness of God that showers them with unconditional love, then they are equipped to experience pure joy.

May our lives always be filled with pure and unadulterated joy.

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צבי טייכמן

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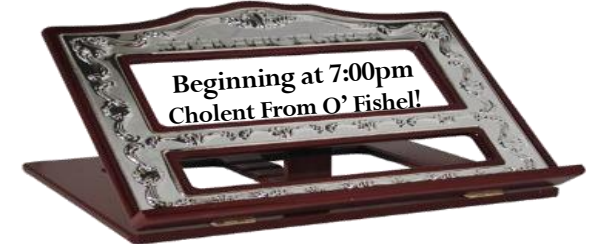
Avos U'Banim

Begins This Week

Sponsored by Azi & Riki Rosenblum in Honor of
Yaakov's Birthday!

For more information and sponsorship opportunities
contact Moshe Berry at mrrmberry@gmail.com

FRIDAY NIGHT LEARNING



Nichum Avaylim

We express our condolences to Mrs. Sherry Zaslou
on the loss of her mother.

~Shiva is at 6216 Wallis Ave starting with Mincha/Maariv

Sunday @ 4:40, Maariv Monday & Tuesday @ 8pm~

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים