

SCHEDULE

שבת קודש

Candles & Mincha Erev Shabbos	6:05 PM
Daf Yomi	8:00 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K'S- גר"א 10:05 < 9:26 גז"א	
Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	6:00 PM
Maariv -	7:12 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	6:05 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday ב' ה' "	6:35 AM
Thursday	6:40 AM
Tues., Wed., Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM
MINCHA/MAARIV	6:05 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

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Avos U'Banim
 Motzei Shabbos 11/9
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 In honor of the DafYomi completing Pesachim!*

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~With Rabbi Teichman~

Currently planned for 1/26 - 2/4

Join us on a spiritual Journey to replenish our Neshamos with the Kedusha of Eretz Yisroel. The itinerary will include seeing gedolim, visiting holy sights, and learning a special limud together about Kedushas Eretz Yisroel.

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 Please contact Yaakov Berkowitz for details at [yberkowitz@talmudicalacademy.org](mailto:yberkowitz@talmudicalacademy.org)

## Shul Contacts

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## Rabbi Teichman

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### Gabaim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- [Gabbai@OhelMosheBaltimore.com](mailto:Gabbai@OhelMosheBaltimore.com)

### Laining Schedule:

Pinchas Friedman- [Lain@OhelMosheBaltimore.com](mailto:Lain@OhelMosheBaltimore.com)

### Kiddush & Shalosh Seudos Sponsorship:

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### Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- [FixIt@OhelMosheBaltimore.com](mailto:FixIt@OhelMosheBaltimore.com)

### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- [Library@OhelMosheBaltimore.com](mailto:Library@OhelMosheBaltimore.com)

### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- [Building@OhelMosheBaltimore.com](mailto:Building@OhelMosheBaltimore.com)

CONGREGATION OHEL MOSHE

שבת קודש  
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ט'ו חשוון

אהל משה



Rabbi Zvi Teichman

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Issue# 306 יש אומרים 305

## RABBI'S MESSAGE

### Rock 'n' Roll

Have you ever wondered what goes through the mind of a Bar Mitzvah boy who after reaching maturity hears his father emotionally recite before the entire congregation the traditional blessing of ברוך שפטרני מעונש שקלה, *Blessed is the One Who has freed me from my punishment due this boy?*

“Am I really that bad?”

“Why is Dad so relieved to get rid of me?”

Seems like an awkward way to encourage a young man as he heads out on the journey called life.

(ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום הגמל את יצחק (בראשית כא ח) *The child grew and was weaned. Avraham made a great feast on the day Yitzchok was weaned.* (עו"ש) ("ברשי")

The simplest understanding of this celebration as a reference to Yitzchok having been weaned at the age of two, seems at odds with tradition. Nowhere do we find in subsequent generations the commemorating of the event of a child being weaned.

Rabbeinu Bechaye suggests that perhaps it wasn't as much the rejoicing in his being weaned as much as it was the entree of Yitzchok into the world of Torah, as he was now mature enough to leave his mother and begin his education. After all, he claims, Avraham had already discovered G-d at the ripe age of three.

This is similar to Chana's having brought the young Shmuel after his being weaned to Eli, in fulfillment of her vow to “lend” him to G-d.

So why then does the verse emphasize the weaning?

Alternately the Midrash says that this refers to the party Avraham threw on the day of Yitzchok's Bris Milah.

This is indicated in the world, **הגמל**, (ביום) **הגמל**, this word being a contraction of the sentiment **מל** **ג**, equaling 5, **ג** is three, for a total of 8, the number of the day on which we circumcise a child. (תוס' שבת קל. ד"ה שש)

We are still left wondering why the verse uses the verb “weaned” to express the day of his Bris.

Lastly, the Midrash avers that this rejoicing was over the day of Yitzchok having reached thirteen, when he was “weaned” from the **יצר הרע**, the evil inclination, with the arrival of his **יצר טוב**, his good inclination. (ב"ר נג.)

It is indeed remarkable how the Torah alludes specifically regarding Yitzchok, the very first child “born” Jewish, the milestones we celebrate with our own children.

But why are these all embedded so cryptically within the message of **ויגמל**, of weaning?

There is one other fascinating suggestion in the Midrash as to what they were actually reveling in.

(שם) *Rebbi Levi said, no one ever rocked a cradle until the household of Avraham Avinu.*

Rashi explains that on the day the child is first placed into the cradle it was customary to celebrate this joyous occasion. In fact in the Sefer *Taamei HaMinhagim* such a custom is recorded.

The Sefer *Karan Ohr Pnei Moshe*, a work written anonymously over two hundred years ago, that received the approbations of the greatest sages of his time makes an intriguing claim. (פירשת מקץ)

Quoting the Zohar, he alleges that the soul of a Jew is akin to a flame, it is constantly flickering.

This represents our innate quenchless passion to connect with G-d. It is for this reason we instinctively “shuckle”, sway to and fro, when we pray or study Torah.

In order to maintain this “holy nature” and not to succumb to man's inclination to seek rest and calm, Avraham Avinu invented the cradle. It's rounded base would allow the parent to subliminally influence the infant to “keep on rockin'”, so that this drive would never become dormant.

The other nations initially built firmly planted four legged cribs figuring the less movement, the better it was for the child. When they observed the Jewish custom and its obvious success, they adapted this method to rock the cradle as well.

In the days of Yitzchok however it was still an innovation, and this is what Rebbi Levi was referring to when he stated, *no one ever rocked a cradle until the household of Avraham Avinu.*

May I boldly suggest there is an additional factor to this “Jewish tradition”.

From the moment a child is born, although we ideally cling to a child in soothing them, we know that ultimately the greatest accomplishment we can achieve is when we instill within a child the ability to stand on its own. True parental love is when we can adore from the distance and yet allow a child to gain the confidence to stand on its own.

There is certainly comfort in the nursing of a child from its mother. However when the mother imparts that love with the goal and hope of leaving go at the appropriate time she experiences an even greater thrill.

The word **ויגמל** fact doesn't literally mean to “wean”. It relates more closely to the idea of ripening and maturing. The truth is that **ויגמל** means to “provide” as in **גמל** **ה**, *He bestows kindness*. When one gives “nourishment”, in what ever form is needed in the situation at hand, to another, allowing it to exist independently, one has brought that other to maturation in the relationship. A tree provides its sap so that the fruit will mature and be detached. (**ויגמל שקדים** (במדבר יז כד) *and almonds ripened.*

When we submit a child to be circumcised in fulfillment of this great *mitzva*, it is a moment of imbuing it with an ability to endure pain for the sake of something greater, which is despite all our attempts to calm, a very lonely experience. It is a first stage in the process to enable him to exist without the comfort of support.

A child begins its foray towards healthy independence when it detaches from the breast of its mother. This is a most powerful expression of independence, the ability to accomplish on one's own.

A lad reaching the age where he is ripe to accept the yoke of responsibility has indeed been “weaned” from support and “provided” the gift of self-confidence.

The father is not joyously revoking his burden as he declares “thank G-d I am free”, but is affirming his confidence in his child to perform his duties with skill and precision. He is asserting the excitement in knowing he can now trust the child to stand on his own, “thank G-d I can count on my son!”

In ancient times they held on with a tight grasp to their infants not allowing them out of their hands until they were calmed. Avraham Avinu discovered that from that first moment when we place a child in a cradle, we can already begin the journey. We gently rock the cradle from a near distance instilling warmth and concern even while the child sleeps alone. This is the very first act of a weaning that is enmeshed with the powerful force of nurture.

May we merit to walk this narrow tightrope in the image of our Avos, providing the love our children need so desperately together with the self-confidence that is so vital for their successful journey towards greatness.

באהבה,  
צבי טייכמאן

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## MAZAL TOV!

This weeks Kiddush is sponsored in celebration of the Siyum on Pesachim which will be finished Shabbos morning.

Good time to get on board for Shkalim starting at 7:30am Sunday!

Don't be discouraged by the name, the Shiur is free, no Shkalim required!

See you then!

## ~Ohel Moshe Sisterhood~

An Sisterhood has been formed to organize general Shul events, events for women only, and to provide opportunities for the ladies of our community to be even more involved with the Shul!

~Kickoff event details TBA~

To stay informed please update your Shul member profiles, email [sisterhood@ohelmoshebaltimore.com](mailto:sisterhood@ohelmoshebaltimore.com) and/or speak to Shira Friedman, Elise Steinharter, or Gali Wealcatch