

SCHEDULE

שבת קודש

Mincha & Candles Erev Shabbos **4:24 PM**
 Daf Yomi **7:30 AM**
 Shacharis-Followed by Kiddush **8:30 AM**

-Sof Zman K'S- מ"א 8:51 א"א 9:34

Mincha 2:15 PM
 Mincha - 4:15 PM
 Followed by Shalosh Seudos
 Maariv - **5:33 PM**

Avos U'Banim
 6:30 PM This Week!
 Sponsored by Michael & Rivky Leichter!

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

NEW MINYAN NEW MINYAN
NEW DAILY SHACHARIS
Monday - Friday
7:47 AM
ON TIME DEPARTURES EVERY DAY THIS WEEK!

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-Th) 1:45 PM
 MINCHA/MAARIV— 4:30 PM
 Maariv - (Winter, Su-Th) 7:45 PM
 Daf Yomi (Take II) 9:00 PM
 Maariv (Monday-Thursday) 9:45 PM

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Shalosh Seudos

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Mazel Tov!

Chaim & Nechama Abraham and Family
 on the Bar Mitzvah of their son Zev this Shabbos
 at Kehillas Kol Torah (Rabbi Berger's shul).

The kiddush will be at Kol Torah after davening (apprx 11:20)

HELLO my name is
 Avi & Nechama Brilliant

HELLO my name is
 Baruch & Michal Caplan

HELLO my name is
 Chana Bemstein

HELLO my name is
 Meir & Sara Strobel

HELLO my name is
 Moises & Chana Dejman

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

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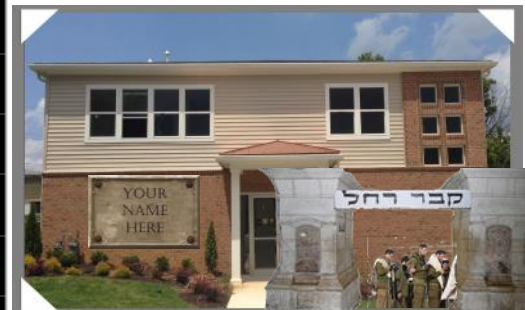
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Rabbi Zvi Teichman

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2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue#359

RABBI'S MESSAGE

Momma

In the midst of an action packed *Parshah*; the wrestling match with an angel, the tense-filled moments as Yaakov finally meets up with Esav, the tragic abduction of Dinah in Shechem, the Torah reports about the death of a mysterious figure who is introduced to us for the very first time only now.

Devora the wet nurse of Rivkah, we are told, died upon Yaakov's return home after twenty two years in Charan, while traveling through Beth-el, and was buried there below the plains of Beth-el.

Who is this woman that deserves such special mention of her death and burial?

Although she is not mentioned by her name this wet nurse of Rivka first appears when Rivkah is dispatched by her family to travel back with Eliezer to meet her mate Yitzchok, where the verse describes how they escorted Rivkah and (בראשית כ"ט) מנקה

Her wet nurse

Clearly Rivkah was not in need of a personal wet nurse, so what purpose would there be in her traveling with her?

Rashi also adds that it was this very nurse that Rivkah sent to Yaakov while he was in Charan hiding from his vengeful brother Esav, summoning him to return home as Rivkah indicated she would as soon as Esav's wrath would subside. (בראשית לח"ד י"ח ומת)

According to the Tosafist Rav Yechiel of Paris, Devorah arrived shortly after Yaakov reached Charan, some fourteen years after leaving home, as he had first detoured to attend the Yeshiva of Shem and Ever for that length of time. (מחשבה פנימית: כ"ט ב"מ"א ד"ה גרוס)

Evidently then, Devorah remained with Yaakov for the ensuing twenty two year sojourn in Charan and then dying en route to his parents, in Beth-el.

What was she then to send specifically a wet nurse as the agent to deliver a simple message that Yaakov should return home?

Why did she remain all those years in Charan after having fulfilled her mission to call Yaakov home?

The Torah says that Yaakov named the place of her burial (בראשית לח"ה) אלון ביתו, *Weeping Plain*. Rashi points out that word used here for plain, אולון, Greek means "another", implying "another weeping", alluding to the death of Rivkah that transpired at that time as well, thus a double crying over these two deaths. Quoting the Tanchuma Rashi adds that Rivkah's death was "concealed" as it was per Rivkah's request that it take place stealthily at night so that people wouldn't observe the evil Esav burying her and be aroused to "curse the womb whence Esav emerged".

Were these two deaths merely coincidental and conveniently utilized to disguise the death of Rivkah?

Rav Yekel Hamburger a contemporary of the Noda Be'Yehuda points out that the name דבורה is spelled here without a letter ו, ד-ב-ר-ה. The name רבקה shares the same letters except for the ק. In the Kabbalistic cipher system known as ש"ש, where the first letter of the alef beis corresponds to the last, the second to next to the last and so on, the letters ד and ק are each four from the beginning and end respectively. So if ד and ק are interchangeable, it would indicate that דבורה and רבקה are equal in some respect and thus two sides of the same coin. That these two individuals were being mourned at the same time was apparently no accident and we must strive to derive the lesson therein. (קול קורא עיקב, י"ג ש"ח)

Although the word מייקת means literally a wet nurse, one who breast feeds a child, the Targum Yonoson translates it as פדגוגיתא, a pedagogue, she was Rivkah's teacher. The Targum Yerushalmi interprets it as מרבייתא, implying a foster-mother. This woman was clearly more than just a provider of physical nourishment. She was the woman who despite the challenges Rivkah faced being raised in a home where the likes of Lavan and Besud abided and where deceit, dishonesty and selfishness was the currency of their relationships, was nevertheless able to nurture Rivkah in becoming the epitome of kindness and selflessness. It wasn't only about portraying good values. Only someone raised with remarkable self-confidence could buck the tide of corruption that was the credo of this home.

When we over-nurture a child we endanger the child with developing a sense of overconfidence that plants the seeds for eventual arrogance and all its consequences. Under-nurturing too can leave a void in a child's sense of self, leading to the pitfalls of those who lack self-esteem and the inability to be decisive in a healthy way. These victims are either paralyzed with indecision or become artificial over-confident trying to compensate for

this vacuum.

I once heard from the illustrious Gaon, Rav Simcha Wasserman how he explained the concept of nursing a child which is used throughout the Talmud as a metaphor for teaching Torah. A child who nurses must be fed by its mother solely with the child's need in mind. The mother can't simply nurse for the sake of disgorging her milk, for then the child may choke. Neither can a mother squander her milk, withholding it from the hungry child.

This is true, he taught, in all facets of raising healthy children, we must be selflessly attuned to their needs, not too much nor too little, each child with its unique requirements. Similarly, exaggerated praise or insufficient encouragement will stifle the development of a healthy sense of self.

Rivkah exhibited both confident courage as well as absolute humility throughout her life. As a young maiden she stands up to her conniving brother Lavan asserting unequivocally her intent to leave with Eliezer. Upon sensing the greatness of Yitzchok, she falls of her camel donning a veil in submission to his spiritual stature. She is able to shoulder the responsibility in encouraging Yaakov not to fear snatching the blessings from Esav.

Devorah the ultimate 'wet nurse', implemented this strategy of 'nursing' in all aspects of Rivka's emotional and character development, enabling her to become the matriarch she was and remains for eternity.

The Midrash Tanchuma as quoted by Rashi earlier states that Rivkah feared people 'would curse the womb whence Esav emerged'. The actual phrase however in the original source says she was afraid people would say, 'ארורים שדים שתניקו רשע זה', *curse is the bosom that nursed this wicked one*.

Rivkah wasn't concerned for her honor, but she knew she bore the lessons of her esteemed 'wet nurse', Devora, in raising Yaakov to exhibit that healthy confidence in carrying out the legacy of the Avos. She wouldn't allow the tainting of that role by those who would claim she failed, as evident in the persona of that arrogant Esav whose distorted sense of entitlement wreaked havoc among the people.

Surely Rivkah had many agents to send her message to Yaakov that he return. She however selected Devorah so that she would continue to proverbially 'nurse' Yaakov in rising to the challenge to defy Lavan and Esav as he so dutifully indeed carried out. No wonder these two were mourned together and no wonder there was excessive crying over this profound loss.

The Midrash Aggadah claims that Devorah was indeed the mother of Rivkah! (מורה בתויט)

Rivkah guarantees Yaakov that he will succeed in dealing with all his future tribulations. She alludes to this promise when Yaakov expresses fear that his father will rather curse him upon discovering his ploy to steal the blessings, she responds, עלי קללת בני בראשית, *upon me, your curse be upon me*, assuring him he has nothing to fear.

The great Vilna Gaon says this confident assurance expressed in the word עלי, upon me, is an acronym for the three challenges he would face and overcome, עשו-לבו-יוסף, Esav, Lavan and Yosef.

Yosef represents the ultimate success of Yaakov in imparting the pristine character that is the essence of the Avos.

In Yaakov's blessing to Yosef he confers on him the (בראשית מט כ"ה) ברכת שדים, *blessing of the bosom and womb*.

The process of nurture that began with Devorah fostering Rivkah, continued with Rivkah emulating her ways in her bringing up of Yaakov, that found its perfection in the person of his beloved son Yosef, who would carry the brothers through the most difficult of times.

The mystical Sefer, Paneach Raza, alleges that each letter in the word for bosom, שדים, stands for the first letters in the words expressing the concept of שמאל זוחה ימין מקרבת, *the left hand pushes away while the right hand brings close*, an educational principle that instructs us to maintain careful balance, not too much, not too little, in order to succeed in breeding healthy confident children.

May we follow in the paths our beloved matriarch Rivkah set out for us and pray that we live up to her greatest hopes.

באהבה, צבי טייכמאן



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!!!HAPPY anniversary!!!

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Yarchei Kallah A Trip You Simply Can't Afford, to miss!

~With Rabbi Teichman~

DATE TBD - (GOAL: Late January or early February)

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.

Please contact Zvi Friedman for details at
zvifriedman55@gmail.com

SAVE THE DATE
SUNDAY 12/21 10am—12pm

OHEL MOSHE CHANNUKAH EVENT!

More details coming soon!

Another awesome Shul event, by the Ohel Moshe Sisterhood.
Contact sisterhood@ohelmoshebaltimore.com to get involved!