

## SCHEDULE

ליל שבת קדש

**Mincha & Kabalas Shabbos 4:30 PM**

יום שבת קדש

Daf Yomi - 7:30 AM  
 Shacharis - Followed by Kiddush 8:30 AM  
 Sof Zman K'S- 8:41 א"מ 9:23 א"מ  
 Mincha - 2:15 PM  
 Bnos (for girls age 4-6) This Week: in the Shiur Room! 2:15-3:15  
 Mincha - Followed by Shalosh Seudos 4:20 PM  
 Maariv 5:39 PM  
 Avos U'Banim 6:30 PM

### Zecharya Teichman

On your **Auf Ruf** this Shabbos and upcoming marriage to Tami Elishkevitz  
 Mazal Tov to Rabbi & Mrs Teichman and to all the family and friends joining for the Simcha!  
 We welcome the Elishkevitz family to Baltimore!

**67/46** מזג האוויר בשבת \*  
**64/35** Ohel Moshe Weather  
\*Only Hashem can guarantee

**CANDLES NEXT  
 SHABBOS - 4:27 PM**

**WINTER EARLY MAARIV**  
 M-Th: 7:45 pm

**WINTER MINCHA/MAARIV**  
 THIS WEEK: 4:35 pm

### Weekday Minyanim & Shiurim

#### Sunday & Thursday - Thanksgiving Day

Shacharis I- 6:50 AM  
 Daf Yomi - By Rabbi Teichman 7:30 AM  
 Shacharis II - 8:30 AM  
 Parsha Club 4 Girls (SKIPPING THIS WEEK DUE TO EVENT)  
 Mincha/Maariv - 4:35 PM  
 Seder Limud - 8:45 PM  
 Daf Hayomi Behalacha 8:20 PM or 9:15 PM  
 Maariv - 9:45 PM

#### Weekdays (Monday-Friday)

Daf Yomi - By Rabbi Teichman (M-Fr) 5:45 AM  
 Shacharis- Mo 6:35 AM **Th (Thanksgiving) 6:50 AM**  
 Shacharis - Tu, Wed, Fr 6:45 AM  
 Mincha (M, Tu, Wed, Fr) 1:45 PM  
 Mincha/Maariv (M-Th) 4:35 PM  
 Maariv I (M-Th) 7:45 PM  
 Daf Yomi- Take II (M-Th) 8:00 PM  
 Night Seder Chabura Learning 8:45 PM  
 Daf Hayomi Behalacha 8:20 PM or 9:15 PM  
 Maariv II 9:45 PM

## SPONSORSHIPS



**Kiddush** מזל טוב!!!  
 and

**Shalosh Seudos**  
 By Rabbi & Mrs Teichman  
 in honor of  
**Zecharya's Auf Ruf!!!**

To Sponsor an event or book the social hall please contact  
 Miri Adler at [Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

**Avos U'Banim - 6:30 PM Motzei Shabbos!**

Featuring a story from the Rabbi plus learning, pizza and prizes!

**SPONSORED BY: Uri & Devorah Meth**  
 In memory of Bayla Bas Yehuda Dov

For questions or sponsorship contact Yoni Herman at  
[yonahherman@yahoo.com](mailto:yonahherman@yahoo.com). Weekly Sponsorship \$150

**THIS SUNDAY, NOVEMBER 20th**  
 from 10 AM - 12 PM for a

**Mommy & Me Happy Glaze Event at the JCC!**  
 Mothers are invited to bring 1 or 2 children, ages 5+, to  
 work together on a beautiful serving tray!

**LAST CALL EMAIL THE SISTERHOOD ASAP**

Contact [sisterhood@ohelmoshebaltimore.com](mailto:sisterhood@ohelmoshebaltimore.com)  
 Email [sisterhood@ohelmoshebaltimore.com](mailto:sisterhood@ohelmoshebaltimore.com) with any questions.

### Shul Contacts

@OhelMosheBaltimore.com

#### Rabbi Teichman

410-570-3333 or [ravzt@ohelmoshebaltimore.com](mailto:ravzt@ohelmoshebaltimore.com)

#### Gaboim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

#### Laining Schedule:

Pinchas Friedman- Lain@

**Kiddush, Shalosh Seudos Sponsorship, Hall rental:**

Miri Adler - Kiddush@

**Sforim & Siddurim:**

Dovi Becker- Library@

**Repair & Maintenance:**

Shuie Steinharter & David Wealcatch- Fixit@

**Bulletin & Announcements:**

Shoshana Goldberg & Gali Wealcatch- Bulletin@

**Sisterhood@**

Bracha Caine, Shira Friedman, Elise Steinharter, Gali Wealcatch

**Aqudah Scrip@**

Sasha Zakharin - [szakharin@gmail.com](mailto:szakharin@gmail.com)

## CONGREGATION OHEL MOSHE

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אהל משה



Rabbi Zvi Teichman

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Issue # 457

## RABBI'S MESSAGE:

"And the two of them went together"

The Midrash informs us that Avrohom and Yitzchok strode toward the *Akeidah* with the same joy and excitement as when a father accompanies his son to the *chuppah*.

Is the equating of the *Akeidah* to a *chuppah* merely a metaphor for a moment of exquisite happiness, or is there a deeper connection between these two events?

We are also told that right after the *Akeidah* Avraham became aware that Rivkah, the *bashert* of Yitzchok, was just born. Why is this so significant to mention precisely here?

The Holy Kotzker suggests that subsequent to the *Akeidah* Avraham had begun to wonder whether his being prevented by the angel from slaughtering Yitzchok might have been due to his failure to have married off Yitzchok earlier, and not allowing him to beget children. Were Yitzchok to have fathered progeny who would carry his legacy, perhaps, Avraham thought, G-d might have allowed him to fulfill the command to actually slaughter him. When he discovered that a worthy child was born to his family that would be a wife to Yitzchok he was placated, since he now realized that his previous doubt was unjustified, as it was clearly destined for Yitzchok to wait until Rivkah would be born and eventually become his wife.

The Midrash indeed states that it was from Mount Moriah, the location of the *Akeidah* and eventually the Holy Temple that '*Rivkah went forth*'.

What aspect within the accomplishments of the *Akeidah* is so critical to meriting a wife and marriage?

Why did Avraham first ponder his doubts after the *Akeidah* and not at the moment he was told to slaughter Yitzchok?

One of the illustrious disciples of the renowned, pre-war, Yeshiva of Chachmei Lublin, Rav Mordechai Yehuda Lubart, offers a fascinating idea to answer this question that will shed light on our previous queries.

When a Jew is faced with a directive from G-d, no matter how preposterous and confounding it may seem, it is incumbent to respond unquestionably in the spirit of *נעשה ונשמע*, doing first and then to later contemplate its meaning and understanding. There was nothing more contradictory to a notion of a benevolent Creator than the command to sacrifice one's own child. Not only did it go against any idea of morality it also defied all the promises that were made to Avraham that from him would descend the Jewish nation. But this is the credo of our people, to submit ourselves fully to His will even in the face of the inexplicable.

Only later did Avraham permit himself to doubt his former inaction in seeking a wife for Yitzchok and only in the context of determining whether he had perhaps failed in his duty to properly carry out the will G-d.

His entire life was about forging ahead despite not knowing the destination, quashing the instinct to question the will of G-d. Whether it was '*Go for yourself... to the land I will show you*' or '*Go to the land of Moriah...*'; and his the ability to put aside his intellect, preconceived notions and emotions to focus solely on the task he was entrusted with. This was the legacy Avraham sought to impart to us, his children that would become part of the very fiber of our souls.

This, Rav Lubart adds, is the essence of the command to circumcise a Jewish child yet before he is even capable of fathoming, let alone choose, to undergo *Milah*. It is what distinguishes the 'choice' of the descendants of Yishmael who are to circumcise from the age of thirteen and our *mitzvah* to perform it on an eight day old child.

Yishmael challenges Yitzchok's favored status, by claiming that he, Yishmael, bravely elected to be circumcised at the age of thirteen while Yitzchok had no choice in the matter. Yitzchok responds that were G-d to ask of him to submit to being slaughtered he wouldn't protest. Yitzchok wasn't merely upping the ante. What Yitzchok was conveying was the reality that the true bearers of Avraham's legacy could translate that innate talent to unquestionably submit to the will of G-d, to all realms of life even to the extent of forfeiting their lives.

## Bound to Be Happy

*Dedicated to my dear son Zecharya on the occasion of his Aufruf*

He goes on to answer a famous question on the prayer we recite at every child's *Bris*: כשם שכנס לברייתו כן יכנס לתורה ולחופה ולמעשים טובים, *Just as he has entered the covenant so may he enter into Torah, the marriage canopy, and good deeds.*

It would seem that after beginning to learn Torah from the age of five, the next stage would logically be 'good deeds' as a child becomes responsible at the age of thirteen to perform *mitzvos* and only after that would it be appropriate to address our hopes that he merit to stand beneath the *chuppah* some time after becoming eighteen. Why then do we misplace the hopes for his happy marriage immediately after the goal of learning Torah?

He writes, "*Truthfully, marriage is also an aspect of 'do first, ask later'. When a Jew stands under the canopy to fulfill the requirement of his Creator; accepting upon himself the yoke of building a Jewish home; not knowing how that life he is accepting upon himself will look and pan out; without worrying how the future will turn out, is all an expression of this noble skill. That is why our Rabbis tell us that whoever causes a groom to rejoice will merit Torah, because one who encourages a groom in his undertaking to negate his will before that of G-d, through the strength of faith, joy and kindness, assisting the groom in his quest to attain a life of 'do and then hear', will in turn merit to grow in Torah of which 'do and then hear' is a prerequisite for success. That is why we place the attainment of Torah adjacent to the realization of standing beneath the marriage canopy, since they are both expressions of this quality of נעשה ונשמע, do and then hear.*"

The great Maharsha interprets the blessing at the marriage ceremony that concludes with the sentiment: *Blessed are You, G-d, מקדש עמו ישראל על ידי חופה וקידושין*, *Who sanctifies His people Israel through canopy and marriage*, to be referring to G-d having sanctified his nation on Mount Sinai, where the mountain hovered over our heads like a canopy, and He gave us the Two Tablets, the Torah, which was the equivalent of the ring the groom gives to the bride to take her hand in marriage. We mention G-d's giving of the Torah to His nation at every marriage to emphasize the requirement of נעשה ונשמע, adherence before comprehension, which is so integral to the success of both.

Yitzchok and Rivkah we are told served as the *tikkun* for the failure of Adam and Chava, in achieving a 'perfect' marriage and unblemished relationship. Though they differed greatly in their approaches towards their common children, Yaakov and Esav, nevertheless there is nary any discord reported between them. They are the only couple in all of Torah who are depicted as נמצוק, enjoying each other's company. The first expression of love for a spouse is that of Yitzchok for Rivkah.

No wonder. They each excelled in submitting their will totally before that of the will of the Creator, leaving no room for conflict, accusation nor distance. In a world where the will of G-d is the sole compass for direction in life, happiness, devotion and harmony is the natural byproduct of that healthy and noble attitude.

After the *Akeidah*, G-d promises Avraham, הרבה ארבה את דרך, that He will greatly increase his offspring. The word ארבה, increase, is numerically equivalent to יצחק, 208. The number of words in the portion of the *Akeidah*, 307 equal the value of רבקה! (אוצרות התורה וירא)

The message is clear. If one wants to attain marital bliss and general happiness in life they must inculcate the lesson of the *Akeidah*.

In the *Selichos* of the *Bnei Ashkenaz*, it states: עליו חבן בקרבנו כבחנות אפריטו, *The son (Yitzchok) rejoiced in his sacrifice like on the day of marriage when one stands beneath his canopy.*

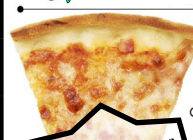
We must 'sacrifice' our will upon the Altar of G-d's directives so that we may attain true joy.

When we are ready to firmly tie and knot our will, desires and interests to the will of G-d, we are assured that we are 'bound' to be happy!

באהבה,  
צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Laivi Shor, Karen Pottash,  
Binyomin Rubin, Ariella Berner, Tsophie Ganz

!!!HAPPY ANNIVERSARY!!!  
Bruce & Chana Berkowitz

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

### Baruch Dayan HaEmes

We express our condolences to Ronnie Pachino on the loss of his father, B Joy Pachino.  
Shiva will be at 2702 Waco Ct Through Thursday AM  
*Minyan times will be announced*

Dova Boyars & Yanky Adler!  
On their Engagement!

Addison & Stephanie Schonland!  
On the Engagement of their daughter  
Hayley to Natan Orlofsky!

AWESOME START TO THE WINTER NEW  
KIDS PROGRAM SEASON!

Parsha Club for Girls!  
Sunday 10-11 AM  
Girls ages 7-11 - Social Hall  
Resumes 11/27



Avos U'Banim  
Motzei Shabbos

