

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 4:26 PM

Friday Night Learning - Open Bais HaMedrash
With Chulent! Provided by O'fishel Catering
Chulent will be available in the Coffee room. Kindly do not bring
food in to the Bais Hamedrash to maintain its Kavod & cleanliness.

יום שבת קדש

Daf Yomi -	7:30 AM
Shacharis - Followed by Kiddush	8:30 AM
ג"א 9:42 מ"א 8:58 Sof Zman K'S-	
Mincha -	2:15 PM
Bnos for girls age 4-7 in Social Hall	2:15-3:15
Bnos for girls age 8-10 in Classroom	2:15-3:15
Mincha - Followed by Shalosh Seudos. Guest Speaker:	4:20 PM
Maariv	5:35 PM
Avos U'Banim	6:30 PM

  28/24 מזג האוויר בנבחה	CANDLES NEXT SHABBOS - 4:29 PM
 48/46 Ohel Moshe Weather <small>-Only Hashem can guarantee</small>	

Please Daven for a Refua Shleima for Mrs. Tammy Moskowitz
תמר עדינה בת קינה שולמית

Weekday Minyanim & Shiurim

Sunday

Shacharis I-	6:50 AM
Daf Yomi - By Rabbi Teichman	7:30 AM
Shacharis II -	8:30 AM
Parsha Club 4 Girls	10:00 AM
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, Th	6:35 AM
Shacharis - Tu, Wed, Fr	6:45 AM
Daf Hayomi Behalacha	7:25 AM
Mincha (M, - 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

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To Sponsor an event or book the social hall please contact
Miri Adler at Kiddush@OhelMosheBaltimore.com

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

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

SPONSORED BY: Yakov & Lisa Shafranovich

For questions or sponsorship contact Yoni Herman at
yonahherman@yahoo.com. Weekly Sponsorship \$150

Parsha Club for Girls!

Sunday 10-11 AM - Girls ages 7-11 - Social Hall

Theme intro, story, project, and snack based on the Parsha or a featured Midah!
GROUP LEADERS: Yael England & Bracha Hutman

For more information and sponsorship opportunities contact Suri Schwartz at
sschwartz@bnosviroel.org weekly sponsorship \$72
SPONSORED BY AITON & DEBORAH MARIZAN

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Miri Adler - Kiddush@

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אהל משה



Rabbi Zvi Teichman

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Issue # 461

RABBI'S MESSAGE:

One of the greatest tragedies to befall Yaakov was the death of his beloved wife Rochel in childbirth as she gave birth to Binyamin.

With her last breath she names the child בן אבי, *Son of My Sorrow*, commemorating the tragic circumstance of his birth. Yaakov seeking to leave a more optimistic implication calls him בנימין, a contraction of בנין, *Son of the Right*, referring to the stronger right hand which represents strength and power, reflecting less on the trauma of his birth and more on his hoped for future successes.

Would Yaakov deny the last wish of the woman he loved, who sacrificed her life for this child, and ignore her intention to immortalize her suffering?

The Ramban seeking to minimize the conflict here suggests the following novel approach. Citing several sources he shows how the word אבי has a dual connotation, depending on the context, it can mean sorrow as well as strength. Although Yaakov wanted to put a positive spin to his son's name, he wanted to remain loyal to his wife by adhering to the same word she chose, אבי, although in its more favorable alternate meaning. By calling him בנימין, with its emphasis of strength, he was retaining her original choice of אבי, just translating it differently.

This seems like a poor gimmick Yaakov used to merely placate his guilty conscience in deviating from Rochel's desire to have her pain intimated in her son's name. Rochel's original design would still be missing from Binyomin's name for eternity. In what way would his clever trick satisfy Rochel's pained soul?

The Midrash makes an intriguing claim by stating that when Rochel called her son בן אבי, literally *the Son of My Suffering*, she was expressing it in Aramaic, while Yaakov sought to infuse the child's name with שון הקודש, the Holy Tongue, and therefore changed it into בנימין, implanting the word מין, the Hebrew word for right.

The Ramban quotes this source and is bewildered by its claim that אבי is an Aramaic term for pain, and goes on to cite many verses in Torah, which is written in the Holy Tongue, where אבי clearly means sorrow.

Two compelling questions remain.

What was Rochel actually thinking when desiring to imprint this traumatic memory upon Binyomin's psyche? How could this awareness serve him well in his future endeavors in life without causing him to become constantly depressed?

Secondly, if Yaakov sought to infuse his name with 'strength' rather than sorrow, why does he use a metaphor for strength, the 'right hand', and not simply call him כחי, *Son of My Strength*?

Why did G-d create us with two hands, one weaker and one stronger?

The holy Noam Elimelech taught that it serves as a constant reminder that our greatness lies in our ability to choose between the proverbial right and left, good and bad.

We are told that the upper spiritual sphere was created by G-d's right hand and this lower physical realm with His left hand.

There is a right side of the brain and a left one too. Right brain activity is associated with creativity. It provides inspiration for it is capable of sensing the 'total picture' allowing us to make intuitive responses not necessarily based on pure logic. The left brain is where we utilize rational thinking,

Right On!

deducing our decisions based on practical information and experience. The former may be termed the limitless spiritual side and the latter our more grounded and restricted physical one. Each side of the brain must complement the other in order to bring ideas and goals to fruition.

Our right, more dexterous, hand as well can only be effective if it adapts to its weaker assistant, the left hand.

We similarly each aspire instinctively to achieve greatness but must face the brutal reality of the limitations we are each uniquely dealt. The instinct for physical pleasure and comfort often prevent us from placing our foot forward towards more noble goals.

When we are willing to detach ourselves from the shackles of those forces that pull us magnetically towards 'earth' and its easy comforts, we can begin to ascend the ladder of spiritual attainment.

We are all familiar with the famous adage, לפום צערא אגרא, according to the pain is our reward.

Nowhere in Torah does the word צער, pain, appear. The great Gaon of Vilna points out that this concept is rooted in a verse in Proverbs, בכל עשב יהיה מותר, *Every sacrifice brings a profit.*

The Targum, the Aramaic translation of this word צער, is indeed צערא, the word for pain.

But צער, doesn't mean pain. The first appearance of this word is when Chava is told that only through צער, suffering, will she bear and raise children. Man as well is instructed that 'through צער, suffering, he shall eat'.

Rav Samson Raphael Hirsch in his masterful commentary writes the following: "The root, צער, a modification of עזב, forsaken... leaving something against one's will, through force, harshness or violence... צער is the feeling that we have to give something up that we would have liked to keep, or... attained; renouncing, foregoing. With the word עזב, Man entered an entirely new situation for a long space of time. Until then Man knew no wrong, and no renunciation... for now... nature is no longer at one with his wishes as it was previously, he must wrest everything from her, and only by... giving up one thing, one enjoyment, can he attain another... The whole life of a woman, from earliest girlhood, is a life full of sacrifice, giving herself up for others... where the woman gives up her whole existence to make her own flesh and blood a contribution for new human growth... there is no higher happiness for a woman than to have children, and this... can only be bought with the greatest of sacrifices. Giving things up makes a man free, brings out his nobler self, makes him independent of external things... and allows him to find his own true worth... and... his undisturbable happiness. Into this school of renunciation Man was now to be led. As every... "good", worth having has to be bought by... renunciation... the life of his senses already drives the fact home... that what is bitter is not always bad, and what is sweet is not always good..."

Perhaps this is the deeper meaning in understanding the earlier Midrash.

Rochel sought to leave a legacy for her son, that only by a willingness to sacrifice can one trade off for greater more meaningful reward. She chose the word אבי, knowing very well its implication of sorrow or pain, not to accent her misfortune, for on the contrary she was willing to submit to the ultimate sacrifice so as to mother this child. Her reference to אבי as an Aramaic term wasn't meant to indicate this word is actually Aramaic, but rather that in the

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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!

vernacular of a non-Torah world there is a word for pain. But in the realm of Torah we have no use for that since every 'pain' we experience is not about the suffering but more importantly what we can attain in that sacrifice on the 'stock exchange' of service to G-d.

Yaakov is not quelling her desire but rather adding even greater emphasis by indicating that within this notion of willingness to forsake for the opportunity of spiritual growth lies our greatest strength. He sought to define this principle in our Holy Tongue, where there is never a notion of pain, only sacrifice for something so much more pleasurable.

Binyamin embodies Rochel's greatest aspirations. Indeed he solely achieves among all the tribes the appellation of ידיד, *G-d's beloved*. The word for beloved ידיד, is a combination of twice יד, hand. The Temple we are told in contrast to the material world was constructed by both of G-d's hands. When we create the synergy of our 'right and left hands' we bring the Divine Presence unto this earth.

Ironically it is her suffering in childbirth, the very first lesson of this vital perspective of pain versus sacrifice, that she bears the child in whose quarters the Temple stood.

Rochel refuses to be comforted and cries for her children that we may return to our rightful boundaries. She awaits our rising to the challenge by showing our willingness to sacrifice the mundane for the ethereal. The moment we put ourselves to this task we too will become the ידיד 'd, the beloved of G-d, and greet His return to our true home once again.

באהבה,
צבי טייכמאן