

## SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 6:02 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K'S - 9:27 א"ת , 10:06 - א"ת 8:30 AM

Followed by Kiddush in honor of Shaya's Bar Mitzvah!

**Kids Shabbos Groups Will Resume Shabbos Parshas VaYera**

Mincha - 2:15 PM

Bnos - Girls age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15

Mincha - Followed by Shalosh Seudos 5:50 PM

Maariv 7:10 PM



**CANDLES NEXT**  
**SHABBOS - 5:53 PM**

**Daniel & Yehudis Hutman!**  
*Celebrating the Bar Mitzvah of their son, Shaya!*  
**We welcome all the family and friends who have joined us for the Simcha this Shabbos!**

**THANK YOU!!!** To all who participated in, enhanced, and inspired a memorable and meaningful Yomim Noraim season. Special thanks to Rabbi Teichman, the Gaboim, Baalie Tefila and Kriah, all the sponsors who contributed so generously throughout, and to and all the volunteers that helped make it happen!!

### Weekday Minyanim & Shiurim

#### Sunday Minyanim

Shacharis 6:50 AM, 8:30 AM

Mincha/Maariv 6:05 PM

Maariv 9:45 PM

#### Weekday Minyanim

Shacharis (M, Th) 6:35 AM

Shacharis (Tu, W, Fr) 6:45 AM

Shacharis - II (M - Fr) 7:50 AM

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M - Th) 6:05 PM

**Winter Maariv (M - Th) 7:45 PM**

Maariv (Su - Th) 9:45 PM

#### Shiurim & Learning Opportunities

Daf Yomi 7:30AM(Su), 5:45AM(M-F),  
& 7:00PM(M-Th)

Daf Hayomi Behalacha- with Rabbi Teichman 7:25 AM  
or 8:20 PM or 9:15 PM with Chavrusa's

## SPONSORSHIPS

**Kiddush**  
*Celebrating The Wonderful Simcha Of*  
**Shaya Hutman's Bar Mitzvah!!!**  
**Mazal Tov to Daniel & Yehudis Hutman and**  
**all their family and friends joining us!**

**Shalosh Seudos**  
*Sponsored by*  
**Rabbi Reuven & Janine Chapman**  
**& their family**  
**In memory of Dov Ber ben Eliyahu Shmuel**

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

### KIDS GROUPS UPDATE:

Feedback was awesome, turnout was great and everyone had a great time! With that in mind we intend to resume the program for kids ages 3-5 on shabbos mornings from 9:30am till after kedusha in 2 weeks, parshas va'yera. Due to our space constraints, we are holding off on a group for older kids for now, and the policy will remain that the week of a Simcha there will be no groups so the Simcha logistics are not interrupted.

More info next week including an opportunity to help sponsor the cost of this new weekly program! Please contact any of us with questions or ideas.

CHAVIE & SHAWN BURSTYN AND ATARA & DAVID KASTNER

### Shul Contacts

@OhelMosheBaltimore.com

#### Rabbi Teichman

410-570-3333 or 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@

#### Pledge Balances:

Miri Adler- Pledges@

#### Repair & Maintenance:

Shuie Steinharter & Dovid  
Wealcatch- FixIt@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali  
Wealcatch- Bulletin@

#### Sisterhood@

Bracha Caine, Shira Friedman,  
Elise Steinharter, Gali Wealcatch

#### Agudah Scrip

Sasha Zakharin - scrip@

**Building Committee** - Building@

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Rabbi Zvi Teichman

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Issue #502

## RABBI'S MESSAGE:

After the debacle of the deluge, G-d sought to rebuild mankind through Noah and his descendants. However, after the misguided united effort to build the Tower of Babel in defiance of G-d's dominion, once again G-d was forced to play His hand by dispersing the populace to the far corners of the globe, foiling their rebellion. The stage was now set for one man to establish a family that would lead the world back to its former hope and glory, by promoting the unadulterated truth of G-d's oneness and absolute benevolence.

Before Avraham Avinu sets out on that journey the Torah details the family of mankind, zeroing in on the objective of all creation, the descendants of Terach. It first details his three sons, Avram, Nachor and Haran, adding that Haran was the father of Lot. It then makes reference to Nimrod's challenge to Haran, after his having observed Avram miraculously survive the fiery furnace, as to where he stands, where he affirms his allegiance to Avram, then being thrown into the fire becoming the very first person in history to sacrifice one's life for G-d.

The Torah then records a very puzzling verse:

ויקח אברם ונחור להם נשים שם אשת אברם שרי ושם אשת נחור מלכה בת הרן אבי מלכה ואבי יסכה, And Avram and Nachor took to themselves wives; the name of Avram's wife was Sarai, and the name of Nachor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Yiscah (בראשית ל יא)

Upon the superficial reading of this verse it would seem that Avram selected a wife by the name of Sarai, without any mention of her parentage, while Nachor took one of the daughters of the deceased Haran, Milcah, who also had a sister by the name of Yiscah. There is absolutely no evidence within the verse itself that Sarai and Yiscah are one and the same.

Yet we are taught that indeed Sarai is Yiscah. Why all the confusion? Why does she go by the name Sarai if her father evidently called her Yiscah? Did Avram confer a new name for her upon taking her as his wife? What was wrong with her original one?

Rashi quoting the Talmud elucidates the deeper meaning behind her initial name. Firstly we are told that יסכה, relates to her status as a prophetess, being able to, see with divine inspiration. Rashi adds, without asserting as he often does that this is an alternative interpretation, that at the same time it also intimates ביפה שוכל, that everyone gazed at her beauty. Tradition has it that Sarah was one of the four most beautiful women who ever lived.

Based on these interpretations in identifying the qualities of Yiscah we certainly know that Yiscah was indeed the woman we know as Sarai. But why the name change?

Rashi goes on to offer a novel idea, clearly his own, as it is not sourced anywhere in the Midrash or the Talmud. יסכה, he claims, is rooted in the notion of נסיכות, principedom, 'similar to שרר, which is a language of שררה, dominion.'

Rashi seems to be addressing our question by explaining that by Avram calling her Sarai he was actually keeping within the spirit of her original name which extolled her regal and noble qualities, the very first Jewish 'princess'.

Perhaps Avram sought to downplay the implication of her beauty being gazed upon that is implicit in the name Yiscah and preferred to accent her majestic personality by calling her Sarai.

Yet the question still begs as to why the Talmud interprets Yiscah as referring to her captivating beauty, is that a Jewish value? Furthermore, what was Haran's intent in bestowing the name Yiscah upon his child, could he possibly have foreseen her role as a prophetess? Could he have known what stunning beauty she would possess as an adult to emphasize it at her birth?

Even more intriguing is the Talmud's assertion that her name is rooted in the word סוכה, implying gazing or seeing, since nowhere in all of Tanach is this word utilized in that context. In fact the word is Aramaic in origin and not even a Hebrew word.

## A True Jewish Princess

It is remarkable to observe that the composite of the Jewish nation as fathered by our illustrious Patriarchs and Matriarchs all trace back to Avraham and Haran. Sarai was the daughter of Haran. Rivkah the wife of Yitzchok was the daughter of Besuel who was the child of Milcah, the daughter of Haran. Rachel, Leah, Bilhah and Zilpah, the wives of Yaakov, were all fathered by Lavan the brother of Rivkah, a son of Besuel, a grandson of Milcah and a great grandson of Haran.

May I boldly suggest that Haran possessed greatness as evidenced in his forfeiting his life in G-d's name. Although secondary to Avram, he sought greatness and truth hoping that from him would descend children of nobility who would foster morals and values for the betterment of mankind. He thus named his two daughters in that spirit, the first one Milcah rooted in the sentiment of מלכות, royalty, and his second daughter, Yiscah, a נסיכה, a princess. He sensed these special souls would instill a nobility within their progeny. Perhaps that is indeed the פשוטו של מקרא, the simplest meaning of the text, as Rashi so brilliantly suggested with nary a need for any source, for that is its obvious and self-evident interpretation.

The root word סכה, in Hebrew alludes to a protective cover. Perhaps when the Talmud attests to Sarai being ברוה הקודש, it implies that she 'clothed' herself in the spirit of holiness, she found her definition not in the manner by which people perceived her but rather by the truths she lived by, uninfluenced by the forces of instinct and self-interest that surrounded her. Taking this a step further, might that also explain the other side of this coin, as Rashi presented it, הכל סוכין ביפה, not that they gazed in reflexive admiration of her shallow physical beauty, but they felt 'safe' in the presence of her attractiveness. Her sterling inner and selfless confidence in her constant connection to G-d, the holy inspiration, stifled any taint of inappropriate attraction to those who observed her. Only one who promotes artificial value must fear the 'gazing' eyes of immorality. The result of her exalted stature conveyed a powerful and positive influence on all who entered her 'holy realm'. The word נסיכות, principedom, is also rooted in that same word סכה and its deeper meaning. True nobility radiates outwardly in encompassing all those who enter its domain to feel secure, elevated, and inspired by the persona of devoted greatness.

This 'regal' quality of Haran filtered down through his son Lot as well. Wasn't it the daughters of Lot who mothered those two children, Amon and Moav from whom stemmed Naamah, the wife of Shlomo HaMelech and mother of his heir Rechovam, and Rus, the wife of Boaz, the great-grandfather of Dovid HaMelech?

Haran had two daughters, Milcah the elder one and Yiscah. Avram despite being the older brother to Charan and logically the one to be paired with the elder niece, Milcah, chose Sarai/Yiscah instead.

Milcah/Malchus relates more to the goal of leadership in leading the people as the word מלך, sourced in, מלך, to, 'מלך', with the king being the מלך, the one that assures things move forward.

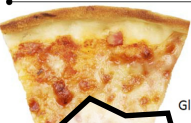
Yiscah/Nesichah, focuses on the key to possessing that ability, to first reign over oneself, living inspired solely by the 'holy inspiration', becoming immune to outside influence. That healthy self-assuredness that needs not the admiration of outsiders, that thrives on one's sensing being embraced by G-d alone, creates the aura of royalty that inspires and exalts all who enter its atmosphere. One must first possess principedom before one can reign effectively.

The lesson therein is not only for princesses but for princes as well. The very name of our nation ישראל, Israel, bestowed upon us when Yaakov conquered the angel and was told שרית, you have prevailed accentuates his becoming a שר, a master, a prince. The Rokeach HaGadol indeed says that it finds its source in Sarah, the first 'princess', who instilled the nobility that permits us to rule.

May we each portray this noblesse in all our actions and in its merit bring about the rule of the Melech HaMoshiach speedily in our days.

בהבה,  
צבי טייכמאן


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**Regular Hours: Monday—Thursday: 9am-8pm, Friday: 9am-2pm, Sunday: 9am-6pm.**

**!!!HAPPY BIRTHDAY!!!**  
**Meira Einbinder, Erina Selis, Tzvi Dov Zeller, Zohar Cucher, Shula Ankri, EB Tron, Michael Copperman, Koby Rosinsky, Noam England, Yoni Frager**

## YAHREZIT:

Janine Chapman, for her father, Bernard Rosin

דב בער בן אלידו שמואל

*This info is provided by YOU through the member database! PLEASE keep your account update with your family info.*

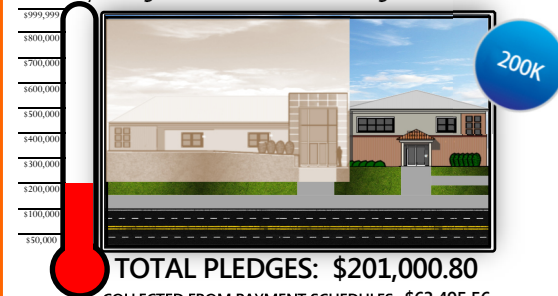
## HAVE YOUR VOICE HEARD - SMITH AVE SAFETY

Information about an online survey and upcoming meeting with the county and state is being circulated by email. Please take a few minutes to fill out the survey by Sunday evening. This effort is not limited to crossing in front of the Shul. The community is pushing for pedestrian safety improvements such as better lighting, shabbos friendly traffic light/crosswalk operation and more crosswalks all along Smith Ave and other similar concerns in and around the area. Check your inbox to learn more. The survey is only available until Sunday evening 11:59pm.

See Albert Engel for more details!

## Building Project - Phase III

*Expanding Our Boundaries & Increasing Our Possibilities!*



To learn more or get involved in this exciting project contact The Building Committee at [building@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!