

SCHEDULE

ליל שבת קדש

Mincha & Kabbalas Shabbos 4:28 PM

Come back for Friday Night Learning! With Chulent!

יום שבת קדש

HASHKAMA MINYAN! @Social Hall 7:00 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K'S' 8:44 א"ת , 9:26- א"ת 8:30 AM

SHABBOS MORNING GROUPS: AGES 3-5 & 6-8

Shabbos Groups - 9:30 AM until after Kedusha in the Social Hall!

NEW - ALL GROUPS BEGIN IN THE SOCIAL HALL

NO AGE 6-8 GIRLS GROUP THIS WEEK

All kids picked up @ Social Hall immediately after Kedusha!

PLEASE NOTE: No groups if snowing/icy, if kids are sick - keep them home please, do not leave kids in the social hall without a leader.

Followed by Kiddush

Mincha - 2:15 PM

Bnos- NO GROUPS THIS WEEK

Mincha - Followed by Shalosh Seudos 4:20 PM

Maariv 5:36 PM

Avos U'Banim - Sponsor Me—\$150 6:30 PM

Sara & Meir Strobel

On the birth of a BABY BOY!
Shalom Zachar at their home after 7:30
2901 Chokeberry Ct



מזג האוויר בשבת
Ohel Moshe Weather
Only Hashem can guarantee

CANDLES NEXT
SHABBOS - 4:26 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis 6:50 & 8:30 AM

Mincha Now Sunday - Thursday! 1:45 PM

Mincha/Maariv 4:30 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M & Th) 6:35 & 7:50 AM

Shacharis (Tu, W, F) 6:45 & 7:50 AM

Mincha (Su - Th) Sunday - Thursday! 1:45 PM

Mincha/Maariv (M-Th) 4:30 PM

Winter Maariv (M-Th) 7:45 PM

Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM(S & Th), 5:45AM(M-F) & 8:00-PM(M-W)

NIGHT SEDER 8-9:45pm - See Signs For Details

Women's Tehillim Learning Thursdays 9:40 AM

SPONSORSHIPS

Kiddush

@Main- Sponsored by

Yossi & Naomi Frydman
In Honor of their Precious Princess
Sara Yakira

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Early Bird Special - \$54

Shalosh Seudos

Hurry: 33.3% OF Your Shabbos Meals! \$72

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

Ari & Suri Schwartz

On Hadassah's engagement to
Yisroel Levy from Lakewood!

Avos U'Banim - 6:30 PM Motzei Shabbos!
Featuring a story from the Rabbi plus learning, pizza and prizes!

SPONSORED BY:
The Gedalius Family!

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

Light
up the
Night
of Ohel Moshe

**NIGHT
Seder**

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Pledge Balances:

Miri Adler- Pledges@

Repair & Maintenance:

Shuie Steinharter & Dovid
Wealcatch- FixIt@

Bulletin & Announcements:

Shoshana Goldberg - Bulletin@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

Sforim & Siddurim:

Dovi Becker- Library@

Sisterhood@

Devora Bloch & Bracha Caine

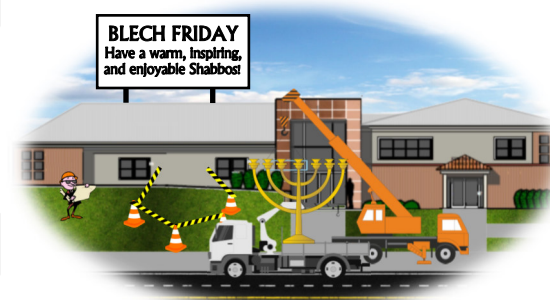
Agudah Scrip

Sasha Zakharin - scrip@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת וישלח
ט"ז כסלו תשע"ט

אהל משה



Rabbi Zvi Teichman

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Issue #557

RABBI'S MESSAGE:

We are taught that the entire episode of the confrontation between Yaakov and Esav, as Yaakov travels homeward from Charan, encapsulates many vital lessons in how we are to deal with our enemies during these encounters in Galus. How Yaakov prepared for his meeting up with Esav serves as a lesson for all future generations. At times it is diplomacy that is called for and perhaps the proffering of gifts in order to gain favor. Ultimately we have to be ready even to fight if that's what the moment calls for, just as Yaakov accepted that possibility. (Ramban)

There is a point in the dialogue between Yaakov and Esav where Esav observing the large contingent of children and livestock and understanding the difficulty of traveling this entails, generously offers Yaakov, "Travel on and let us go - I will proceed **alongside** you."

Rashi explains that Esav fathomed the slow pace they would have to travel at and offered nevertheless to lengthen his commitment accordingly. This is evident in Esav's emphasis on his staying '**alongside**' them until they would reach their objective in returning to Yitzchok.

Yet, in the very next verse, Yaakov seeking to deter Esav seemingly reiterates the obvious when he states, "My lord knows that the children are tender, and the nursing flocks and cattle are upon me; if they will be driven hard for a single day, then all the flocks will die. Let my lord go ahead of his servant; I will make my way at my slow pace according to the gait of the drove before me and the gait of the children..."

What new angle did Yaakov add that ultimately discouraged Esav from accompanying them?

Rav Dovid Yitzchok Mann suggests that Yaakov was presenting a worldview that was diametrically opposed to that of Esav's.

By stating that the children, flocks and cattle were '**upon him**' and that the slow pace was '**according to the gait of the drove... and children**', Yaakov was revealing that despite his own personal notion of his destination and goal in life it would be altered and determined solely by the providence evident in the mission that would redirect him to define his goal by the needs of those entrusted to him. (די באר תניינא וישלח)

In the world of Esav it is man's understanding and expectations alone that govern one's direction and ambitions. To accept that one must be flexible in reorienting one's compass to the strings being pulled by a higher providence that re-directs us in new and unexpected ways was anathema to the philosophy of Esav.

It is not simply how to deal with the physical Esav that confronts us that we derive from this story, but more significantly how to avoid the ideology of Esav that infiltrates our attitudes and blinds us from going in the proper direction.

Esav quickly retreats as Yaakov plods forward.

His first stop is at a place in Transjordan called Sukkos.

ויעקב נסע סכתו ויבן לו בית ולמקנהו עשה סכת על כן קרא שמה סכות (בראשית לג יז), *But Yaakov journeyed to Sukkos and built himself a*

Bringing it Home

house, and for his livestock he made shelters; he therefore called the name of the place Sukkos.

Why would Yaakov name the location Sukkos after the shelters he built for the animals and not call it 'home' for the living quarters he devised for the humans?

The great chassidic leader Reb Menachem Mendel of Kosov interprets this verse to refer to Yaakov creating an 'inner space' of spirituality that contributed to the ultimate construction of the heavenly 'house' that would one day find its full expression in the building of the Temple, the abode for the *Shechinah*, the Divine Presence.

In every endeavor he constructed a 'space' of spirituality. בית, more literally meaning 'inside' reflects on the environment within the outer walls of a house that it creates.

When dealing with the מוקדו, literally his physical acquisitions, he merely erected a סוכה, rooted in the word סוך, accenting the 'separation' that protects; an external material, that considers its superficial nature.

Yaakov always sought to preserve his 'inner self' and not allow the engagement in a physical world to be anything other than a superficial expedient for survival, but never a substitute for a true identity of who 'I am'.

This aspiration is the natural progression from Yaakov's first assertion.

We must first perceive the physical involvements of our lives not as objects to be utilized in fulfilling our own personal ambitions but rather as vehicles that guide us to mapping our lives according to the dictates of G-d's providential direction.

We preserve that awareness by remaining ever mindful of our pristine *pnimiyus*, inner dimension, and being cognizant of the superficial nature of the corporeal world.

The verse previously cited is quoted as evidence to the connection between Yaakov Avinu specifically and the Yom Tov of Sukkos, which celebrates our cognizance of the flimsiness of the external protection of our homes and the strength of G-d's protection, leaving the sturdy physical walls of our houses to sit under the Divine protection of the Sukkah.

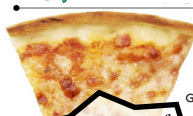
The masters of the secrets of Torah point out that the verse that retells how Yaakov fashioned his inner spirit, ויבן לו בית, *he built himself a house*, the word לו is the exact number of lights we burn in the course of Chanuka, 36.

On Chanukah we translate what we have derived from the lesson of Sukkos, by downplaying the role of material success and restoring to our homes that 'inner' light, the 'hidden light' from the Days of Creation, that we can each access and enlighten our lives.

באהבה,
צבי יהודה טייכמאן



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!!!HAPPY BIRTHDAY!!!

Gali Wealcatch, Avi Schoenfeld, Brocha Schoenfeld,
Adina Berman, Shalom Berman, Rachel Gedalius, Zeke Klein

!!!HAPPY ANNIVERSARY!!!

Ronnie & Lisa Pachino, Laivi & Bracha Shor,
Devora & Yitzchok Bloch, Yaffa & Shula Ankri,
David & Atara Kastner

~UPCOMING EVENTS~

By The Sisterhood

FOR EVERYONE:

Annual Chanuka Event - Sunday, December 9th

10:00 - 11:30 in the Ohel Moshe Social Hall

Join us for donuts, crafts, & some Chanukah magic!

Special Entertainment for the kids - "Professor Mike's Science & Magic Show" starts at 10:45 in the Main Shul.

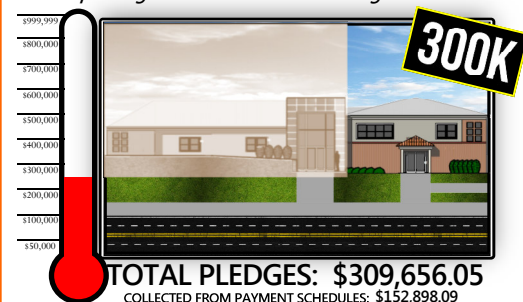
\$15 / Family, \$5/Individual

FOR LADIES: Save The Date.

January 19th the sisterhood is hosting a ceramics event.
More details to come!

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$309,656.05

COLLECTED FROM PAYMENT SCHEDULES: \$152,898.09

Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

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