

# SCHEDULE

ליל שבת קודש

Candle Lighting	4:25 PM
Mincha & Kabalas Shabbos	4:25 PM
יום שבת קודש	
Daf Yomi @Main Shul	7:30 AM
Shacharis	
@Social Hall	7:00 AM
@Main Shul	8:30 AM
Netz - 7:11am   Sof Zman K'S 8:51 א"ל 9:34-א"ל   Sof Zman Tefilah 10:22-א"ל	
Mincha	2:15 PM
Mincha	4:15 PM
Maariv/Havdala (50min)	5:33 PM
Avos Ubanim	6:20 PM

	<b>51/45</b>	מוזג האוויר בשבת*	<b>CANDLES NEXT</b>
	<b>49/33</b>	Ohel Moshe Weather	<b>SHABBOS - 4:25 PM</b>

Weekday Tefilos  
Shacharis

Sunday-6:50 & 8:30, M,Th-6:35  
T,W-6:45, **F (CHANUKAH) - 6:30**

	SUN	MON	TUE	WED	THU	FRI
AM DAF	7:30	5:45	5:45	5:45	5:45	5:45
NETZ	7:12	7:13	7:14	7:15	7:16	7:17

Mincha Sunday-Thursday	1:45 PM
Mincha/Maariv Sunday-Thursday	4:30 PM
Maariv Sunday-Thursday	7:45 PM

### Learning Opportunities

PM Daf Yomi - Sun.-Thu. @Zoom	8:00 PM
Daf Hashavua - Mon. & Wed. @Main Shul	9:00 PM
Breathing Life - Monday @Main Shul	9:10 PM
Begging For More - Tuesday @Zoom	9:10 PM
Contemp. Halacha - Wed. @Zoom	9:00 PM
Open Bais Medrash - Sun.-Thu. @Main Shul	8:00 PM

**THE HASHKAMA MINYAN IS LOOKING FOR PEOPLE TO LEIN. PLEASE CONTACT AITON MARIZAN - 410-206-5583**

### VIRTUAL NIGHT SEDER!!!



SEE THE **VIRTUAL SHUL PAGE** FOR THE LATEST NIGHT SEDER SPONSORED BY DONNY & MIRI ADLER

נעניכי ושמת ייחושנו בן מרדכי צבי

# DAILY SPONSORSHIPS

## AVAILABLE

DAF YOMI LEARNING - \$72 | DAVENING - \$72  
PM SHIURIM - \$72  
ALL DAY SPONSOR - \$180  
EMAIL: OFFICE@OHELMOSHEBALTIMORE.COM TO RESERVE

THANK YOU TO SPONSORS FROM THIS PAST WEEK:  
SHMULY & HINDY ABRAMSON  
YUDI & JENNIFER ENGLARD  
YEHUDA & TZIPORA FRAGER  
ETZION & FAYE BRAND  
SHLOMIE & AVIVA FRIEDMAN  
YONI & TOVA HERMAN

**Tali & Binyomin Moss**  
on the birth  
of a **GIRL!!!**

**AVOS UBANIM!**  
**Motzei Shabbos! 6:20 PM @TENT**  
*Sponsored by David & Atara Kastner,*  
*In honor of our children, Eli, Ezra & Areille*  
*Featuring a story from the Rabbi plus learning, pizza and prizes!*  
For questions or sponsorship contact  
Joel Mirkin at [jmirkin@gmail.com](mailto:jmirkin@gmail.com)

### Shul Contacts

@OhelMosheBaltimore.com  
**Rabbi Teichman**

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

### The Shul Office:

For any administrative, financial or other member or Shul matters.  
Office@OhelMosheBaltimore.com

**Gaboin:**  
Naftali Miller & Chaim Mordechai Meister -  
Gabbai@

**Laining Schedule:**  
Pinchas Friedman, Sasha Zakharin &  
Aiton Marizan- Lain@

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Sasha Zakharin - scrip@

# CONGREGATION OHEL MOSHE

שבת קודש  
פרשת וישלח  
י"ט כסלו תשפ"א



# אהל משה

**GO 2 SHUL**  
DISTANCING  
CLOSER TO HIM, SAFELY TOGETHER

**SOCIAL DISTANCING**

**MASKS REQUIRED**

**NO SYMPTOMS**

Rabbi Zvi Teichman

## CONGREGATION OHEL MOSHE

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Issue #658

## RABBI'S MESSAGE:

Within the Torah's depiction of the encounter between Yaakov and Esav lay many lessons for our survival in dealing with this physical enemy called Edom, and the more arduous battle against its spiritual representation, our ultimate adversary — the *Yetzer Hara*, the evil inclination.

Yaakov's initial reaction is to send a message to his brother through **מלאכים** *Malachim* is a term used throughout the Torah to describe either a mortal agent or an angel. Rashi offers the opinion in the Midrash that here it refers to, **מלאכים ממש** — 'real *malachim*', intimating angels.

Why are angels more real than mortal proxies? The usage of the word *malach* simply alludes to a representative, at times a physical one, at times an ethereal one, what makes one more 'real' than the other? Rashi should have simply stated 'a heavenly agent'.

In the immediate two previous verses, the Torah describes how upon Yaakov's return to the Land of Israel from Charan he encounters '*angels of G-d*', wondering aloud, "*this is a G-dly camp?*" He names that place for posterity, *Machanaim*, in commemoration of having met up with a **מחנה אל-הים**, a *G-dly camp*.

Rashi notes, that although Yaakov seemingly only came upon one camp, he nevertheless calls it *Machanaim* in the plural. Quoting the Tanchuma, he explains, this alludes to the additional '*camp of angels*' that accompanied him on his journey from outside the land, thus 'two camps'.

The great sixteenth century Italian scholar and rabbinic leader, Rav Azaryah Figo, elaborates on the significance of these two distinct camps of angels.

The Mishna in Avos (4 11) teaches that for every deed one performs, an 'advocate' — a protective angel, is created. These were the myriad of angels, that were generated through the extraordinary accomplishments Yaakov attained in the face of great challenge, that escorted Yaakov in all his travels and endeavors. The angels who greeted him upon his entry to the land were heavenly emissaries that were dispatched by G-d Himself.

He claims that it was specifically from this cadre of self-generated angels that he enlisted his 'real agents' in his face down with Esav. The angels that are born from one's own initiative are 'greater advocates' than those provided by G-d.

Yaakov knew that beneath his 'agents' superficial presentation of an olive branch towards his brother Esav, lay a compelling spiritual force that would hopefully arouse his erstwhile evil sibling to sensing a higher reality.

The saintly Chidushei HaRim explains that when Yaakov commands his proxies saying, "*when my brother Esav meets you and asks you, saying, 'Whose are you, where are you going, and who are these that are before you?' — You shall say, 'Your servant Yaakov's...'*", it is implying that Esav will sincerely reflect in a moment of repentant clarity, and parallel the profound words of Akavya ben Mehalalel: '*Whence you came?*' — *from a putrid drop; 'whither you go — to a place of dust, worms and maggots'; 'and before Whom you will give justification and reckoning?'* — *before the King Who reigns over kings, the Holy One, Blessed is He. (Avos 3 1)*

What Yaakov was really conveying in his instruction to respond to Esav's query, saying, '*Your servant, Yaakov's*', is to enlighten Esav that it is due to the power of Yaakov's pure devotion to G-d, and the forces generated thereof, that can inspire even Esav towards *Teshuva*.

Rav Samson Raphael Hirsch explains that the notion of a **מלאך** is related to the word **מלאכה**, because just as a **מלאך** is the executor of the thought and intention of another, **מלאכה** is a thing which has become the bearer and executor of the thought and intention of the mind. Every material to which a directing mind has given a form conforming to a definite purpose, by giving that form, becomes the one who brings about the **מלאכה** of that mind, its actual messenger, it serves as the bearer of the thought and intention of that mind.

Rav Yaakov Zvi Mecklenberg in his masterful work, *HaKsav V'HaKabalah*, adds that the Mechilta D'Rashbi cites sources that G-d Himself is referred to as a **מלאך**, as He is

## Angels in Our Midst

the conveyer of all ultimate thought, intention, plan and purpose in the world.

The purer the transmission by the emissary of the original intent of the dispatcher, the greater is his representation as a 'real' **מלאך**!

Perhaps that is Rashi's intent. An angel who has no 'self' embodies the 'authentic' intention of the Sender. A mortal may be called a **מלאך** rarely can he portray his sender fully.

May I boldly suggest that even according to the other opinion that Yaakov sent human representatives, perhaps they too, as disciples of their selfless teacher, mastered the ability to serve as **מלאכים ממש** — accurate and tangible representation of their illustrious mentor Yaakov, and able to inspire Esav perform the brilliant persona of Yaakov that embodied the pure thought and intention of G-d.

Even humans can become **מלאכים ממש** — 'real angels'!

*Fifty-five years ago, I celebrated my Bar Mitzva this very Shabbos of Parshas VaYishlach. My beloved parents, of blessed memory, hosted our greater family in a hotel for Shabbos, culminating with a marvelous Melava Malka attended by many my parents' friends and associates.*

*In addition to having the world renowned Chazan, Reb Dovid Werdyger — the 'D' in MBD, they engaged the services of the famed and beloved Badchan, Reb Chaim Mendel Mermelstein. Although I remember not a word of my pshe't! — my Bar Mitzvah speech, nor can I recall the leining of my parshah, but I will never forget a clever and charming 'vort' he conveyed.*

*My father's name is משה and my mother's is שיינדל מרים. He noted that the first letters of their name spell out the word — ממש! He went on elaborating about the beautiful attributes of my parents, and how indeed they were **מלאכים ממש** — real angels!*

*At the age of thirteen, it was merely a cute allusion, but from the perspective of five and a half decades, observing a lifetime of the devotion of my parents to family, community, Torah and G-d, I realize how fortunate I have been to be a child of **מלאכים ממש**.*

*Over sixty years ago, my mother a'h had served as the President of Emunah Women of America, formerly known as HaPoel HaMizrachi. Despite still raising her family, and being a supportive wife to my father a'h, who owned a busy accounting firm, she undertook this position because she had a love for Eretz Yisroel and passionately believed in their original mission statement 'to help alleviate the burdens of Israel's social problems, to strengthen Israeli society through excellent education for children and adults, and to provide emergency services to its citizens during times of crisis.' She was an articulate and eloquent speaker; whose warm nature and endearing personality inspired the hearts of many.*

*She eventually relinquished her position to a lifelong friend. Many speculated that she gave it up to devote her energies to her family and husband. Over the days of Shiva I discovered the straw that broke the camel's back. Evidently there was some internal politics within the Mizrachi party, the political party the organization was affiliated with, and they were reluctant to heed the direction of their rabbinic leadership. It was at that point she decided she could not represent those who did not adhere completely to Torah authority.*

*A **מלאך** is only as effective as it reflects the intention of the one it represents. She was truly a **ממש** **מלאך**!*

ידי זכרה ברוך

באהבה,  
צבי יהודה טייכמן

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



**TOTAL PLEDGES: \$423,724.15**

COLLECTED FROM PAYMENT SCHEDULES: \$312,432.24

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](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Joel Gedalius, Yoni Herman, Chaim Meister, or Moshe Meir Rubin!

!!!**HAPPY BIRTHDAY!!!**

Rachel Gedalius, Brocha Schoenfeld, Nachman Rubin, Zeke Klein, Avi Abramson, Tova Fellner

!!!**HAPPY ANNIVERSARY!!!**

Moshe Meir & Shoshana Rubin

**YAHRTZEIT**

Bernard Fellner, for his father, Theodore Fellner

ל'ציון ה-אברהם בן בן

Members: Please keep your profile updated in Shul Cloud so we can celebrate and commemorate all our important dates with you! (And occasionally save you from forgetting one!!)

**BARUCH DAYAN HAEMES**

On the passing of Mr. Morton Berenson,  
Father of Elimelech Berenson

**DON'T FORGET  
WE BEGIN SAYING  
ותן טל ומטר לברכה  
ON MOTZEI SHABBOS**

**THANK YOU TO ALL THOSE WHO HAVE  
TAKEN ON TO LEARN MINSHNAYOS  
L'ILUY NISHMAS MRS. JEAN TEICHMAN  
שיינדל מרים בת מתתיהו מרדכי  
LEARNING SHOULD BE COMPLETED  
BY DECEMBER 22nd.**

Did you know that you can dedicate a Siddur, Chumash, Yahrzeit Plaque, and general donation in honor of someone or something? Details available on our website!



**THANK YOU FOR YOUR SUPPORT!**