

SCHEDULE

ליל שבת קודש

Candles 4:25 PM
Mincha & Kabalas Shabbos 4:25 PM
Friday Night Learning & Chulent After 7:00 PM

יום שבת קודש

Daf Yomi @Main Shul 7:30 AM
SHACHARIS @Main Shul 6:50 AM
SHACHARIS @Main Shul 8:30 AM

Netz - 7:08 am | Sof Zman K"ס 8:49 א"ת 9:32 א"ת | Sof Zman Tefilah - 10:20 א"ת

Followed by Kiddush

Mincha 2:15 PM
Bnos @ Upstairs Classroom 2:15 PM
Women's Shiur @6503 Steerforth Ct 3:30 PM
Mincha 4:15 PM

Followed by Shalosh Seudos

Maariv / Havdala (50min) 5:34 PM
Avos Ubanim 6:20 PM

	71/52 62/51	מזג האוויר בשבת Ohel Moshe Weather	CANDLES NEXT SHABBOS - 4:25 PM
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WEEKDAY MINYANIM

SHACHARIS

Sunday- 6:50, 8:30

Monday, Thursday - 6:35, 7:50


Tuesday, Wednesday - 6:45, 7:50

Friday-**Chanukah**- 6:30, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday 1:45 PM
Mincha/Maariv: Sunday-Thursday 4:30 PM
Maariv: Sunday-Thursday 7:45 PM & 9:00 PM





SEE THE SHIURIM PAGE FOR THE LATEST

www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi - Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun - Thu 7:00 PM
Daily Mishna Following Shacharis
Shaarei Teshuva Between Mincha/Maariv
Smichas Chaver Program - Sunday 9:15 AM
Oraysa Yuma Program - Sunday-Thursday 8:50-9:50 PM
Daf Hashavua - Mon. & Wed. 9:00 PM
Breathing Life - Monday 9:10 PM
Connections - Tuesday (for Women) 8:00 PM
Mishmar—Thursday 9:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

Bernie Fellner

*In honor of the yahrzeit of his father, Avraham ben
Benzion HaLevi, and his wife Tova's birthday, both of
which are on the first day of Chanukah*

@Main Minyan

Sponsored by:

Rabbi & Mrs. Teichman

Mayeer & Adina Schwarzbaum,

*In honor of Choson Torah and Choson Bereishis and
Yitzchok & Yehudis Matitya*

in honor of all the good Hashem does for us and our family!

SHALOSH SEUDOS

Sponsored by:

Janine Chapman

*In honor of R' Reuven's sefer being published, we're
very proud of you!*

RAV'S DRASHA

Sponsored by:

Marc Horwitz

**The GIRLS PROGRAM! will start after Chanukah
At the Tron home**

Contact Sebi Tron at 786-356-9022 to sign up and for any other questions.

AVOS UBANIM!

Motzei Shabbos! 6:25 PM

Sponsored by: Yakov and Leah Shafranovich

In honor of Akiva Asher becoming bar mitzvah last week.

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

*Stay after the pizza and learning to play with your friends
(foosball pingpong and more!)*

For questions or sponsorship contact Chaim Wolfish at jwolfish@hotmail.com

CONGREGATION OHEL MOSHE

שבת קודש
פרשת וישלח
י"ט כסלו תשפ"ד



אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue # 807

RABBI'S MESSAGE:

Rejoice Young Man, In Your Childhood

There is a holy teaching handed down from the great Chasidic master, Reb Zvi Hersh of Ziditchov, that when Yaakov appeals to Esav not to accompany him on his journey due to the slow pace, לרגל המלאכה—the *gait of the dove*, לרגל הילדים—the *gait of the children*, it is mystically alluding to two sets of holidays.

The word רגל used here to refer to their gait, alternately can be referring to the שלוש רגלים—the Three Holidays the Jewish people made their pilgrimage by foot — thus its association with gait — to the Temple on Pesach, Shavuot, Sukkos. These are days when we must refrain from מלאכה—work activity, thus appropriately alluded to in the phrase: לרגל המלאכה—the holidays restricted from prohibited work.

The second phrase, לרגל הילדים—can now be translated in this light as the 'holiday' of the 'children', indicating the celebration of Purim and Chanukah, days when work is permitted, which according to the Zohar correspond to the לרוז דכרובים—the *Secret of the Cherubim*, the angelic figures that were situated above the Holy Ark in the Temple, which possessed childlike faces.

It has been explained that when Yaakov met up with his brother, Esav pined for his dominion — the exile under the Kingdom of Edom — to be initiated from that moment. Yaakov responded that it was yet premature for that challenge. The Jewish people would first have to endure the enslavement in Egypt and the subsequent forty year sojourn in the desert, fortifying themselves in the fulfillment of the *Three Regalim* that were borne from those experiences. Additionally, we would yet have to withstand the exiles of Bavel, Media, and Greece, generating and celebrating the holidays of Purim and Chanukah that commemorate G-d's miraculous intervention during two life threatening episodes, to be equipped for the final showdown between Yaakov and Esav.

Although there are deep kabbalistic implications beyond my level of comprehension within this theory, nevertheless, I believe there is something relevant and tangible for even us simple folk to extract from these allusions.

Over the course of the next few portions there are only two people individually referred to as ילד—a child. When Reuven returns to the pit, he exclaims upon discovering that Yosef is gone, הילד אינו—the *boy is gone!*

When Yehuda makes his final heartfelt plea to the viceroy — Yosef, he reviews how they had previously mentioned about their father Yaakov who had a young ילד זקנים—*child of his old age*, referring of course to Binyamin.

Yosef and Binyamin, the only two children whom the Torah explicitly states their father loved them, are depicted as ילדים—boys.

Yosef we are told is the antidote to the alluring negative influences of Greek philosophy and culture. Wasn't Yosef the paradigm of one who remained steadfast in his principles, preserving his purity despite the powerful pull of a society that was renowned for its depravities and indulgences?

His name יוסף is numerically equivalent to מלך יון—the King of Greece, and to his name as well, אנטיוכוס. (156)

Binyamin, the 'father' of the tribe of his name, merited a descendant, Mordechai HaTzaddik, who would lead the Jewish nation back to a renewed acceptance of the Torah in the days of Purim.

These two, specifically, are known forever as ילדים—children.

Is there some secret within this appellation that contributed to their greatness that would manifest itself in future generations?

There is a common notion that children are naturally resilient. I believe it isn't automatically so. Only those children who were loved and felt secure in that love will be capable of overcoming trauma. A child whose parents instilled a sense of trust and devotion, by being even tempered, tolerant, and supportive, will nurture a child who will eventually translate that notion of security to a healthy belief in a G-d that is boundlessly loving. When one knows that G-d will always back him and has his interests always in mind, that child will never fear failure, nor disappointment, since he becomes secure in an unbreakable bond with the One who will be there for him and knows what is best for him.

Often as we mature, and are no longer innocent children, and we begin to develop notions of what 'I' like; what 'I' need; what 'others' have, we become anxious, fearful of missing out, and either become depressed or aggressive in pursuit of our desires.

A child though, who developed a healthy outlook on life, through a proper *chinuch* from parents who presented unquestionable love to their child, and modeled how we each have what we need in life, will parlay that experience into a trusting relationship with Hashem.

When Esav is proffered a gift from Yaakov, he declines saying, he has רב—much, and wouldn't want Yaakov to put himself out.

Yaakov, on the other hand, tells Esav not to worry, because he has כל—everything, and will not lose out at all.

Many suggest that when Esav says he has 'much' he was exhibiting an unspoken desire for more, as if to imply he still hasn't achieved possessing 'everything'. Yaakov, in contrast was clarifying that he needs nothing and is happy with whatever little he has.

But Rashi indicates there was something deeper being discussed. Quoting the Tanchuma, he explains that Esav was expressing that he had, יותר ויותר מדי צרכי—*much more than he ever needed*.

I believe that what Yaakov was saying is that in the life of one who lives with trust in a G-d that provides what I need, it is never about me, but rather how I can use that bounty or paucity of it, into utilizing it in

serving G-d. There is never more or less, but just right.

Esav lived with a worldview that I control my destiny and can accumulate more than I ever need, since need is only inward as far as how I can ingratiate myself, not to use my assets for others.

Yaakov is teaching Esav that by his presenting a gift to his brother it gives him the greatest pleasure. It is a benefit that goes beyond material value, it comes from a place where there is never a loss or reduction of assets, for worth is measured by purpose and its promotion of values and goodwill.

Children have an exuberance for life because their needs are taken care of, and they haven't been poisoned by the pursuit of unnecessary desires.

That innocence and enthusiasm will be preserved into adulthood if they were raised by parents who taught them lovingly the message Yaakov sought to convey to Esav.

The love from a parent also is imperative to ward off a child's sense of unworthiness. A child must never feel he is missing out because he is unworthy, because that sense of defeat will leave him feeling deserving of G-d's rejection, leading to a sense of abandonment and dejection.

In the story of Purim, many in the nation felt disconnected from G-d. The power of Amalek, in the guise of Haman, played on their disunity and lack of enthusiasm in planting doubt in their minds that G-d had abandoned them.

It was Mordechai — a descendant of that beloved 'boy' Binyamin, who despite the trauma he experienced with the loss of his mother in childbirth, and his adored older brother sold to slavery, maintained his youthfulness, never despairing — that roused the nation to their senses.

During the exile of Greece, the people became enamored with the notion of self-determination, independent of a guiding hidden force behind every circumstance in life that was for our best interests, maneuvered by a loving parent, G-d.

The passionate 'sons' of Mattisyahu the Kohen Gadol embodied the youthful determinism of Yosef — one isolated soul amongst a nation of beasts, who withstood the pressures to forsake his religious beliefs, and personified one who 'Hashem was with' at all times.

This past week we have been overwhelmed by the ardor of young children who were cruelly held captive, retaining their innocence and joyfulness despite their ordeal. It was no doubt due, as evident in the many videos shared, by loving and devoted parents, whose love instilled within them despite the distance the forbitude to preserve it.

The Prophet Hoshea describes how we are the נער ישראל—the *young child Israel*, ואוהבו, *and He loves us*.

We are all the beloved children of Hashem. We are forever youthful.

We are in the longest exile that of Edom. This is our moment of truth.

Will we maintain the exuberance in our service to Hashem, knowing how worthy we are, never doubting whatever circumstance we face that 'Hashem is with us'?

As we approach the Yom Tov of Chanukah, may the legacy of these 'holy children' inspire us to rediscover our youth!

באהבה,
צבי יהודה טייכמאן

WEEKLY WOMEN'S SHABBOS SHIUR

3:30 PM @ 6503 Steerforth Ct

This week—Mrs. Karen Perles

Followed by Tehillim

L'iluy Nishma Tzvi Yechezke ben Dov Aryeh

PRE-CHANUKAH FAMILY FUN DAY

Sunday, December 3rd—20th of Kislev

2:00-3:30 PM

BJSZ

6602 Park Heights Ave

\$5 Per Person (age 2+) - \$25 Family Max

ohelmosherbaltimore.com/event/chanukah

MEMBER NEWS

!!!HAPPY^{HEBREW} BIRTHDAY!!!

Rachel Gedalius, Nachman Rubin, Yechezkale Lewis, Zeke Klein, Avi Abramson, Tova Fellner

!!!HAPPY ANNIVERSARY!!!

Rob & Larisa Waxman, Lion & Sara Sassoon, Moshe Meir & Shoshana Rubin

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Avi Abramson (Vayeshev)

Akiva Englard (Miketz)

YAHARZEIT

Yehuda Frager, for his mother, Natalie Frager

נחמה בת יחיאל ושרה

Bernie Fellner, for his father, Theodore Fellner

ל'ציון ה-אברהם בן בן

Atara & David Kastner
On the birth of a
BABY BOY!

Shalom Zachor will be after 7 pm
at 6519 Pebble Brooke Road.

THE DAYS OF
MASHIACH
AND BEYOND
An Anthology from
Biblical, Midrashic, Talmudic
& Rabbinic Writings

BOOK
SIGNING

DECEMBER 3RD
11:00 - 1:30PM @
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