

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	6:11 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Z- מ"א 9:28 < גר"א 10:04	
Mincha- Followed by Shalosh Seudos	6:05 PM
Maariv	7:17 PM
SHIUR & SHMOOZE	8:45 PM
See other side for details.	

### Sunday

Shacharis	8:30 AM
~ Followed by a shiur	

Mincha / Maariv	6:10 PM
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### Weekday Minyanim & Shiurim

#### Shacharis

Mon , Thur	6:40 AM
Tue, Wed., Fri.	6:45 AM
Mincha (Mon –Thur)	1:45 PM
Mincha / Maariv	6:10 PM
Maariv (Mon-Thur)	9:45 PM

### Rabbi Teichman's Thursday Night Shiur After Maariv

### HELP WANTED

The Building fundraising Committee is looking for more volunteers to take on specific programs in support of the fundraising efforts. Help is needed in event planning, soliciting and general volunteers.

## SPONSORSHIPS

### Kiddush

Sponsored by

**Rabbi & Mrs Teichman**

*Celabrating the engagement of*  
**Yaffa & Eli**

### Shalosh Seudos

Sponsored by.....

### OHEL MOSHE CHABURAH

~Meeting weekly~

THIS WEEK: Shabbos afternoon @ 3:30

Chavrusa time at your convenience

Learning Maseches Avodah Zarah

R' Moti Rabinowitz, Rosh Chaburah

Contact: [ohelmoshechabura@gmail.com](mailto:ohelmoshechabura@gmail.com)

### Shul Contacts

@OhelMosheBaltimore.com

### **Rabbi Teichman**

410-570-3333 or ravzt@hotmail.com

#### Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

#### Laining Schedule:

Gavi Cohn- Lain@

#### Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

#### Shul Upkeep and General Repair & Maintenance:

Dovid Wealcach & Shuie Steinharter- FixIt@

#### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

#### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

## CONGREGATION OHEL MOSHE

שבת קודש  
פרשת לך לך

ח' חשוון

אהל משה



*Rabbi Zvi Teichman*

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Issue#158

## RABBI'S MESSAGE

### True Beauty

*Dedicated to Yaffa and Eli upon their engagement!*

The Talmud (ראש השנה כו.) records in the name of Reish Lakish that he once heard in a foreign land that they called a bride, **נינפי**, "ninfī". This he said was based on the verse (תהלים מח ג) that refers to Yerushalayim as a beautiful *kallah*: **יפה נוף** משוש כל הארץ: *fairest of sites, joy of all earth*. **נינפי** being a contraction of the sentiment **יפה נוף**, thus emphasizing her beauty.

The very first "**כלה**" mentioned as such in the Torah, was none other than שרה אמנו, where at the end of Noach she is described as, **שרי כלתו** (בראשית יא לא), *Sarai his daughter-in-law*.

In Lech Lecha when Sarah goes down to Egypt with her husband, Avraham, we have the very first reference in Torah to the concept of "beauty" as well, when Sarah is described by the Egyptians as an *extremely beautiful woman*, (שם יב ד), **כי יפה היא מאד**.

Indeed, the Talmud (מגילה טו.) reports that Sarah was one of the four most beautiful women who ever lived!

What is this preoccupation with beauty and its connection to a Kallah?

As a result of a famine in the "Promised Land" of Canaan, Avraham is faced with yet another test of faith, having to descend to Egypt to survive. On this arduous journey he "suddenly" notices his wife's beauty and realizes the danger that may result from that reality as he has now entered the land of the "lecherous" Egyptians.

Fearing they may kill him and snatch Sarah, he devises a plan to pass her off as his sister with the hope that they may then offer him riches to receive her hand in marriage, thus buying time. Upon viewing her, they realize she is so exceptional that she is only worthy of being offered to King Pharaoh.

He attempts to take her but is miraculously afflicted with severe plagues that disable him from ravishing her. Realizing this is a message from Hashem he returns her together with all the promised riches to Avraham and tells them to go!

Why hadn't Avraham been aware of her beauty all these years? What prodded this new revelation? She was his niece after all who grew up in close proximity to his family, certainly he was aware of her good looks.

Rashi (שם כג א) quotes a Midrash that says that Sarah's beauty at the age of twenty was equivalent to that of a seven year old! Doesn't a mature woman possess a more captivating beauty than that of a child?

The beauty of a child is pure, selfless and unassuming. An adult often "wears" one's attractiveness. Sarah was truly stunning, but it reflected a beauty that radiated an inner purity and absolute innocence, similar to that wholesome charm of a pretty child.

Avraham viewed Sarah for who she was, an exquisitely spiritual woman who transmitted and inspired greatness of the spirit. He never saw anything one-dimensional and merely physical. When traveling towards Egypt he saw her reflection in the water (פרקי דרבי אליעזר פרק כו) and observed for the first time a shallow reflection that couldn't replicate her true radiance. It was then that he realized that her physical presentation in the eyes of the "blind" Egyptians would pose a danger.

But even these low lives upon gazing at her knew she was only worthy of nobility.

Pharaoh too after being informed of her true status is still awe inspired by her stature and gladly bestows riches on this woman that inspires deeply all who come in her presence. (see previous citation)

מעשה אמהות סימן לבנות. Every **כלה** is a daughter of שרה אמנו, the very first "**כלה**".

Sarah instilled within all Jewish women a ability to enthuse a relationship with "true beauty".

It is no coincidence that the original Kallah epitomized the virtue of beauty.

A marriage brings the Shechinah into a home. This perfection is reflected in the word **כלה** which stems from the root **כל**, *all*, bringing completeness to a home, as only a wife can.

**יפה** equals 95 which is the numerical equivalent of י-ה-ו-ה and it's pronounced name א-ד-נ-י, together with the four letters of the name (26+65+4=95).

A **כלה** is able to infuse into a physical world that can only comprehend the **אדנות**, mastery of Hashem, a sense of הוי"ה, His true essence.

We bless a **כלה** and חתן that the **ייווג** should be "יעלה ייפה", add up to "יפה", a home that radiates a tangible sense of Hashem in every moment of their lives!

May we be זוכה that the shidduch of my "beautiful" daughter **יפה** to our wonderful and beloved Chosson, Eli, truly be **יפה**!

We eagerly look forward to sharing "our" simcha and many others together!

באהבה,  
צבי טייכמן

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required

to visit the cafe

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**Rabbi & Mrs. Teichman**  
On the engagement of  
**Yaffa & Eli Atlas**

Everyone is invited to a Vort at  
the Teichman home,  
2610 Summerson Rd  
This Sunday- 10/17 from 1-4pm

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### Ohel Moshe's 1st Shiur'n Shmooze for Women

Motzei Shabbos 10/16/2010 8:45 pm

"Davening: Do I Have To, or Do I Want To?  
Reconciling Two Separate Approaches to Our  
Tefillah"

*given by Yael Friedman*

@ the Home of Yehudis Hutman

6702 Maurleen Road

Please RSVP to Rachel Amster

410-484-1110 as soon as you can.