

SCHEDULE

שבת קדש

Mincha Erev Shabbos	5:52 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Ts- 10:11 מ"א 9:35 < גר"א	
Mincha- Followed by Shalosh Seudos	5:45 PM
Maariv	6:58 PM

Sunday

Shacharis 8:30 AM
~ Shiur will resume next week

Mincha / Maariv 5:55 PM

Weekday Minyanim & Shiurim

Shacharis

Mon—Vote!! 6:30 AM

Thur 6:40 AM

Tue, Wed., Fri. 6:45 AM

Mincha (Mon –Thur) 1:45 PM

Mincha / Maariv 5:55 PM

Maariv (Mon-Thur) 9:45 PM

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

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

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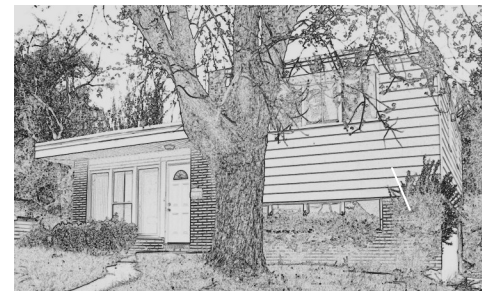
Ethan Berner & Yaakov Berkowitz- Building@

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אהל משה



Rabbi Zvi Teichman

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Issue#159

RABBI'S MESSAGE

The Power of "One"

There is a custom at a Jewish wedding that the prominent Rabbis accompanied by the illustrious guests in attendance, approach the bride prior to the *badeken* and bestow upon her the wishes that Lavan so movingly uttered to his sister Rivkah before she departed to meet Yitzchok:

(בראשית כד ט) ויירש זרעך את שער רבבה, *Our sister, may you come to be thousands of myriads, and may your offspring inherit the gate of its foes.*

It seems odd that of all the sentiments one could emote at such a momentous occasion we choose to "plagiarize" the words that Lavan the deceiver so fondly used!

The second half of this verse and its expressed desire of "vanquishing" our adversaries, sounds like something one might hear at an Arab wedding rather than at a Jewish one!

Certainly we wish for the fulfillment of this goal of victory over our enemies, which echoes a similar sentiment that was promised earlier by the angel to Avraham after the Akeidah, (שם כב יז) *and your offspring will inherit the gate of its enemy.* But why at a wedding?

Throughout the events reported in the Torah concerning Rivkah, a recurrent theme appears.

When Lavan seeks to delay her leaving "home" and suggests (שם כד ז) *let us ask her decision*, she assertively responds "אלך", *I will go*, with Rashi intimating her emphasis, "regardless!"

When she is confused and troubled about the nature of the "child" she conceived and is bearing, she with gumption goes to inquire of Hashem! (שם כה כב) *And she went to inquire of Hashem.*

The Midrash in fact attests, (מדרש שוחר טוב ט ז) *Hashem was never obliged to speak any woman*, in all of Jewish history, *other than that righteous one*, Rivkah.

Rivkah plots with her beloved son, Yaakov to wrest the blessings away from his spiteful brother Esav. When Yaakov expresses concern for the consequences that may develop from this act, she confidently avows (שם כז יג) *Your curse be upon me*, ... *אך שמע בקולי ולך*, *just heed my voice and go.*

Rivkah Imeinu was a quietly powerful woman who displayed a inner self assurance that never waned. She knew her strengths and the mission she was to lead. She was ready to do what she believed in with an absolute faith in her ability that was supported by an abiding trust in Hashem.

This power of "one", was so impressive that even her devious brother had to burst out in admiration, "את היי", "You" will be...

Her self identity was questioned however, when she sensed within her womb equivocation, a child that seemed ambivalent. This was contrary to all she stood and strove for.

She thus inquired, (שם) *If so why am I thus?*

The "I" that was her fortitude, was put into doubt. She was subsequently informed that she was bearing twins, and indeed it would be that same vigor that she would bring into play in raising Yaakov, imbuing him with the confidence he would need to overcome Esav.

The Netziv asks what is meant in the aforementioned wish to inherit specifically the "gate" of our foes? He explains that our wish is not to rout our enemies by force, but rather to capture their hearts and minds through our venerable wisdom and excellent character. The "gates" referring to those influential nobility who sit figuratively at the "gates of the city".

It was the inspiration embodied in this determined woman that would resonate in her children and overwhelm and win over their opponents.

The word used to signify her impact is רבבה, to "thousands" of myriads. The word אלף is both the first letter of the aleph beis, and also the word that means a thousand.

The numerical equivalent of אלף is 111, א=1, ל=30, פ=80, 1+30+80=111. Adding the numerical value of אָלֶף, 1000 we have, 1111!

There are four worlds that emanate from Hashem in the following order: אצילות, emanations, בריאה, creation, יצירה, formation, and עשיה, action.

The four components of "אלף", 1111, single integers, tens, hundreds and thousands, correspond to these four worlds which all emanate from the "One" above, the "אלופי" של עולם, the Master of the world.

We start by defining ourselves as a simple single "digit" in the world of "action", working our way upward, expanding that identity into the greater context of Hashem's wider unity.

At a wedding when a young bride begins her unique journey in life, we wish her the blessing that Lavan couldn't help but admit. We want our "sister" to emulate the Matriarch Rivkah, in bringing into the world children who's sense of confidence and purpose will captivate all who come in contact with them inspiring them to reach the day that Hashem will truly be One!

באהבה,
צבי טייכמן



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~A MELAVE MALKA~

in honor of Rosh Chodesh Kislev.

Motzei Shabbos November 6, at 8:30 p.m

Good Food, Friends, Games, some Torah, and a little Music.

(How can you have a melave malka without a kumzitz?)

RSVP to Aliza Bookman

410-318-8373 or Leezers34@aol.com

and to find out what YOU can bring to make this event possible