

SCHEDULE

שבת קדש

Mincha Erev Shabbos	5:44 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K'S- גר"א 10:14 ◊ גר"א 9:38	
Mincha - Followed by Shalosh Seudos	5:40 PM
Maariv -	6:52 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Halacha Shiur after Shacharis	
Mincha / Maariv	4:45 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Mon., Thurs.	6:40 AM
Tues, Wed, Fri.	6:45 AM
Mincha (Mon—Thur)	1:45 PM
Mincha/Maariv	Moved to Florida
Maariv (Mon-Thur)	9:45 PM

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

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Rabbi Zvi Teichman

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Issue#207

Honor Thy Wife!

Once upon a time there was a city whose inhabitants were wealthy and lived a pampered lifestyle. They were shrewd businessmen who worked and played hard, indulging in drink, dressing impeccably, investing much time and money on their clothing and entertainment.

The women not having to work, had much free time on their hands directing their energies in enhancing their beauty.

Sound familiar?

Well, this is a brief description, no, not of Sodom, but of the town of Mechuza.

Mechuza was the home of the illustrious Yeshiva of that extraordinary Amora, Rava, a citizen of Mechuza who was born and bred there and served as their loyal Rabbi till his demise.

Rava was loved by the people of his town and he exerted much effort in inspiring them towards improving their ways.

In one famous sermon he revealed to them the secret formula to achieve wealth, which was a much sought after goal among the populace.

Honor your wives so that you may become rich! (אוקורו למשייכו כי היכי דתערתו (בי"מ ט),

He based this sentiment on a teaching of Rav Chelbo who taught *that a man must be very careful to honor his wife properly, for blessing is found in his house on her account.* He derives this from the verse that refers to the wealth Avraham received from Pharaoh on account of Sarah, in Pharaoh's quest to take her hand in marriage.

And he treated Avram well for her sake. (בראשית יב טו),

The verse is emphasizing that it was in her "merit", *for her sake*, that Avraham was enriched.

Rav Chelbo understands that although it was Pharaoh who physically gave the gifts, by the fact that the verse states merely "He", it is referring to God orchestrating the events in Sarah's virtue.

From Rav Chelbo's statement it would only seem apparent that since the men's success is contingent on the merit of their wives, they should therefore display appreciation to them for this fact.

Rava however, takes it a step further by indicating that our appreciation of them is the **cause** for the wealth, "*so that*".

Where is this evident? When did Avraham show an appreciation for Sarah that resulted in this divinely directed gift?

Upon descending to Egypt, Avraham remarks, *הנה נא דעתי כי אשה יפת מראה את* (שם טו יא), *See now, I have known that you are a woman of beautiful appearance.*

Rashi is bothered by the contradiction within this sentence.

Avraham says initially that first "now" he realizes her beauty, yet in the very same breath he exclaims *ידעתי*, *I have known*, in the past tense. How can one "discover" what one already "knew"?

Rashi offers the simplest solution: Avraham is explaining that although he knew all along of her beauty, now is the first time it is relevant since he fears the lowly Egyptians will lust for her.

The question then begs, so why express this previous knowledge of her beauty now, it is indeed irrelevant?

Avraham has no value for physical beauty. His love for his wife is not related to her attractiveness. Nevertheless to a woman it is her gift. Were Avraham to draw attention to her beauty only as it contrasts with the "repugnant" Egyptians (see Rashi) it would diminish the value of her splendor to mere relevance in the situation at hand.

Avraham in perhaps the first display in the Torah of an act of selfless kindness unique to Avraham, shows appreciation of something that has no significance to himself.

He therefore emphasizes *ידעתי*, "Oh, how I always knew how beautiful you were", being sensitive and attuned to that which is treasured and important to his wife.

So often we show gratitude and appreciation only for things that impact us personally. Are we capable of admiring qualities in others that are only relevant to them? Can we assess what others value and express admiration for that? Therein lies absolute kindness.

Indeed, Avraham appreciated his wife selflessly and was thus a beneficiary of her merit and subsequent gifts. *Honor your wives so that you may become rich!* But it is even deeper than this. The reason we feel unsatisfied and crave for more is perhaps because we never ponder and appreciate what we have.

Lot the ultimate loser, loses all his possessions after parting from Avraham, when he is captured in the battle of the Kings. The wealth he achieved when abiding with Avraham wasn't enough. He sought "greener pastures" in the fields of Sodom. And look where it got him.

If only he would have spent a moment appreciating the value of what he already had, he would have remained wealthy beyond his needs.

He emulated in action the "kindness" of Avraham, but never fathomed the ultimate quality of appreciation, whether it be in others or in the opportunities that came his way. How else can we explain his casual "offer" of his daughters to the inhabitants of Sodom. It was all about his needs.

The Torah in reporting the capture of Lot states: *ויקחו את לוט ואת רכשו בן אחי* (שם יד יב), *And they captured Lot and his possessions- Avram's nephew.*

The wording is strange, inserting after Lot's name a reference to his possessions before identifying him fully as Avram's nephew. It should have read "they captured Lot -Avram's nephew- and his possessions."

The Arizal informs us that it is worded this way to create an allusion in the *אשי* the first letters, of the words *ורכשו בן אחי*, the name of *אשרא* who was a "spark" of Lot that achieved Lot's *תיקון*, and his possessions.

Rava exemplified this attribute of being able to value those who didn't necessarily share "his interests". No wonder he was so beloved to his people. He had ample chances to seek success elsewhere, but remained with the miscreants of Mechuza. He understood them and accepted them on their terms and abilities. He sought to teach them the key to self improvement by encouraging them to honor and appreciate their wives, not only for the things they as husband's personally benefited and gained from, but to cherish the qualities and interests that were important to their wives. Precisely in an relationship where we take so much for granted and overlook the person closest to us in a cloud of self serving desires and distractions, lies the the opportunity to create a laboratory for self perfection.

If they could conquer that trait, it would help them value what they already have in other areas as well, not needing to pursue new pleasures in an endless cycle of dissatisfaction.

Mechuza was the perfect setting for Rava to set right the maddening plight of his forerunner Lot.

May we emulate this quality of Avraham Avinu and enrich our life's experiences.

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צבי טייכמאן

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~1:45 MINCHA~

"The times they are a' changing"

**Take a mid day break and daven Mincha with us
Monday—Thursday at 1:45pm.**

Due to early sunset, we do not have a daily Mincha/Maariv After Clocks Change

"Minyan Minayn! Asiri Kodesh!"



B'Nos Has Begun

@ Ohel Moshe!!

Groups are 2:15 to 3:15

FRIDAY NIGHT LEARNING



Interested in Avos U'Banim - Motzei Shabbos Learning at Ohel Moshe? Contact Moshe Berry or email daven@ohelmoshebaltimore.com