

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	5:53 PM
Daf Yomi—By Pinchas Friedman		7:30 AM
Shacharis—Followed by Kiddush		8:30 AM
—Sof Zman K”S—	גרא 10:10 <	גרא 9:34
Mincha - Followed by Shalosh Seudos		5:55 PM
Guest Speaker: R' Motty Rabinowitz		
Maariv -		7:01 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi— By Pinchas Friedman	7:30 AM
Shacharis	8:30 AM
Mincha / Maariv	6:00 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday	בה"ב 6:35 AM
Thursday	6:40 AM
Toooesday, Wednesday, Friday	6:45 AM
Mincha (Mon –Thur)	1:45 PM
Mincha/Maariv	6:00 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

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Kiddush

Sponsored by

Motty & Shoshana Rabinowitz
In honor of his parents visiting from Israel
And his Bar-Mitzva Parsha!

Shalosh Seudos

C'mon, just "go" for it.

To Sponsor please contact Daniel Goldman
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המקום ינחם אתכם...

Our deepest condolences go out to our friend and member, Ari Zaltz, on the loss of his mother Mrs. Arlene Zaltz. Shiva will be observed at Ari's parents home 3209 Avenue M in Brooklyn through Monday morning.

Shul Contacts

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Rabbi Teichman

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Gabaim:

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

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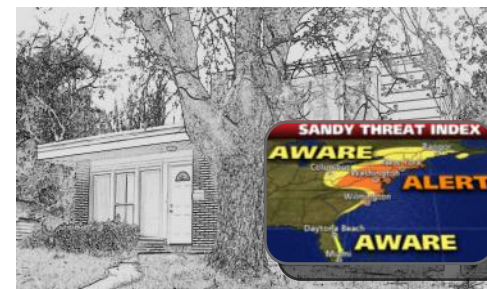
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Issue#256

The Abrahamic Spring

The world erupts in its first major conflict as the Torah describes in great detail The War of the Kings.

We are taught that the victory of the four kingdoms over the five and their capturing of Lot that prodded Avraham Avinu to successfully intervene in order to save his nephew and brother in law, is a precursor of the ultimate conquest of these four nations in the end of time.

These four kings that were vanquished by Avraham, each represent one of the four exiles the Jewish nation will be subjected to throughout their long history; Bavel, Persia-Media, Greece and Rome. We too, the seed of Avraham, will ultimately triumph over them as well. (רמב"ן)

What was the key to Avraham's success? Was it his great military prowess that assured him victory? Was it the merit of his noble character that stood by him? His prayer?

The Torah is extremely vague here, requiring of us to search for the answer. If we are indeed destined to follow in the ways of our illustrious Forefather in overcoming our adversaries, certainly it must be contingent on emulating the same means by which Avraham achieved his goal.

What was his secret weapon?

Upon hearing of the seizing of Lot, Avraham immediately enlists three hundred and eighteen of his most loyal disciples and courageously engages into battle.

The Holy Barditchiver, Reb Levi Yitzchok, the Kedushas Levi, reveals a most fascinating detail.

The number 318 is equivalent to the word (ש=10=ח=8) שיח, to converse. He suggests that Avraham through the power of honest diplomacy and negotiation was able to convey his "message" of peace, capturing the hearts and minds of his adversaries, thus winning them over.

Perhaps it was this team of disciples/diplomats who projected the "foreign policy" of Avraham. This compelling message of peace and understanding among men, that could only be conveyed and understood on a bedrock of faith and a consciousness in the one G-d who created and directs the world, as only Avraham and his students understood it, could resolve all conflict.

The remarkable brother of the Maharal, Rav Chaim of Freidberg, who was also a dear friend and colleague of the famed Rama, whom about it is alleged was visited regularly by Elyahu HaNavi, expands on this possibility as well in his fascinating Sefer Hachayim. (ספר גאולה וישועה פרק ג)

The Talmud (סנהדרין ק"ח:) records a discussion that took place between Shem and Eliezer the loyal servant of Avraham.

Shem inquires of Eliezer as to the nature of the "secret weapon" they employed in their victory over all those mighty kings. Eliezer goes on to describe how Avraham scooped up some dirt that he hurled in the direction of the enemy and it turned into swords. He also grabbed at some straw tossing it towards the enemy and it transformed into arrows.

The Talmud refers to a verse in Yeshaya, (ישעיה מא ב), *יתן כעפר חרבו כקש נדף קשתו* (ישעיה מא ב), *his sword makes them as dust his bow as the driven stubble*, which alludes to this miracle. (הפסטר לך לך)

Rav Chaim explains, the עפר, dirt, referenced here denotes Avraham's humility as he himself proclaimed, (בראשית יח כז), ואנכי עפר ואפר, *I am dust and ash*.

It was Avraham's humble demeanor, not attributing any credit to himself whatsoever, that was so overwhelmingly convincing in his encounters with people and nations. Anyone observing Avraham's genuineness and sincerity was won over by its powerful message. This, Rav Chaim asserts, is more powerful than any brute strength. This, he claims, is the deeper meaning behind this miracle of transforming dust, humility, into "swords" of victory.

The Sainly Meor V'Shemesh, Rebbe Klonimus Kalman HaLevi Epstein, one of the

primary disciples of the Great Chozeh of Lublin and Rebbe Elimelech of Lizhensk, adds one more element to the potent arsenal of Avraham.

The exact phrase used in the Talmud where it describes the stubble, straw, having turned into arrows reads; גילי חי גירי, *the straw became arrows*.

He observes that the Aramaic word for עש, straw, is גילי which in Hebrew means "joy". The power of happiness and self contentment can eradicate all of our worst enemies. Positiveness is our most persuasive weapons in getting our worst adversaries to succumb.

The Shelah HaKadosh elsewhere (פרשת וישב) avers that the word קש is an acronym for שנאה and קנאה, envy and hatred.

Perhaps I may add that one who is truly happy with himself can deflect, like chaff, the attitude of envy and jealousy. When we live with an abiding faith in a loving G-d, who has our interests in mind, knowing what is best for us, then one lives without false expectations and baseless hopes. Envy and jealousy can only germinate in the poisonous soil of entitlement.

Isn't that where the seeds of strife and contention all develop?

Avraham who claimed no "rights", dealing with every trial with a joyous attitude of faith, aware that all that he encountered was ultimately for his greatest benefit, was the mightiest of "warriors". He could capture entire kingdoms merely with his infectious attitude of happiness and positivity.

We are introduced for the very first time to the appellation "העברי" אברהם, Avraham the Ivri in the context of the initiation of this battle. (בראשית יד ט)

There are three understandings to this title. Firstly he descended from his great ancestor Ever, who was a Prophet. Secondly, he alone maintained the original language of Ivri, Ever's tongue, Hebrew, that remained uncorrupted in the generation of the dispersion while all other nations went on to develop their own "languages". Thirdly, he stood alone on one עבר, "side", against an entire world.

Ever prophetically named one of his sons פלג, meaning division, foretelling of a subsequent divisiveness that would occur during the generation of the dispersion. His second son he called קטן, about whom we are told was extremely humble, thus reflected in the root of his name קטן, small, diminished. (בראשית י כה רש"י שם)

Being the great teacher that Ever was, he already prescribed to future generations that the antidote to פלג, division, would be קטן י, humility.

It was thus Avraham who would now implement the "language" of diplomacy that would conquer the world. The emphasis on Hebrew, the Holy Tongue, accentuating the speech of "essence" not merely a language of consensus with all the bias that comes with. The Holy Tongue is one which expresses absolute truth and brutal honesty, the instrument for healthy relationships.

Finally the image of Avraham standing "apart" and aside from all those against him is not merely meant to portray his isolation and the courage it took to stand alone. It represents more importantly his total "objectivity" and ability to call a spade a spade.

Too often we get wrapped up in a conflict maintaining alliances and attitudes that comfortably suit our needs, rather than viewing the situation with unconditional rectitude, eventually falling into the quagmire of dispute.

If we are to emulate the ways of our illustrious ancestor we must first overcome the division that exists amongst our own. We must strive for honesty and candor in all our interactions, starting with ourselves. If we can mine that quality from the depth of our souls we will capture the hearts of all whom we encounter and bring about a unity that will herald the ultimate redemption.

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צבי טייכמאן

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November 10th

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Chana Schnur

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Info provided by YOU through our new member database

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Melave Malka

for the women of Ohel Moshe

November 10 at 8 pm

@Chele Amster's house.

Planning to attend? Please contact Chele at

cheleamster@gmail.com to R.S.V.P.

and to let us know what you can bring.

Chaya & Amir Levy

On the birth of a

Baby Girl!

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