

SCHEDULE

שבת קדש

Mincha & Candles Erev Shabbos	4:29 PM
Daf Yomi	7:30 AM
Shacharis- <i>With a not so special guest presenter</i>	8:30 AM
-Followed by Kiddush	
-Sof Zman K'S- א"מ 8:43 א"ג 9:25	
Mincha	2:15 PM
Mincha -	4:20 PM
<i>Followed by Shalosh Seudos - With a Special Guest Speaker</i>	
<i>Harav Berel Weisbord, Mashgiach of Yeshivas Ner Yisroel</i>	
Maariv -	5:37 PM
Father/Son Learning	6:30 PM

Weekday Minyanim

Sunday & Thursday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:30 PM

Weekdays

Daf Yomi	5:45 AM
<i>Shacharis:</i>	
Monday	6:40 AM
Tue., Wed., Friday	6:45 AM
Mincha (Mo-Th)	1:45 PM
MINCHA/MAARIV—	4:30 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Monday-Thursday)	9:45 PM
THURSDAY, THANKSGIVING, SUNDAY SCHEDULE	



Avos U'Banim

6:30 PM

Sponsored by:

Akiva & Deborah Shmidman

With a guest storyteller: Achashveirosh of Megilas Lester, all the way from Persia!

For more information and **sponsorship opportunities** contact Yoni Herman at

SPONSORSHIPS



Kiddush

Sponsored by



Isaac & Amalia Kotlicky
In honor of the birth of Sima Leah

And in commemoration of the
first Yartzheit of Isaac's savta
Chayah Leah bas Moshe

Shalosh Seudos

Sponsored by

Ronnie & Lisa Pachino

Commemorating the Yartzheit of their son Erik
יעקב שמואל בן ראובן הנך

To Sponsor please contact Donny Adler
Kiddush@OhelMosheBaltimore.com

NEW MINYANIM @ OHEL MOSHE

Winter Maariv - 7:45PM

During winter months, when Mincha is before 6pm.

Starts Monday 11/24

Shacharis - 7:47 AM (M-Fr)

Don't be fooled by the start time, you will feel like you are soaring in the heavens but wont be flying through Davening!

Starts Monday 12/1

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboin:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Donny Adler - Kiddush@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת תולדות
ערב ראש חודש

כ"ט חשוון

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE
2808 SMITH AVE
BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Issue#357

RABBI'S MESSAGE

Wellness

It is alleged by both the Vilna Gaon and Reb Tzadok that the first time any word appears in the Torah therein lies its root and essence, the 'genetic' makeup of the concept portrayed.

Interestingly the initiation of the notion of *תשואה*, makes its debut in the course of a rather tame conversation that takes place between our patriarch Yitzchok and Avimelech the king of the Philistines.

Subsequent to Yitzchok's arrival in Gerar due to the famine and fearing that he will be killed and his wife confiscated he claims Rivka to be his sister. Eventually Avimelech discovers the truth and warns the populace not to touch her, threatening any perpetrator with death. Yitzchok goes on to thrive in the land and reaps an incredible hundredfold bounty of crops from what he sowed.

The Torah reports how *וַיִּגְדַּל הָאִישׁ... (בראשית כו ג)*, **The man became great, and kept becoming greater until he was very great.**

The Torah mentions his growing flocks, *וַעֲבָדָה רְבָה (שם שם ד)*, *and his many enterprises*, that lead to, *וַיִּקְסֹא אֹתוֹ פְּלִשְׁתִּים*, *the Philistines envying him.*

The verse then diverts to make reference to the fact that the wells that Avraham's servants had previously dug were stopped up with earth by the Philistines.

It then returns to describe how Avimelech tells Yitzchok to "go away from us for you have become much mightier than we!"

Yitzchok departs and the Torah tells us that he redug his father's wells, renaming them precisely the way they were formerly known.

In the Gerar Valley he proceeds to dig three more wells. After digging the first one, the shepherds of Gerar claim it as their rightful waters. He names the well *עַסָּע*, connoting *challenge or involvement*, as a result of their quarrel.

Yitzchok relocates and digs a second well. This time there is no mention of their first asserting their rights, the Torah simply states the shepherds quarreled again. He calls it *חֲטָטָה* implying *accusation* and a more adversarial attitude.

Retreating from conflict once again Yitzchok goes on to dig a third well and finding no opposition. He appropriately names it *רְחֹבֹתַי*, meaning *Wide Spaces*, reflecting on it being undisputed.

Eventually Yitzchok settles in Beer Sheva where G-d appears to him and blesses him.

Avimelech, his general Phicol and a group of his friends travel from Gerar and face Yitzchok.

Yitzchok immediately confronts them, "Why have you come to me? You hate me and drove me away from you!"

They respond saying they indeed realize how G-d has been with Yitzchok, and propose a covenant with him.

They go on to state, *"just as we did not touch you, you will do no harm to us. We did only good to you and let you leave in peace. Now you are the one blessed by G-d."*

With no resistance or rejoinder, Yitzchok throws a party where they ate and drank, formally accepting a mutual oath the next morning. He bids them farewell and they leave in peace.

Was Yitzchok such a pushover? Why does he retreat after each confrontation over the wells?

Why did the shepherds resist the first two times but acquiesced at the third attempt?

What a *chutzpah* for Avimelech and gang to claim they are so gallant to have never raised a hand against Yitzchok. Of course, they were afraid for their lives lest the G-d of Yitzchok take up his honor and punish them! To now ask for reciprocity for their 'kindness' of not having harmed him, is the epitome of sheer audacity. How do we fathom the basis for this request?

The Philistines had a murky beginning. The Torah says that they and the nation of *Caphtorim* came forth from *Pasrusim* and *Casluchim*, the two sons of *Mitzrayim*, the son of *Cham*. *(בראשית יד)*

How is that possible? Rashi explains that these two swapped wives and these two children were born not knowing who their true father was.

The Philistines were a nation without a clear identity. One who lacks identity is forced to forge one on their own. But not having been nurtured properly they would never possess an inherent self-confidence. They would define themselves by their 'friends' or 'subjects' never discovering their inner self.

Avimelech wasn't an actual name but rather the title conferred upon the leader of this nation in every generation. *אבימלך* is a contraction of *אבי* and *מלך*, *father and king* respectively. A father defines his children through the values inherent within him. A king is rather defined by the nature of the subjects he leads. The Philistines had no true essence, no clear tradition. They crafted an identity that would be measured by the company they kept and the nation they lead.

Might that be the reason for Avimelech traveling with his cohorts, his friends, because without a 'supporting cast' he was a nothing. He sought to be an *אבי*, a father, solely through his role as a *מלך*, a king who is defined by people.

Yitzchok is described as becoming a *גדול*, great. What does 'great' really mean? After all it is only an adjective, so if we call someone 'great', we need to know what exactly is he great in.

The word *גדול* literally means 'big' or 'large'. In life there are so many people who appear 'larger' than life, yet when you get closer to them you realize how truly 'small' they really are. A true *גדול*, is a person whom the nearer you get to him you first begin to realize how great he really is!

Avimelech didn't know how to swallow 'greatness' that was independent of followers, control and power. It was a thorn in his side because in contrast to truly 'great' men they were puny.

Rabbeinu Bechaye explains that the wells dug by the Patriarchs represented Avraham and Yitzchok's influence on society at large. People were drawn to their spirit and values. The Philistines eradicated any notion of this foreign and poisonous idea and 'stopped' up their wells.

וַיִּקְסֹא אֹתוֹ פְּלִשְׁתִּים, *the Philistines envied him.* The usual form used to imply envy of someone's possessions or stature is *בֹּי*, *ויקסו בו*, not *אֹתוֹ*, the difference is that the former refers to the objects of the envy, *in him*, not the person per se, *him*. They weren't envious of the wealth but rather of his core, his persona, his essence. Perhaps that is what is meant by the Midrash quoted by Rashi that says *the populace preferred the manure of the mules of Yitzchok over Avimelech's silver and gold.* *(רש"י כו ג)* It wasn't about Yitzchok's wealth as much as it was about associating with his true greatness. The 'great enterprise' they envied was Yitzchok's mission, his character.

Yitzchok realized he would have to lure them to their senses before agreeing to a pact with them. He knew that this 'jealousy' of him stemmed from the pain of their realizing their emptiness. This can only lead to hatred, since the symbol that makes one aware of the painful void within, is more easily dispatched through hatred and rejection.

He digs a well knowing that their initial and instinctive reaction to reject him will be couched in 'legitimate' claims of ownership, he thus calls it 'Challenge'. The Torah states that the water that flowed in that well was *מַיִם חַיִּים*, spring water. Their claim of water rights was based on their understanding it stored water from their river and stream sources. They conveniently overlooked the fact that this wasn't draining 'their' water. *(רמב"ן)*

By the second well he was certain they would no longer be so audacious to claim rights as indeed the Torah makes no mention of any claim. Yitzchok wants them to see that what motivates them to hatred is their lack of self, their being void of identity. He calls a 'spade a spade' labeling this well *חֲטָטָה*, intimating the corrupt accusation and false hatred that is erupting within them simply out of frustration with themselves.

They finally begin to 'get it' and step back, allowing the waters of the third well *רְחֹבֹתַי*, *Wide Spaces*, to nourish them with renewed hope to discover their true selves.

The Kedushas Levi, the Holy Barditchiver, interprets Avimelech and his entourage's appeal in his inimitable way.



Free Wi-Fi

JCC membership is not required

to visit the café

Park Heights JCC

5700 Park Heights

Tel 410-542-5185

Order by email

Eden.cafe@hotmail.com

Hours of operation.

Sun. 9.00 am to 7.00pm

Mon. to Thur. 9am to 8pm

Fri. 9am to 3pm

!!!HAPPY BIRTHDAY!!!

Reuvain Schwartz, Momo Goldberg, Shalom Kermaier, Moshe Berry, Dassi Lazar, Aryeh Dickstein, Ariana Burk, Mark Goldberg, Herbert Siegel, Yaakov Rosenblum, Donny Ankri, Michal Chaya Pachino

!!!HAPPY anniversary!!!

Shua & Zali Bier
Bruce & Channa Berkowitz
Ronnie & Lisa Pachino
Laivi & Bracha Shor
Elishama & Adeena Kassel
David & Atara Kastner

This space is provided by YOU through the member database. Please be sure to update!

Upcoming Yartzheits

**Ronnie & Lisa Pachino
-Yartzheit of their son Erik**

They were now aware that Yitzchok's sole desire was to inspire them, to elevate them in restoring them to the greatness that lay within them.

They weren't alleging credit to themselves for having exhibited 'kindness', they were asserting their appreciation of Yitzchok's greatness that would want no harm to befall them and how fortunate they were that G-d did not have to disappoint Yitzchok by lashing out at them. They knew that the 'Blessed of Hashem' would pour forth his essence in allowing them to be privy to a covenant with 'greatness' that might inspire them in kind in overcoming their inner void and misplaced hatred.

Each one of us struggles with these very same demons. We must each find the greatness that we each possess not allowing hatred to fester and blind us from discovering our true selves.

באהבה,
צבי טייכמאן