

## SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 5:53 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K'S- 9:30 AM - 10:10 AM 8:30 AM

Followed by Kiddush in honor of Binyamin's Bar Mitzvah!

Kids Shabbos Groups Will Resume Next Shabbos!

Simcha this week! The Women's Shiur will be re-scheduled!

Mincha - 2:15 PM

Bnos - Girls age 4-7@No Group This Week / Age 8-10@Classroom 2:15-3:15

Mincha - Followed by Shalosh Seudos 5:45 PM

Maariv 7:01 PM



CANDLES NEXT  
SHABBOS - 5:44 PM

### Yudi & Jennifer Englad

*Celebrating the Bar Mitzvah of their son, Binyamin*

We welcome all the family and friends who have joined us for the Simcha this Shabbos!

**To the Levi, Bodenheimer, & Rubin Families!**  
On the marriage of a (Great)Grandson/Nephew Binyomin Epstein from Dallas

Weekday Minyanim & Shiurim

Sunday Minyanim

Shacharis 6:50 AM, 8:30 AM

Mincha/Maariv 5:55 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M, Th) (Be'Ha'B) 6:30 AM

Shacharis (Tu, W, Fr) 6:45 AM

Shacharis - II (M - Fr) 7:50 AM

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M - Th) 5:55 PM

Winter Maariv (M - Th) 7:45 PM

Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM(Su), 5:45AM(M-F),  
& 7:00PM(M-Th)

Daf Hayomi Behalacha- with Rabbi Teichman 7:25 AM  
or 8:20 PM or 9:15 PM with Chavrusa's

## SPONSORSHIPS

**Kiddush**  
*Celebrating The Wonderful Simcha Of*

**Binyamin England's**  
**Bar Mitzvah!!!**

**Mazal Tov to Yudi & Jennifer England and**  
**all their family and friends joining us!**

**Shalosh Seudos**

*Sponsored by*  
**Rich & Debby Neuman**  
Commemorating the Yahrtzeit of

מר"ן ר' עובדיה יוסף ע"ה

To Sponsor an event or book the social hall please contact Miri Adler  
at Kiddush@OhelMosheBaltimore.com

### KIDS GROUPS UPDATE:



Feedback was awesome, turnout was great and everyone had a great time! With that in mind we intend to resume the program for kids ages 3-5 on shabbos mornings from 9:30am till after kedusha next week, parshas va'yera. Due to our space constraints, we are holding off on a group for older kids for now, and the policy will remain that the week of a Simcha there will be no groups so the Simcha logistics are not interrupted.

More info next week including an opportunity to help sponsor the cost of this new weekly program! Please contact any of us with questions or ideas.

CHAVIE & SHAWN BURSTYN AND ATARA & DAVID KASTNER

### Shul Contacts

@OhelMosheBaltimore.com

**Rabbi Teichman**

410-570-3333 or ravzt@ohelmoshebaltimore.com

#### Gaboin:

Naftali Miller & Chaim Mordechai  
Meister - Gabbai@

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Kiddush, Shalosh Seudos

Sponsorship & Hall rental:  
Miri Adler - Kiddush@

#### Sforim & Siddurim:

Dovi Becker- Library@

#### Pledge Balances:

Miri Adler- Pledges@

#### Repair & Maintenance:

Shuie Steinharter & Dovid  
Wealcatch- FixIt@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali  
Wealcatch- Bulletin@

#### Sisterhood@

Bracha Caine, Shira Friedman,  
Elise Steinharter, Gali Wealcatch

#### Agudah Scrip

Sasha Zakharin - scrip@

Building Committee - Building@

## CONGREGATION OHEL MOSHE

שבת קודש  
פרשת לך לך  
ח' חשוון תשע"ח

אהל משה



*Rabbi Zvi Teichman*

**CONGREGATION OHEL MOSHE**  
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Issue #503

## RABBI'S MESSAGE:

The saga of Avraham begins in earnest as he and his family set out on their fateful trek to the Promised Land. After finally settling in the land, a famine strikes. Avraham is compelled to descend with his entire entourage to Egypt. Sarah portrays herself as the sister of Avraham, fearing that were the Egyptians to know she was married they might slay her husband in order to claim her, and is promptly taken by Pharaoh who intends to take her as a wife. He and his household are stricken with a plague and he subsequently discovers she is actually Avraham's wife. He bestows them with great gifts and wealth sending them on their way back to the holy land.

The Midrash cites eleven parallels in the episode of Avraham that portend for his descendants, Yaakov and his children and subsequent generations, and their need to go down in the future to Egypt as well. They too initially escaped a famine, were eventually threatened with their lives, and left with great riches.

The last verse succinctly describes Avraham's return journey to the land.

וַיֵּלֶךְ לְמִסְעֵיו... עַד הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אֹהֶל בְּתַחֲלִילָה (בראשית יג) *He proceeded on his journeys... to the place where his tent had been at first...*

The Midrash corresponds these journeys to the those traveled by the Children of Israel during the challenging forty year sojourn in the desert after the exodus from Egypt.

We know very little about the nature of Avraham's trip back to his former residence, as the Torah leaves out any details of his encounters on the way back home. On the other hand we are well informed regarding the many trials and tribulations, successes and failures, our nation endured during those fate filled forty years in the desert. There must be something we may extract from that portentous and successful return of Avraham that might have inspired those later generations to understand where they may have gone astray? We are equally taught that the pitfalls of that forty year period forebode all future 'journeys' our people would undergo in the long exile. What lesson may we derive from this pithy recording of Avraham's travels to fortify ourselves in our journeys?

Rashi quoting the Talmud reveals a rather intriguing concept alluded to in this verse. The Talmud sees in the emphasis of Avraham having 'proceeded on his journeys' as a reference to his 'former journeys', intimating that Avraham made it his business on this return trip to retrace his steps and lodged at the very same inns he stayed in during his descent to Egypt. The Talmud instructs every person to never deviate from patronizing the places that formerly hosted them. (עריכין טז:)

The Talmud queries as to what extent must one remain loyal to one's host in never seeking alternate accommodations and responds that unless the host reaches a point of frustration and hits the guest or hands them their luggage one must still not change lodgings.

The Talmud goes on to present a dispute between Rav and Shmuel, with Shmuel maintaining that even if the host smacked the wife of his guest it wouldn't yet warrant his leaving. Rav contends that certainly staying beyond that point would create too much of a quarrel to expect his guest to stay.

Is it possible to even suggest that a guest would be expected to remain even after his wife was beaten?

That Talmud goes on to ask, what is the objective of this stubborn refusal to allow one to leave one's host even in such a tense filled environment before the point of actually striking the guest or disposing of his luggage? It explains that it is based on the premise of פְּרוֹסָה וְנִכְסֵי, the reputation of the host will be ruined as people will besmirch him that he is a difficult individual, and the reputation of the guest will be sullied as people will allege that he must have done something improper to be deserving of being booted out.

Does the concern for someone else's social status take precedence over one's own happiness and comfort? Is the preserving of one's own stature and perception in the eye of the public not a personal choice and may be dictated by the Torah? Is this portrayal of Avraham, as one who evidently strove for excellence in this specific area of interpersonal relationships, related to his identity as the paradigm of *chesed*, kindness? Truthfully this may be the very first depiction in Torah of Avraham engaged in a specific act of kindness. We would then rightfully expect this to embody the essence of all *chesed*. What is it about this attribute that exemplifies kindness?

Perhaps what is being conveyed in this example is the notion that the greatest kindness is when we exhibit tolerance of one another. It is easier to engage in physical acts of kindness then it is to tolerate another person's aberrant behavior. Certainly there are times when caustic conduct has to be rejected outright and not tolerated, but too often our reactions are ignited by personal frustration

## Take It on the Chin

and a desire to assure our own personal levels of comfort.

Likely the subject of this lesson in tolerance, the innkeeper or host, is not one who is a wanton criminal who swipes at all those who get in his way. The pressures and expectations placed upon him, even if he is being remunerated, would test the temperaments of even the most gracious host or hostesses. We are dealing with someone who weakens in the moment of frustration but whose behavior is not necessarily indicative of a fatal or dangerous flaw. If he lashes out physically or takes hold of the baggage of the guest to throw it out he has exhibited something chronically wrong in his character. That might begin to explain the rationale behind Shmuel's thinking that although the host may have lashed out at the guest's wife it is not yet fully indicative of his having reached the point of no return as it would be were he to act out against the guest himself.

This character trait is not as much about not causing undo harm to a host nor to one's own reputation as it is a lesson in tolerating and understanding others as well as tolerating ourselves in not reflexively protect our 'turf' without any concern for the flaw of character one displays by his impatience.

The verse describes how Avraham returned to the original place of, אָהֶל, his tent. Although this word ends in the feminine אֶהֱלָה, her tent, we read it in the masculine as if it were written אֶהֱלָה, his tent. Earlier, when Avraham arrives from Charan he first builds an altar then proceeds to pitch his tent. There too the Torah writes, וַיֵּט אֹהֶל, although we pronounce it אֶהֱלָה. Rashi enlightens by teaching that it is written in the feminine form, her tent, rather than in the masculine, his tent, to teach us that he first pitched Sarah's tent, then he attended to his own. But then why did it repeat it again upon his return? Didn't we know this was Avraham's custom already?

If indeed Avraham exemplified the ability to tolerate others as we derived earlier, then certainly his beloved partner was equal to the task. How would a wife be able to accept her husband's gracious generosity towards others at her own expense, especially according to Shmuel who would call for Avraham to remain loyal to his host even if his wife was treated coarsely?

Although the word אָהֶל, 'his/her tent', implies both his and her tent, there is no clear evidence that either one is primary? Perhaps what the Torah is accentuating is the fact that in the eyes of Sarah she sensed that even his tent was hers, there was never a sense of division, let alone contention.

This in fact is the true first selfless act reported in the Torah as displayed by Avraham. In everything he did he conveyed it was for others, and primarily for his wife.

With that confidence she trusted Avraham in his gauging the attitude of their hosts even whilst she 'took it on the chin'!

Throughout the sojourn in the desert the Jewish nation at times intolerantly 'kvetched' to the ultimate 'Host', the Lord of Host's, forgetting to inculcate this critical quality of tolerance, that can empower even the most challenged to rise to greatness.

Each step in the journey of life challenges us to see how tolerant we are in dealing with what appears to threaten our comfort zones, and beckons us to emulate the qualities of Avraham and Sarah, in maintaining our dignity and sense of mission in infusing the world with understanding, tolerance and selfless kindness.

The great and fiery Hungarian rabbinic leader Rabbi Eliezer Zussman-Sofer sees in this dictum never to forsake one's אֶהֱלָה, host, a deeper lesson that encompasses all of life on this earth.

Every station along the trek of life is called a journey, as indeed Avraham's lodgings are referred to as מִסְעֵיו, travels. Each stop along that road challenges us to never forget it is merely a 'hosting', not a permanent residence. We are placed in every situation in life so we may react with dignity, sensitivity and purpose. We must never lose that perspective and always maintain our composure in responding with positivity, thoughtfulness and kindly tolerance.

If we live by this credo we will be able to 'take it on the chin', no matter what may come our way, living up to the legacy of our illustrious patriarchs and matriarchs, meriting our eternal reward when we finally reach that final destination and permanent residence, the Holy Temple in Jerusalem, may it be speedily in our days.

באהבה,  
צבי טייכמאן


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**Regular Hours: Monday—Thursday: 9am-8pm, Friday: 9am-2pm, Sunday: 9am-6pm.**

**!!!HAPPY BIRTHDAY!!!**  
**Shlomo Berman, Sarah Sobel,**  
**Mordechai Rabinowitz, Reuven Chapman,**  
**Akiva Leichter, Chana Schnur, Sholom Michael**

**!!!HAPPY ANNIVERSARY!!!**  
**Yitzhak & Ariana Burk, Ari & Suri Schwartz**

## YAHREZIT:

**Tzipora Frager, for her mother, Rebbetzin Esther Shuvalsky**  
 אסתר בת שמואל

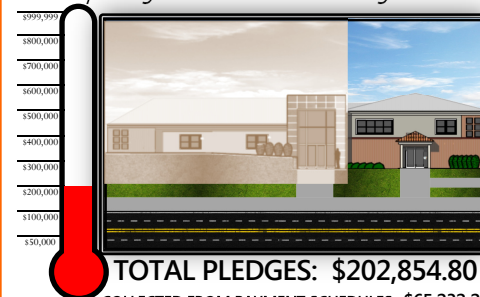
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**Dovid & Yehudis Barer**  
*On the Engagement of their son*  
**Yitzhak to Shifra Ehrenkranz**  
*from Memphis!*

**RELATED**  
**Dovi & Zahava Turner**  
*On the Bar Mitzvah of their son Pini*  
 (Last Week)

## Building Project - Phase III

*Expanding Our Boundaries & Increasing Our Possibilities!*



**TOTAL PLEDGES: \$202,854.80**

COLLECTED FROM PAYMENT SCHEDULES: \$65,232.23

*Figures reflect new pledges, lump sum gifts and payment plan installments*

To learn more or get involved in this exciting project contact The Building Committee at [building@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!