

SCHEDULE

ליל שבת קודש

Mincha & Shabbos Candles 5:44 PM

יום שבת קודש

Daf Yomi - By R' Etzion Brand 7:30 AM

Shacharis **NONSTOP** Sof Zman K'S-9:33 א"ב, 10:14- א"ב 8:30 AM

Followed by Kiddush!

Kids Shabbos Groups This Week for kids age 3-5
From 9:30 AM till after Kedusha in the Social Hall!

Mincha - 2:15 PM

Bnos - Girls age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15

Mincha - Followed by Shalosh Seudos 5:35 PM

Maariv 6:52 PM



76/44
57/53

Ohel Moshe Weather
Only Hashem can guarantee

ALERT The Sedom area is on alert for rain mixed with fire and sulfur!

CANDLES NEXT
SHABBOS - 4:37 PM

Kayla & Adam Rubin
On the Birth of
a BABY BOY!
Shalom Zachor after 8:30pm
in the Shul Social Hall!

FYI: Rabbi Teichman is away this Shabbos.
R' Etzion Bran will be covering Daf Yomi and
R' Moshe Grosberg will speak at Shalosh Seudos.

Weekday Minyanim & Shiurim

Sunday Minyanim

Shacharis 6:50 AM, 8:30 AM

Mincha/Maariv 4:45 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M) (Be'Ha"b) 6:30 AM

Shacharis (Th) 6:35 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) 4:45 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

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Shalosh Seudos

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

SIYUM HATORAH of BALTIMORE

Join the Ohel Moshe Mishnayos Project

As part of the communal Siyum HaTorah, our Shul is working on completing all of
Mishnayos in time for the Siyum in May. See Zolly Cadle for more details and check your
email for a link to sign up and commit to learning a Masechta (or more!) of Mishnayos!

KOL HaNearim Boys Learning Program (Formerly Avos U'Banim)

RESUMES NEXT MOTZEI SHABBOS!! See Yoni Herman to sponsor one!

Frank & Beverly Berger
On the marriage of their grandson
Yechiel Worenklein
to Goldy Dachbash
In London, England!

Naftali & Kayla Fink
Invite everyone to a Kiddush in
honor of the birth of their daughter,
Shana after davening at Kol Torah
(Rabbi Berger's shul)

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Repair & Maintenance:

Shuie Steinharter & Dovid
Wealcatch- FixIt@

Laining Schedule:

Pinchas Friedman- Lain@

Bulletin & Announcements:

Shoshana Goldberg & Gali
Wealcatch- Bulletin@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

Sisterhood@

Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

Sforim & Siddurim:

Dovi Becker- Library@

Agudah Scrip

Sasha Zakharin - scrip@

Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת וירא

ט"ו חשוון תשע"ה

אהל משה



Rabbi Zvi Teichman

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Issue #504

RABBI'S MESSAGE:

After the angels conclude their mission in bringing the good tiding of Yitzchok's future birth, Avraham escorts them on their way out. Unbeknownst to Avraham they were on their way to destroy Sodom and save Lot. G-d realizing that Avraham is in the dark regarding this plan feels compelled to reveal to Avraham His intention, after all Avraham is destined to become a mighty nation, and will instill his progeny with the values of kindness and justice, it is only appropriate that he be informed. Avraham's immediate reaction to the news is to intercede and appeal to G-d to save the five cities in the region if each of them possesses ten righteous men. The merit of this nucleus of righteous souls would encompass the entire city, even the wicked among them, warranting their being spared. G-d readily accedes.

Worrying that perhaps there weren't even fifty righteous men among the populace; Avraham continues to bargain with G-d for mercy. But before making his next proposal, Avraham interjects with a now famous statement.

(Behold, I desired to speak to my Lord although I am but dust and ash.

Avraham then goes on to request of G-d that in the event there are only forty five righteous men, with only nine worthy men per city, would He also be so benevolent in saving all of the inhabitants?

Why did this second petition justify a preface and his original plea did not? What was the purpose of this introductory remark?

On the face of it, it would seem that Avraham feared he may appear audacious in being so brazen to question G-d's decision and therefore asserted his utter sense of humility and unworthiness before G-d before making his next pitch. If that be the case shouldn't Avraham have made that clear from the get-go even before he initiated any defense on behalf of Sodom?

From the onset it seems evident that the specific presence of a quorum of ten men, transforms them from being viewed merely as individuals into a representative grouping that reflects positively on the entire populace, thus justifying the whole city escaping punishment. What then would be the logic in beseeching that nine should be sufficient? Rashi quoting the Midrash explains that Avraham suggested that G-d Himself, the Righteous One of the world, will be counted with them, bringing each group to the magic number ten.

Perhaps it was precisely due to the innovation of this unique and very bold proposition that Avraham reiterated his lack of any pretentiousness in his request.

The greater question that begs is how can G-d serve as a contributing member of the requisite 'ten' righteous men? Isn't the justification of this grouping being a saving grace for the entire city predicated on their having maintained their righteousness despite the negative influences around them? How can G-d then possibly factor into the equation?

Avraham chooses to describe himself in modest terms comparing himself to dust and ashes. Why does he choose these lowly entities specifically to symbolize humility? Rashi elucidates, quoting the Midrash, that Avraham was referring to his nearly being trampled into dust in his battle with the kings and his almost turning into ash in the furnace of Nimrod if not for G-d's mercies that stood by him.

If you think about it, if this indeed was his intent, then he wasn't necessarily being humble as much as he was being grateful. Avraham was expressing the reality that if not for G-d's intervention he would've perished, becoming dust and ashes. It certainly stresses his attributing his salvation entirely to G-d's benevolence without taking any credit to himself, a lesson in humility no doubt, but then the reference to dust and ashes is merely tangential, not the crux of his statement. So why then did he emphasize עפר ואפר, dust and ashes?

Additionally we wonder as to why the reference to the dust of battle is made first and then mention of the furnace of Nimrod? Chronologically the episode of Avraham being cast into the fire preceded the battle of the kings.

Years ago, my beloved father, Reb Moshe Teichman, of blessed memory, made a marvelous observation. If you analyze the two words עפר ואפר, they both possess the letters פ, which means bull, with one word beginning with the letter נ, which is numerically equivalent to 70, while the other begins with an א, corresponding to the number 1. It seems to cryptically allude to the 'נ' פ, the 'seventy' bulls that were brought in the Temple during the course of the seven days of Sukkos, and the 'א' פ, the 'one' bull that was brought on the eighth day, Shemini Atzeres. The 70 bulls, we are taught, correspond to the 70 nations, whom we acknowledge with the bringing of these sacrifices, and the lone bull representing the Jewish nation and its exclusive relationship with G-d alone. Avraham, my father averred, was declaring his right to advocate for Sodom for after all he was called Avraham, since he was the אב העוין גוים, father of a multitude of nations, and thus entitled to represent their interests. It is for this reason Avraham mentions עפר and אפר at this juncture.

Rising from the Ashes

I subsequently discovered that remarkably the Vilna Gaon as well as the famed Mekubal and disciple of the Maggid of Mezritch, Rav Yitzchak Issac Katz of Koritz, note this idea. (יהל אור, ד' ט' ; ברית כחות עולם פ"י)

There were two pivotal events in the early days of Avraham's ascent. The incident with Nimrod depicted the unique relationship Avraham had with G-d, the deep personal connection Avraham had attained, one man alone against the entire world, who struggled against the pressures of family and his community to overcome many obstacles, finally defining and discovering himself, fortified in the knowledge of G-d's love and constant encouragement. The second episode took place after Avraham and Sarah had conquered the hearts of all whom they encountered, enlisting a family of thousands of admirers and disciples who were ready to transform a world of dark pagan beliefs into a realm of light, meaning and benevolence. The battle with the kings displayed before the world arena the hope and promise that is in store for those honest enough to see the truth in all its glory and commit to live by its principles.

The seventy bulls commemorating the 70 nations we bring on Sukkos are not brought on their behalf, but are rather an expression of our role as the chosen nation that through properly fulfilling its mission will inspire and uplift all the nations of the world to a common higher ideal. It is the full manifestation of that which began during Avraham's victory over the four kings, which symbolized the four exiles we would be destined to endure as a nation in eventually realizing our potential greatness.

On Shemini Atzeres we stand though alone, with merely one bull in hand. G-d summons us for a private audience, pining to experience just one more moment of exquisite closeness before we part. We stand before G-d on that day, devoid of the 'weapons of victory' - the four species, exposed and vulnerable - no longer in the shelter of the Sukkah, presenting our weaknesses, failures and challenges. Yet, even though we have not yet succeeded in completing our mission as a nation in bearing the standard of Torah perfectly to the point of total triumph over our 70 antagonists, nevertheless G-d embraces us, encouraging us to never give up, to continue our struggle. He cherishes our devotion even in the face of failure; our striving to get closer; our refusal to give up. It is in those battles that G-d sees how deeply we yearn for His closeness.

This is reminiscent of that lonely moment when Avraham stood before the lapping flames of Nimrod's furnace, unaccompanied but for the abiding invisible presence of G-d, he knew would never forsake him.

Perhaps therein lays the answer to all our questions.

Initially Avraham remained confident, without need for any introduction, that were there to be a cadre of ten righteous men yet among the mongrels of Sodom, G-d would certainly consent to save a city in the hope that their light will conquer the darkness.

But how can Avraham expect G-d to spare the populace if only individuals remain?

Avraham prefaces and states, "although I am עפר, conjuring the imagery of his victory over the four kings where the legions of righteous defeated the corrupt masses, but I am also אפר, the champion of those individuals who despite being isolated, never accept defeat and continue to battle towards greatness, never submitting to defeat."

Perhaps that is the deeper meaning in the sentiment that G-d, the Righteous One of the world, תצטרף 'עמדם', literally will 'join' with them, not merely being 'counted' with them, connoting a close relationship that is at times more evident in the those who seek Him from afar without the benefit of the support from society or compatriots.

The Talmud refers to the Moshiach as נפילי, the fallen one alluding to the prophecy of Amos who states that G-d will raise up the fallen Sukkah of David. The Maharal teaches that a Sukkah even when it falls is still called a Sukkah and can rise up to its former status as opposed to a house that collapses must be rebuilt totally anew. Perhaps it is that unique ability to continuously rise up after one has fallen repeatedly that this title of 'fallen one' extols.

The holy Megaleh Amukos reveals that the prayers of Avraham in Sodom did not go to waste. The souls of Sodom reincarnated into the Children of Israel who descended to Egypt, continuing the process of refinement until they would find their tikun and perfect themselves.

It has been suggested that סֶדֶם, is an acronym for מלכת דוד מלכה, the Sukkah of Dovid the Monarch! (האדמו"ר מסאטבור בספרו עיר הנדון, אמור)

The message of the 'א' פ, the 'one bull', must accompany us in all the challenges we face. We are assured that if we bounce back despite our failures, Avraham's prayers will intercede on our behalf and guarantee us success! May we merit greeting the 'fallen one' soon.

באהבה,
צבי טייכמאן


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!!!HAPPY BIRTHDAY!!!
Erich Kauffman, Mimi Ankri, Jordan Brookmyer,
Laivi Shor, Jason Ermine, Karen Pottash,
Samuel Pottash, Binyomin Rubin

YAHREZIT:

Ronnie Pachino, for his father, Joy Pachino
ברוך שמחה בן יעקב

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REMEMBER TO SET YOUR CLOCKS BACK!



If you are local at Mincha/Maariv time please consider davening at the Shul
 This week: 4:45pm

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$202,972.80

COLLECTED FROM PAYMENT SCHEDULES: \$66,399.23

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 or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!