

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 4:40 PM

Friday Night Learning with Cholent! 7:00 PM

יום שבת קדש

HASHKAMA MINYAN @Social Hall 7:00 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"Sh- 8:35 א"מ 9:16-א"מ 8:30 AM

SHABBOS MORNING GROUPS:

9:30 AM - Boys & Girls - Ages 3-6 - Social Hall

FOLLOWED BY KIDDUSH

Mincha - 2:15 PM

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

Mincha - Followed by Shalosh Seudos 4:30 PM

Maariv - 5:47 PM

FRI	☀️	47/28	מזג האוויר בשבת*	CANDLES NEXT
שבת	☀️	46/37	Ohel Moshe Weather	SHABBOS-4:34PM

Sunday Minyanim

Shacharis 6:50 & 8:30 AM

HALACHA SHIUR W/BAGELS BY R' Nudelman - AFTER THE 8:30!

Mincha (Sunday - Thursday!) 1:45 PM

Mincha/Maariv 4:40 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M) Be'Ha'B → 6:30 & 7:50 AM

Shacharis (Th) 6:35 & 7:50 AM

Shacharis (T,W,F) 6:45 & 7:50 AM

Mincha (Su - Th) 1:45 PM

Mincha/Maariv (M-Th) 4:40 PM

Maariv (M-Th) 7:45 & 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM(S & Th), 5:45AM(M-F) & TBD-PM(M-T)

NIGHT SEDER 8-9:45pm - See Signs For Details

Women's Tehillim Learning Thursdays 9:40 AM

NIGHT SEDER IS BACK!!!

JOIN US FOR ONE OF THE NIGHTLY SHIURIM

To Sponsor Contact Meir Strobel or email
NightSeder@OhelMosheBaltimore.com!



SUNDAY HALACHA SHIUR WITH BAGELS! - After the 8:30

To Sponsor Contact NightSeder@OhelMosheBaltimore.com

SPONSORSHIPS

Kiddush

@Hashkama Minyan
Sponsorship Available

@Main Minyan
Sponsorship Available

Shalosh Seudos
Sponsorship Available

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



AVITAL & ZVI FRIEDMAN

on the Birth of a BABY BOY!

Shalom Zachar after 7:00 at

6715 Pimlico Rd

The family kindly requests that any food gifts for the Shalom Zachar be not free, due to a severe allergy in the family
Mazal Tov to Grandparents: Lisa & Murray Friedman, Aunt Yael and Uncle Pinchas Friedman, and the entire family.



Shabbos Kodesh Parshas Vayeira

NOVEMBER 16, 2019

CONGREGATION BNAI JACOB SHAAREI ZION

COMMUNITY WIDE
shalosh seudos & havdala
סעודה שלישית והבדלה

MINCHA 4:10PM
SHALOSH SE'UDOS 4:35PM
MAARIV 5:50PM
HAVDALA (72 Minutes) 6:05PM
MUSIC AND DANCING LED BY
Nossi Gross & Friends

DIVREI TORAH BY

Rabbi Yaakov Hopfer | Rabbi Zvi Teichman

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Laining Schedule:

Pinchas Friedman, Sasha Zakharin &
Aiton Marizan- Lain@

Kiddush, Shalosh Seudos Sponsorship & Hall rental:

Miri Adler - Kiddush@

Sforim & Siddurim:

Dovi Becker- Library@

The Shul Office:

For any administrative, financial or other
member or Shul matters.
Office@

Repair & Maintenance:

FixIt@

Bulletin & Announcements:

Shoshana Goldberg - Bulletin@

Sisterhood@

Devora Bloch & Bracha Caine

Agudah Scrip

Sasha Zakharin - scrip@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת לך לך
י"א חשוון תש"פ

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #605

RABBI'S MESSAGE:

Upon discovering how quickly she became pregnant in contrast to Sarah having been childless all these many years, Hagar diminishes her reverence for her mistress, Sarah, in her eyes.

Sarah turns to Avraham, seemingly distressed, accusingly points her finger at Avraham, exclaiming, "The outrage against me is due to you!" Sarah goes on to emphasize how it was her initiative to give the maidservant to his bosom, yet when Hagar conceives, she lowered her esteem of Sarah. With flourish, she frustratedly throws down the gauntlet by declaring, "Let G-d judge between me and you!"

The paradigms of kindness and devotion seem to have devolved into a bitter quarreling couple.

Impossible!

The Targums Yerushalmi and Yonoson, have a totally different read on this story.

It describes how Sarah, not angrily, but matter-of-factly lays out the situation as she observes it. She goes on to portray how throughout her long history with Avraham, from her acquiescence to their initial journey towards the unknown; to her readily feigning she is Avraham's sister in Egypt to prevent Avraham from being killed; to her devising the plan to beget a child for Avraham through the agency of Hagar; to her being belittled by Hagar with no reaction from Avraham, she remains the loyal wife, yet look what has resulted. Sarah implies that it was due to this attitude of Avraham that gave rise to Hagar's reaction. Sarah then goes on to suggest that it is time that G-d makes things right by bestowing His peace between them, allowing the world to be populated by a child born to them so that there will be no need to rely on an Egyptian maidservant, the daughter of Pharaoh, the son of Nimrod, who tossed Avraham into the fiery furnace.

So she wasn't asking G-d to intervene and judge Avraham for his behavior, but was rather pleading with G-d to allow them to bear the child that would carry his legacy.

There seems to be a highlighting of Hagar's lineage to Nimrod that seems to be the root of what has gone awry here.

What was Sarah conveying in her review of her history with Avraham? How is that relevant to Hagar's inappropriate behavior.

The moment Hagar conceived she questioned Sarah's reputation as a righteous woman for how else she can explain herself becoming pregnant instantly, yet 'righteous' Sarah remained barren all those years. Hagar's only conclusion was that Sarah was a phony.

Was Hagar who was exposed to the teachings of Avraham so shallow to think that life is that simple, that even good people struggle? Life isn't about 'winning all the toys.' One who lives happily, projecting good values and morals despite the disappointments that may come in one's way, is what our character and relationship with G-d is all about. One who lives with that reality develops a sense of self that is not predicated on the external achievements we hope for, but rather on the deepening connection with G-d we attain in that journey.

Nimrod was the first proclaimed hero in the Torah. He gained his reputation as such through his mighty conquests of wild animals and beasts. He went on to apply that heroic effort in overpowering nations, imposing his control over man as well.

No longer was success measured by the attainment of intellectual wisdom or by the altruistic actions in helping one's fellow man, nor through one's self-control of one's thoughts and the disciplining of one's instincts - the perfection of character.

All that mattered was winning at the game of life.

This toxic attitude wasn't just the driving force behind the unhealthy competition in the arena of physical attainment, it infiltrated into the realm of the most exquisite of relationships, that of man and woman. The vying for validation and control would mar the ability to appreciate the other's differences and accepting them without a need for supremacy.

Sarah painted a beautiful portrait of her and Avraham's life. One without contention. One with understanding. One of acceptance. There was no need for asserting oneself for they meshed seamlessly in their goals and valuing of one another.

Sarah conveyed that Hagar simply didn't fathom the 'shprach', the special language of Avraham and Sarah. Despite her exposure to this extraordinary home she knew only of the instinct to 'win' as the sole yardstick of success.

This is what Sarah revealed before Avraham. Only through the healthy relationship that existed between them both could possibly produce the family that could bring the world to its proper stature.

Hagar was gifted to Sarah by Pharaoh after having been awed by her greatness expressing his desire that his daughter would be better off as a maidservant to her rather than a mistress in the palaces of Egypt.

Silent Heroes

In fact, the Midrash explains her very name, חַגָּר, was bestowed upon her then for it is rooted in the Aramaic word for reward, חַגָּרָא, this was Sarah's reward for her enduring in the house of Pharaoh.

Reward connotes a payment of tribute for having done something that deserves compensation and admiration.

Is that a correct way to exhibit his reverence for her spiritual stature? A gift is the more appropriate expression of a privilege to connect with someone one truly admires. Why a reward?

In the world of Nimrodian values even when one loses to an opponent there exists a possibility of admiration for a 'winner', but never for the greater character of that individual. Beneath that veneer of esteem lies a determination to overcome and defeat the opponent the next time.

The Holy Kohen of Tzfas, the Sifsei Kohen, indeed reveals that Pharaoh's apparently benevolent sentiment that Hagar shall be a 'repayment' of sort, has the subcontext of a Pharaoh's subconscious hope that Hagar will repay in kind, causing Sarah suffering, in return for the suffering Pharaoh endured at the hands of Sarah.

Hagar is eventually sent away. Yet we are told she repented and returned to Avraham as Keturah.

The great Kabbalist the Rama MPano teaches that the soul of Hagar reincarnated as the Canaanite maidservant of Yishai, the father of David.

In remarkable reversal of her original role she was instrumental in the birth of David.

Yishai doubted his worthiness as he descended from Rus the Moabite, and thus possibly also tainted and not permitted to remain married to his wife. Yishai decided the only solution would be to separate from her. Yishai longed for a child whose ancestry would be unquestionable. His plan was to engage in relations with his Canaanite maidservant, freeing her conditionally and asserting that if his status as a Jew is legitimate, then she is freed as a proper Jewish convert to marry him. If, however, his status is blemished and he has the legal status of a Moabite forbidden to marry an Israelite, he would withhold her freedom; but as a Canaanite maidservant, she may marry a Moabite.

The maidservant was aware of the anguish of her mistress, Nitzzeves, the wife of Yishai. She understood her pain in being separated from her husband for so many years. She knew, as well, of Nitzzevet's longing for more children.

The empathetic maidservant secretly approached Nitzzeves and informed her of Yishai's plan, suggesting she replicate the deed of Rochel who switched places with Leah.

With a prayer on her lips that her plan succeeds, Nitzzeves took the place of her maidservant. That night, Nitzzeves conceived. Yishai remained unaware of the switch.

After discovering her pregnancy, her sons wished to kill their apparently adulterous mother and the illegitimate fetus that she carried. Nitzzeves, for her part, would not embarrass her husband by revealing the truth of what had occurred. Like her ancestress Tamar, who was prepared to be burned alive rather than embarrass Yehuda. Nitzzeves chose a vow of silence. And like Tamar, Nitzzeves would be rewarded for her silence with a child of greatness who would be the forebear of Moshiach.

Having compassion on her, Yishai ordered his sons not to touch her, permitting the child that will be born to be treated as a lowly and despised servant. In this way everyone will realize that his status is questionable and, as an illegitimate child, he will not marry an Israelite.

As history bears out Nitzzeves and David were justified. But it took the strength of a matriarch to forge forward through life without any external validation other than the truth of her convictions and her relationship with G-d.

But it also required a true but silent 'hero', the perfected soul of Hagar, the Canaanite maidservant of Yishai, in bringing about the personification of the greatest attributes of our patriarchs and matriarchs, in whose hands Yishmael would fall.

It is the silent heroes whose sense of worthiness stems from an inner truth and connection to G-d that indeed are the true winners.

בְּהַרְבֵּה,
בְּכִי יִיְהוּדָה טִיבִימָאן

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$363,105.00

COLLECTED FROM PAYMENT SCHEDULES: \$266,679.43

Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee at building@ohelmoshebaitmore.com or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!

!!!**HAPPY** HEBREW **BIRTHDAY!!!**

Chavie Fromowitz, Akiva Leichter, Chana Schnur, Chalie Friedman, Sholom Michael, Mimi Ankr, Jacob Kaplan

ANNIVERSARY

Dani & Ora Kermaier, Dovid & Gali Wealcatch, Shua & Zali Bier

YAHZEIT

Tzipora Frager for her mother, Rebetzen Esther Shuvalsky

אֶסְתֵּר בַּת שְׂמוּאֵל

Ronnie Pachino for his father, Joy Pachino

בְּרוּךְ שְׂמוּדָה בֶּן יִעֲקֹב

!!!**BAR/BAT MITZVAH COMING UP SOON(ish)!!!**

Shalom Kermaier (Cheshvan/Nov - Chayei Sara)

Yoel Meth (Ki Sisa)

!!!**BAR MITZVAH PARSHA ANNIVERSARY!!!**

Zvi Friedman, Ze'ev Katz, Moshe Meir Rubin, Binyamin Englard, Tzvi Dov Zeller, Koby Rosinsky

*Members: Please keep your profile updated in Shul Cloud so we can celebrate and commemorate all our important dates with you! (And occasionally save you from forgetting one!!)

AVOS UBANIM IS BACK!!!!

Featuring a story from the Rabbi's plus learning, pizza and prizes!

6:35pm

SPONSORED THIS WEEK BY: ANONYMOUS SPONSORSHIPS AVAILABLE FOR THE NEW SEASON

For questions or sponsorship contact Yoni Herman at yonaherman@yahoo.com

Exciting News! The Daf Hashavua group is excited to be making a festive siyum on Meseches Moed Katan IY"YH at David Chu's on November 27th (erev Thanksgiving) at 7:30pm. We will also be starting Meseches Chagiga on November 25th. Feel free to contact Dovid Barer or Yudi Englard if you are interested in joining us.

Did you know that you can dedicate a Siddur, Chumash, Yahrtzeit Plaque, and general donation in honor of someone or something? Details available on our website!



THANK YOU FOR YOUR SUPPORT!