

## SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 4:26 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'S - 8:48 א"ת 9:30-א"ת 8:30 AM

### SHABBOS MORNING GROUPS:

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

### FOLLOWED BY KIDDUSH

Mincha - 2:15 PM

NO BNOS THIS WEEK

Mincha - Followed by Shalosh Suedah 4:15 PM

Maariv - 5:34 PM

Avos U'bamin - 6:30 PM



CANDLES NEXT  
SHABBOS-4:25PM

### Sunday Minyanim

Shacharis 6:50 & 8:30 AM

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

Mincha (Sunday - Thursday!) 1:45 PM

Mincha/Maariv 4:30 PM

Maariv 9:45 PM

### Weekday Minyanim

Shacharis (M, 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) 4:30 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

Daf HaShavua - Nightly - Shiur M & Th 9:00 PM

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  
Early Bird Special - \$54!

@Main Minyan  
Sponsored by

Shmuly & Hindy Abramson  
In honor of Chosson Bereishis  
and Avi Abramson's 9th Birthday!

### Shalosh Seudos

Sponsored Anonymously

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

### AVOS UBANIM - MOTZEI SHABBOS LEARNING

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

**THIS WEEK @6:30pm**

SPONSORED BY BENZI FELDMANS SABA AND SAVTA,  
IN HONOR OF YONI HERMAN AND YECHIEL LEVIN

Thank you Yaakov & Essie Berkowitz for sponsoring last week!  
For questions or sponsorship contact Yoni Herman at yonahherman@yahoo.com

### Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

### The Shul Office:

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

### Gaboim:

Naftali Miller & Chaim Mordechai  
Meister - Gabbai@

### Repair & Maintenance:

Chaim Meister - FixIt@

### Sponsorship & Hall rental:

Miri Adler - Kiddush@

### Sforim & Siddurim:

Dovi Becker - Library@

### Laining Schedule:

Pinchas Friedman, Sasha Zakharin  
& Aiton Marizan - Lain@

### Bulletin & Announcements:

Shoshana Goldberg &  
Ari Braun - Bulletin@

### Sisterhood@

Devora Bloch & Bracha Caine

### Agudah Scrip

Sasha Zakharin - scrip@

## CONGREGATION OHEL MOSHE

שבת קודש  
פרשת תולדות  
ב' כסלו 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 #608

## RABBI'S MESSAGE:

*And it came to pass, when Yitzchok had become old, and his eyes dimmed from seeing...*

His blindness here, the Midrash teaches, has a twofold meaning. Figuratively blinded to Esav's feigned righteousness that deluded Yitzchok into thinking that perhaps Esav was worthy of being his successor, and literally, physical sightlessness.

Both of these factors permitted the entire story to unravel as it did from start to finish. If not for Esav's deceptions, Yitzchok would have surely selected Yaakov as his heir. Were Yitzchok to have possessed accurate natural vision, Yaakov could not have pulled off his strategic move in capturing the blessing.

Why all the obfuscation? Why did the divine providence so decree that Yitzchok was susceptible to such blindness?

Earlier during the sojourn of Avraham and Sarah in Gerar they implement a ruse to present themselves as brother and sister rather than husband and wife, out of fear the Philistines might attempt to murder Avraham and take Sarah as a wife for their king, Avimelech.

When Avimelech discovers the deception, he is incredulous to their suspicions, he immediately returns Sarah and showers them with gifts offering them to roam freely in the land. In what seems as an act of gracious appeasement to Sarah for her travail, he offers on her behalf a thousand pieces of silver and exclaims, "*Behold!... let it be for you a בְּסוּת עֵינַיִם an eye-covering for all who are with you; and to all will you be vindicated*".

The 'eye-covering' here refers to the quashing of any perceived doubts in the minds of the people as to what might have transpired between them, since the magnanimity of the gift would serve as testament to her purity having remained intact.

Yet the Talmud teaches that between the lines of this respectful tribute lay an intended curse.

Avimelech in his reference to an eye-covering was really saying, "*since you concealed from me that he is your husband and caused me this pain, may it be His will you should have blind children*", which was fulfilled in Yitzchok whose eyes were dimmed. (בייך צג.)

The Talmud derives from here the famous adage: *The curse of a common person should not be light in your eyes.*

Is it plausible that Sarah should be deserving of a 'curse' because she justifiably sought to protect herself from the lecherous Philistines?

Do we really have to be concerned that every common person's reactive curses will come to fruition? Why then doesn't the Talmud instruct us to

## To See With Our Eyes Closed

avoid provoking them, but simply tells us to 'not take it lightly'? And if we do take it seriously will that stave off the curse?

Lastly, this angry cynical expression betrays the simple meaning of the verse that seemingly portrays Avimelech's benevolent calm and desire to placate Sarah.

Every encounter in life is clearly orchestrated from on high and meant as a challenge to make us great. Certainly, Sarah did the right thing under the circumstances she was in. Nevertheless, Avimelech was clearly offended. He truly believed that were he to have known the truth he would never have entertained abducting Sarah. He was perturbed by Sarah's deceiving and aspersing him. Although he maintained a dignified response, there stirred within him resentment for having been falsely accused of ill intentions.

Reading between the lines of his otherwise noble expression of graciousness and obvious concern for Sarah's own reputation in the eyes of the masses lest she be falsely besmirched, the Talmud reveals for us his deeper frustration and resentment. He subconsciously seethed, wondering how Sarah and her descendants would react to the deception and false accusations from others.

Perhaps that is the deeper meaning in the directive to take seriously the curse of a commoner. If we claim a right to justify deception and suspicion when warranted, and not be held accountable for the pain it may have caused others, then we too must prove our mettle by not being upset when we are on the other side of the challenge. If we react angrily in taking it personally and refuse to see the hand of G-d Who maneuvers each of our encounters, then we are deserving of the curses foisted on us.

We must make sure we are consistent and pure in all our intentions lest we be held accountable for our duplicity.

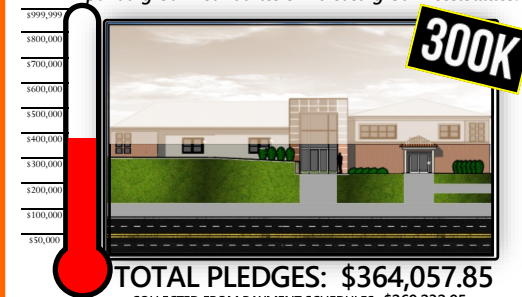
Yitzchok was blinded to Esav's true character, falling for his display of false righteousness. Yitzchok's literal blindness allowed him to be duped by Yaakov in conferring his blessings upon him. In one moment both situations became crystal clear to him. Despite being deceived Yitzchok never took it personally and reacted calmly with each one of his sons in dealing with the new reality accordingly.

Sarah, his beloved and remarkable mother, evidently taught him well. She didn't write off Avimelech's concern and took it very seriously. Not out of fear of his power to curse her, but more out of a sense of mission to inculcate remarkable character traits within her progeny, to see in every moment another divinely inspired opportunity to achieve greatness.

באהבה,  
צבי יהודה טייכמאן

## Building Project - Phase III

*Expanding Our Boundaries & Increasing Our Possibilities!*



*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@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!

## !!!HAPPY BIRTHDAY!!!

Aryeh Dickstein, Ariana Burk, Ami Ifrah, Talia Friedman, Reuvain Schwartz, Mark Goldberg, Herbert Siegel, Donny Ankri, Yaakov Rosenblum, Michal Pachino, Bracha Shor, Lisa Pachino, Leah Rubin

## ANNIVERSARY

Rob & Larisa Waxman, Moshe Meir & Shoshana Rubin

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

Yoel Meth (Ki Sisa)

To have your child's upcoming Bar/Bat Mitzvah listed here please email [office@ohelmoshebaltimore.com](mailto:office@ohelmoshebaltimore.com) with details and/or update your member profile.

## !!!BAR MITZVAH PARSHA ANNIVERSARY!!!

Aryeh Dickstein, Ari Schwartz

## Yahrzeit

Ronnie Pachino for his son, Erik Pachino

י"קב שמואל בן ראובן הנ"ך

*\*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!!)*

## MAZAL TOV

### DAF HASHAVUA CREW

**Celebrating a Siyum on Moed Katan this week and starting Chagiga too!**

**Join the Party! Nightly Chavrusa learning!**  
~Weekly Shiur Monday's & Thursday's 9PM~

Contact David Barer or Yudi England to join!

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



**THANK YOU FOR YOUR SUPPORT!**