

SCHEDULE

ליל שבת קדש

Candle Lighting 6:10 PM
Mincha & Kabalas Shabbos 6:09 PM

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM

SHACHARIS

@Social Hall 7:00 AM

@Main Shul 8:30 AM

Netz - 7:17 am | Sof Zman K"ס 9:25 א"ת | Sof Zman Tefilah - 10:04 א"ת | Sof Zman Tefilah - 10:59 א"ת

Followed by Kiddush

Mincha 2:15 PM

Mincha 6:00 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 7:17 PM

| | | |
|----------------|---------------------------------------|----------------------------------|
| 82/66 76/51 | מזג האוויר בשבת Ohel Moshe Weather | CANDLES NEXT SHABBOS - 6:00PM |
|----------------|---------------------------------------|----------------------------------|

WEEKDAY TFILOS

SHACHARIS

Sunday - 6:50 & 8:30,

Monday- 6:25 BEHAB & 7:50

Tuesday, Wednesday & Friday - 6:45 & 7:50

Thursday - 6:35 & 7:50

MINCHA & MAARIV

Mincha Sunday- Thursday 1:45 PM

Mincha/Maariv Monday-Thursday 6:10 PM

Maariv Sunday-Thursday 9:50 PM

Learning Opportunities

AM Daf Yomi - S/S - 7:30 AM ~ M-F - 5:45 AM

PM Daf Yomi - Sun.-Thu. 7:00 PM

Smichas Chaver Program - Sunday 9:30 AM

Daf Hashavua - Mon. & Wed. 9:00 PM

Breathing Life - Monday 9:10 PM

Holy Machlokes—Tuesday 9:00 PM

Begging For More - Tuesday 9:10 PM

Sefer Koheles with Rabbi Levi - Thu 9:00 PM

SEE THE SHIURIM PAGE FOR THE LATEST
NIGHT SEDER SPONSORED BY DONNY & MIRI ADLER
לעילוי נשמת יחזקאל בן מרדכי צבי

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

???

@Main Minyan

Sponsored by:

Roy & Adrienne Kaplan

in honor of Ben and Racheli's first wedding anniversary!

SHALOSH SEUDOS

Sponsored by:

Rob & Larrisa Waxman

in honor of the siyum that Rob is making
l'iluy nishmas his mother
Esther bas Eliezer.

SHABBOS DAVENING

Sponsored by:

Dr. Michael & Linda Shmidman

in honor of the upcoming yearzeit of
Rebbetzin Alta Shmidman, a"h,
Alta Chava Malka bas Rav Avraham Yosef

To sponsor a future Kiddush or Shalosh Seudos email: kiddush@ohelmoshebaltimore.com
To dedicate a daily sponsorship email: daven@ohelmoshebaltimore.com

Shul Contacts

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Naftali Miller & Chaim Mordechai Meister -
Gabbai@

Repair & Maintenance:

Chaim Mordechai Meister - FixIt@

Sponsorship & Hall rental:

Jake Kates - 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

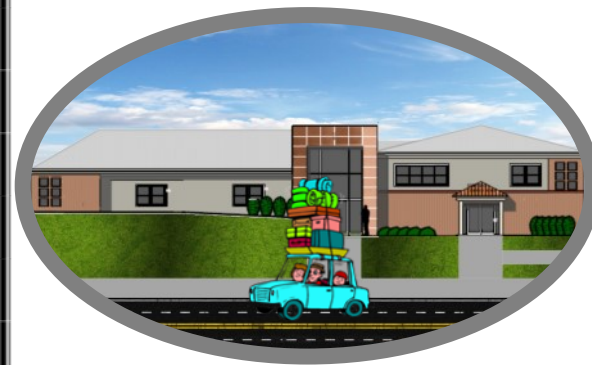
Aqudah Scrip

Sasha Zakharin - scrip@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת לך לך
י" חשוון תשפ"ב

אהל משה



Rabbi Zvi Teichman

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Issue #701

RABBI'S MESSAGE:

A Split Decision

One can only imagine the sheer frustration Avraham must have sensed upon discovering the contention that developed between his shepherds and those of his nephew and brother-in-law, Lot. Here it was, his loyal nephew valiantly joining him in a journey into the unknown, and suddenly, Avraham, because of a dispute between their respective shepherds feels compelled to part ways.

Is this the Avraham we know? Did he give up on Lot so readily without any resistance or effort to reconcile? Avraham, the greatest outreach professional that ever existed, walks away from his own flesh and blood without putting up a fight to win Lot back? What is going on here?

אֵל—Please not, תִּהְיֶה מְרִיבָה—let there be strife, between me and you... for we are brothers... הִפְרֵד נָא—please part from me... (בראשית יג ח-ט)

Avraham pleads with Lot to settle their difference because they are kinsmen.

Is that the only reason they should make peace? Didn't Avraham seek to bring unity among all men irrespective of their familial bonds. Why appeal only on the basis of their kinship? Doesn't that minimize Avraham's noble ideals and mission?

Rashi justifies Avraham's reference to their being brothers, despite their being only uncle and nephew, by emphasizing they were close relatives and thus appropriately termed 'brothers'. Alternately, Rashi quotes the Midrash that attests to their uncanny 'physical resemblance', thus appearing as actual brothers.

These further complicates the emphasis on resolving their conflict because they are 'brothers'. Does the fact that they 'look alike' make it a more compelling reason for them to repair their relationship? Emotional closeness demands reconciliation, but physical likeness is merely coincidental and irrelevant.

There is remarkable verse in Mishlei (27 6), that seems to tell us one thing but when discerning carefully it teaches quite the opposite.

עֲתֵרֹת —נֶאֱמָרִים—faithful, whereas kisses of an enemy are burdensome.

In its simplest understanding Shlomo Hamelech extols the value of a true friend who even when he inflicts pain it is purposeful, as opposed to an enemy who even when he throws kisses it is disingenuous.

Tosafos in Taanis (20) offers a very different perspective.

He writes: *Some say that when lovers quarrel and hate each other, the hatred is Ne'emanah (lasting). The verse means that "wounds from a lover are lasting", i.e. the hatred between lovers — it endures. When enemies make peace with each other, the Shalom and compromise between them is faithful and lasting. "V'Ne'etaros Neshikos Sonei" means that his kisses are Ne'etaros (many, i.e., enduring).*

The great 17th century, Turkish scholar, Rav Shlomo Alagazi sees this idea as the motivation of Avraham.

Avraham realized that at times it is precisely those closest to you that when they feel hurt, the wound runs deep and reflects on a 'enduring' raw nerve that has been exposed and intensifies with time. The pain is 'real' and authentic—'authentic'.

It was with this in mind that Avraham realized that unless Lot takes a breather and gains some space, the hurt will endure and create a greater rift. Precisely because they were 'brothers' Avraham felt the rift required him asking of Lot to part ways, to preserve what

was left of the relationship. (נָפִי הִלְכוֹת תַּעֲנִית כ.).

The question that begs is why is this so? Why are we sometimes inconsolable to those closest to us.

The Rebbe Meir teaches that we were each created different from each other in three ways: voice, appearance and thinking. They differ in voice and appearance, lest men be intimate with others' wives; they differ in thinking, due to thieves and extortionists (people think of different places to hide valuables). (סנהדרין לח.).

Certainly, the Talmud is speaking on a practical level. Having singular appearances and voices prevent us from being an impostor taking advantage of others. Thinking differently disallows us from second guessing someone else and utilizing that information to pilfer his possessions. But perhaps there is a deeper thread being conveyed here.

If people were identity less, we would never find satisfaction within ourselves and always measure our success or lack thereof against those so apparently like ourselves. However, when we develop a sense of self that is unique in its skills, intellect and needs, we are less likely to feel diminished when comparing ourselves to others. When we strive to carve our own niche, that only 'I' can fashion, we stand a chance of thriving and making our successful way in the world.

Perhaps this is what frustrated Lot. Having possessed not only a strong familial connection to Avraham, but also a striking 'resemblance', and being in close proximity to the radiant success of his dear uncle, he simply could not carve his own unique existence and destiny. The impossible expectations that fell upon him due to this natural association with Avraham, frustrated him to the extent that his exasperation filtered down and found it in the jealous aspirations of his shepherds, striving to assert themselves by encroaching on the territory they believed were Lot's entitlement.

The Chasam Sofer suggests reading Avraham's initial response to Lot's shepherds' instigation of conflict, as two separate sentiments. First telling him to stop contending, then encouraging him to maintain the 'conflict' by parting ways. The Chasam Sofer sees this as Avraham's assertion that he can no longer live with Lot and must separate to preserve his own purity of mission.

Might I borrow his approach of the Chasam Sofer, dissecting the statement, but with a positive twist.

Avraham first encourages Lot, אֵל—please do not, simply instructing Lot to stop with his angst. He then goes on to add תִּהְיֶה מְרִיבָה—let there remain 'divergent attitudes', for by going in a different direction apart from one another, you will be able to preserve our connection, by discovering your own uniqueness.

Avraham remains forever the ultimate teacher.

With his understanding of human nature, he was able to do an act of kindness by encouraging Lot to forge his own path. After all, is this not in the spirit of the Creator Himself who devised humanity with a need for self-expression by making us so different from one another.

May we discover ourselves but never forget our allegiance to one another.

באהבה,
צבי יהודה טייכמן

MEMBER NEWS

!!!HAPPY BIRTHDAY!!!

Reuven Chapman, Akiva Leichter, Sholom Michael, Charlie Friedman, Jacob Kaplan, Mimi Ankr

!!!HAPPY ANNIVERSARY!!!

Yitsy & Shira Friedman

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Ze'ev Katz, Zvi Friedman, Moshe Meir Rubin, Binyamin England, Koby Rosinsky

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

Gavriel Mirkin (Vayeshev)

Yogi Weiskind (Vayechi)

Akiva Berliant (Mishpatim)

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

YAHARZEIT

Tzipora Frager, for her mother, Rebbetzin Esther Shuvalsky

אסתר בת שמואל

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!!)

Chalavna & Malky Meth on
the birth of their first
GRANDSON
To Esther & Mordechai Cahn!

Shalom Zachor at 2612 Willow
Glen Dr after 9:00pm

Faiga and Jordan Mako on
the birth of a baby GIRL

Mazal Tov as well to the
proud grandparents
Avi & Rivkah Mako

A HERO AMONG US

We wish a refuah shlayma to Shmuly Abramson
who donated his kidney on Tuesday.
Please daven for Shmuly: Shmuel ben Shoshanah
and his recipient: Eliezer Ben Ettel

WELCOME BACK

Welcome back Rabbi Teichman!
Baruch Hashem Mrs. Teichman and Shani are
feeling better as well.