

SCHEDULE

ליל שבת קדש

Candles	4:37 PM
Mincha & Kabalas Shabbos	4:37 PM
Friday Night Learning with Chulent	7:00 PM
יום שבת קדש	
Daf Yomi @Main Shul	7:30 AM
SHACHARIS	
@Main Shul	6:50 AM
@Main Shul	8:37 א"ת 9:18 א"ת
Netz - 6:47 am Sof Zman K"ס Sof Zman Tefilah - 10:09 א"ת	

Followed by Kiddush

Mincha	2:15 PM
Bnos @Upstair Classroom	2:15 PM
Mincha	4:25 PM

Followed by Shalosh Seudos

Maariv/Havdala	(50min) 5:45 PM
Avos Ubanim	6:30 PM

72/58	מזג האוויר בשבת
77/63	Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 4:37 PM

WEEKDAY MINYANIM

SHACHARIS

Sunday - 6:50 & 8:30

Monday, Thursday - 6:35, 7:50

Tue, Wed, Fri - 6:45, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday	1:45 PM
Mincha/Maariv: Sunday - Thursday	4:40 PM
Maariv: Sunday - Thursday	7:45 & 9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi - Sha/Sun	7:30 AM ~ M-F	5:45 AM
PM Daf Yomi - Sun - Thu		7:00 PM
Smichas Chaver Program - Sunday		9:15 AM
Royal Tea - Monday		8:15 PM
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
Connections - Tuesday (For Women)		8:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

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Anonymous

In honor of completing Maseches
Sanhedrin

@Main Minyan

Sponsored by:

???

SHALOSH SEUDOS

Sponsored by:

Jordan & Faiga Mako

In honor of their daughter Dena's 1st
Birthday

AVOS UBANIM!

Motzei Shabbos! 6:30 PM

Sponsored by: Chalavna & Malky Meth,
l'iluy nishmas Ben Zion and Faiga Chaya bas Chaim Yehuda

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

For questions or sponsorship contact
Chaim Wolfish at jwolfish@hotmail.com

Shul Contacts

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

The Shul Office:

Office@OhelMosheBaltimore.com

Rabbi Levi

Learning & Growth Coordinator

443-473-3073 or rel@ohelmoshebaltimore.com

Naftali Miller & Chaim Mordechai Meister - Gabbai@
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CONGREGATION OHEL MOSHE

שבת קודש

פרשת וירא

י"ח חשוון תשפ"ג

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #755

RABBI'S MESSAGE:

Objet de'Mitzvah

Avraham upon discovering the three men traveling in the heat of the day immediately offers them hospitality, telling them he will fetch a morsel of bread to sustain themselves, **כי על-כן**—*'because it is for this reason that you have passed by your servant.'*

The literal reading of this passage seems to indicate that these strangers were looking for someone to feed them, and it was to this need that Avraham responded to.

Even were that the case, it seems odd that the paradigm of kindness would express his intention to feed them emphasizing 'because they are seeking provisions from him.' It intimates a hesitance on the part of Avraham to initiate his graciousness absent of their expectation.

Rashi, sensing this incorrect connotation, translates כי על-כן differently.

כי—**For I request this from you [i.e., to sustain your hearts] because you have passed by me [i.e., have stopped in my home]** לכוברדי—to honor me. (רשי"י יח)

According to this understanding, Avraham is subtly suggesting that he would never impose his instinct to foist kindness on others simply to placate his own need. He was merely appealing to them that in light of their having already indicated their regard for him by respectfully approaching him, might they be willing to grant him the greatest kindness by allowing him to host them. In this delicate manner, his guests would never sense they were a burden as takers but would in turn feel as if they were doing a kindness to their gracious host.

But even this approach leaves us wondering to its propriety. Is the performing acts of kindness a personal need that needs to be fulfilled detached from the genuine needs of the recipient?

Rashi adds a similar emphasis on —לכוברדי doing it in his honor, in explaining Lot's appeal to the mobs who were seeking to immorally ingratiate themselves with the three guests he was harboring.

Lot when begging them to relinquish from their intentions, asks them to leave them alone, **כי על-כן**—**inasmuch** as they have come under the shade of my roof, *'do this favor, לכוברדי, in my honor.'* (רשי"י יט)

In this instance the notion of 'honor' is fitting and understandable. The miscreants of Sodom could never act out of compassion, but they might respect one in a position of power, who is seeking to flex his muscle of authority, by honoring his request.

The Targum Yehonoson and Midrash allude to an alternate translation of this sentiment.

In its most literal understanding, Avraham is stating how providence has evidently brought them to this moment and place, and according to the Targum, precisely while they were serving a meal, as an indication of their role to partake from his kindness. The Midrash adds this circumstance was so destined, yet from the seven days of creation. (ביד נח, ת"י יח)

This approach also leaves us begging for understanding. Does this imply that every time we find ourselves in a situation it is incumbent upon us to participate because it is so destined?

Can it be that simply because Avraham was eager to to acts of kindness, and they were conveniently and providentially there, that they were expected to become a **חפץ של מצוה**—an article of mitzvah?

I heard many years ago in the name of a certain Gadol that endured an illness and how during that time many people felt compelled to fulfill the Mitzvah of Bikur Cholim, at times when it was not necessarily comfortable for him, that he distressfully expressed that 'just because people want to fulfill a Mitzvah does not mean I am obligated to accede in becoming their חפץ של מצוה—object to fulfill their desire to do a Mitzvah with!'

The Emunas Moshe, the Aleksander Rebbe who assumed this role after the Shoah, offers a remarkable interpretation of these events that addresses this very question.

He relates a story that transpired with the *Alter Rebbe*, the very first Rebbe of this dynasty, Rebbe Yechiel Dancyger.

In his early days before becoming Rebbe, he served as the Rav of the city of Turzyn. He had a close friend who together with his son would often visit him. On one occasion the son came alone and fell gravely ill. His mother upon hearing of his plight traveled to the Rav beseeching him to promise her that her dear son would recover. The Rav seemingly ignoring her, summoned his wagon driver to take him on a trip. On their way to their destination when they stopped to feed the horses, a local villager noticed the dignified Rav and invited him in to drink a tea. The Rav consented, partook of his kindness, and then told the driver to turn around and head back home. A short time after returning home the young man recovered.

The boy's father who was close to the Rav had the courage to ask the Rav about his strange behavior—ignoring his wife, the mother of the child; heading out suddenly on a journey only to return home shortly later; the son recovering so quickly.

*The Rav confided that when he observed the predicament of his son, he was beside himself thinking there was nothing he could do. He realized that the only way he might accrue a stature to help this child if he was to become a virtual **חפץ של מצוה**—holy article of mitzvah.*

He originally set out to visit a dear friend he was sure would greet him with open arms and fulfill the command to extend hospitality, with the Rav becoming his 'object' of mitzvah. As it turned shortly after setting out, a simple kindly villager extended his kindness, transforming the Rav to an object of mitzvah.

With that elevated status he was equipped to intercede on his son's behalf and have his prayers answered so quickly.

His descendant, the holy Emunas Moshe, suggests that this is exactly what transpired in the episode of Avraham and the travelers.

Avraham was still weak and ill from his recent surgery, his Bris. Upon seeing these three men arriving precisely when he was in a time of physical distress, at a time he was eating and preparing a meal, it struck him that if these travelers would agree to become the 'object' of the mitzvah of *Hachnosas Orchim*—Hospitality to Guests, they would be empowered to pray on behalf of his recovery with certain success.

They readily agreed and Avraham was cured!

Perhaps the greatest demonstration of Avraham's kindness was revealing to mankind that when providence brings you to an opportunity to become an 'article of mitzvah', there is nothing more empowering than assuming that role as a partner with the Creator, Who has lovingly afforded you that privilege, etched in the blueprint of the universe.

The children of the legendary *mechanech*, Rav Barry Rothschild, a man who suffered terribly yet maintained a remarkable joy of life until his last day, inspiring many with his brilliant Torah, relate the following:

Abba told us two months before his departure from this world: "People come to visit me, I do not need those visits at all, but I relented in order to become a Cheftza Shel Mitzvah." His kindness was so great! How far reaching! Usually, people who do not desire visitors, simply close the door, restricting entry, but Abba never lived for himself, only for others. What difference did it make if he enjoyed the visits or not, he decided he would become an object for others to fulfill a mitzvah of Visiting the Sick. Totally selfless and devoted to others! Even on his sickbed, until his last day, Abba thought only about others and their needs!

May we each respond to the numerous opportunities G-d sends our way, to become 'objects of mitzvah', a virtual partner with the Creator!

בארה"ב,
צבי יהודה טייכמאן

MEMBER NEWS

!!!HAPPY ^{HEBREW} BIRTHDAY!!!

Laivi Shor, Yonah Rabenstein, Jason Ermine, Howard Kastner, Binyomin Rubin, Karen Pottash, Shalom Kermaier, Leeba Meister, Reuven Bandos, Daniel Wiener

!!!HAPPY ANNIVERSARY!!!

Dani & Ora Kermaier, Dovid & Gali Wealcach

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

Shalom Michael, Moshe Vaks, Howard Kastner

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

Yaakov Shor (Vayetzei)

Shalom Friedman (Beshalach)

R' Dovid & Yehudis Barer
on the birth of a
Granddaughter to their
children Yitzchak & Shifra
Barer

Moshe & Shana Kravetz
on the birth of a
Granddaughter to their
children Rochel Malka &
Dovid Chait

A SINGLE IMPACT

invites frum single, divorced, and widowed
women and men of ALL AGES to come eat and be
dairy at a low-key pre-Thanksgiving dinner.
Wednesday, November 23rd from 7:30-9:30 pm.

Limited spots, registration will be screened.

RSVP by 11/18 at Noon at

ASINGLEIMPACT.COM/EVENT

FRIDAY NIGHT CHULENT IS BACK!!!

Come back to shul after your seudah to learn and
enjoy some Ohel Moshe Chulent.
Begins at 7:00pm.

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!