

SCHEDULE

ליל שבת קדש

Candles 5:53 PM
Mincha & Kabalas Shabbos 5:53 PM

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM

SHACHARIS

@Main Shul 6:50 AM

@Main Shul 8:30 AM

9:29 א"ת | Sof Zman K'S 10:10 א"ת | Sof Zman Tefilah - 11:03 א"ת

Followed by Kiddush

Mincha 2:15 PM

Bnos @ Upstairs Classroom 2:15 PM

Mincha 5:45 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 7:01 PM

71/52	מזג האוויר בשבת	CANDLES NEXT
62/51	Ohel Moshe Weather	SHABBOS - 5:44 PM

WEEKDAY MINYANIM

SHACHARIS

Sun-6:50 & 8:30

Mon - 6:25 (Behab), 7:50 ~ Thu - 6:35, 7:50


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

MINCHA & MAARIV


Mincha: Sunday - Thursday 1:45 PM

Mincha/Maariv: Sunday-Thursday 5:55 PM

Maariv: Sunday - Thursday 9:50 PM



Light Night



NIGHT Seder

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

Daily Mishna Following Shacharis

Shaarei Teshuva Between Michan/Maariv

Smichas Chaver Program - Sunday 9:15 AM

Oraysa Yuma Program - Sunday-Thursday 8:50-9:50 PM

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

Breathing Life - Monday 9:10 PM

Connections - Tuesday (for Women) 8:00 PM

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@Main Minyan

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SHALOSH SEUDOS

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The Hutman family invites the community to a

Siyum Mishnayos
And
Azkara
לעלוי נשמת
Daniel Hutman
משה דניאל צבי זי"ל בן מנחם מענדל לאי"ט

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Sunday, October 29, 2023
Eleven o'clock in the morning

Congregation Ohel Moshe
2808 Smith Avenue
Baltimore, MD

Link to the livestream:
<https://cdn.audiovideoweb.com/links/play/8c3fslive2170>

Please share memories with the family
at danielhutmanmemories@gmail.com

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CONGREGATION OHEL MOSHE

שבת קודש
פרשת לך לך
י"ג חשוון תשפ"ד

לבי במזרח



אהל משה



Rabbi Zvi Teichman

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Issue # 802

RABBI'S MESSAGE:

The Torah describes in detail the first 'world war' in history where the Four Kings conquered the Five Kings, taking Lot captive and drawing Avraham into the fray, where he succeeds in subduing the conquerors and saving Lot.

Sounds eerily familiar.

Even more striking is the depiction of Four Kingdoms that sought supremacy, and current events where the four nations of Iran, Russia, China, and greater Arabia — the Axis of Evil, are vying for influence and control over the world.

Nachmanides reveals that these four kingdoms correspond to the four exiles we are destined to endure — Babylon, Media/Persia, Greece, and Rome, and their intention to destroy us, only to be overcome by the forces of the descendants Of Avraham — as he succeeded, in fulfillment of the principal *'the actions of the fathers are a sign for the children'*.

The Midrash in fact states that the sole objective of their initiative to wage a world war was to silence Avraham Avinu and the new reality he brought to the world and its consequences.

The Netziv in several places elaborates how until Avraham introduced the notion of a 'Torah' to the world, G-d took a backseat allowing the world to operate solely on natural law and order, only interfering when they veered totally off course, like a father who must intercede when the child endangers itself. With Avraham enlightening the world to the concept that there is a 'Master of the Metropolis' and a plan and expectation for the planet, G-d now began to manage every detail of life — based on the principle of 'measure for measure' — with the intent to bring mankind towards perfection.

Understandably this did not go over well with the general populace, and they sought to bring back the notion of 'the survival of the fittest' — unencumbered by a higher demand for ethical and moral behavior, preferring the pursuit of earthly success and pleasure, and sought to silence the 'pesky' Avraham.

After the four kings terrorized the southern kingdoms they turned back northward to their primary goal, the conquest of the five rebellious kings.

The battlefield they headed towards is called משפט — *Well of Judgment*, הוא קדש — *This is Kadesh*.

The Midrash notes that the gender for the word describing a region should normally be written in the feminine form as קדשה, although we pronounce it as such, it is written in the masculine form קדש. This is anomaly is intended to allude to Avraham, הוא קדש — *he is holy*, שקדש שמו בכבשן האש — *that he sanctified His Name [when he was thrown] into the fiery furnace [by Nimrod]*.

This is the first reference in Torah to קדושה — holiness, associated within man himself.

The actual first time this root is used in Torah is after finishing the six days of creation, G-d blessed the seventh day, ויקדש בו — and sanctified it.

The next context this root is used in, is when Moshe discovers the 'Burning Bush' and is told by G-d to remove his shoes because the place upon which you stand is קדש — *holy ground*.

The first mention refers to the sanctity of time, the second to the sanctity of self, and thirdly to the holiness of space.

Kedushah the unresisting acquiescence to everything good and noble, which nothing can disturb, that moral condition in which there is no longer any fight against the pull of the senses. (RSRH)

The antidote to a world that is inextricably fused to its senses and physical urges, is a life of *kedushah* as exemplified in Avraham, a god-like free-willed human being who possessed complete mastery over all his forces and natural tendencies, with the allurements and inclinations associated with them, and placing them at the disposal of G-d's Will. (RSRH)

Holy Wars

When we radiate this reality in our every action, we are the beneficiaries of G-d's special protection.

Maimonides describes the soldiers of the Jewish army in the spirit of Avraham when he writes: מִבְּטָח לֹא יִשְׁלָא. מִבְּטָח לֹא יִשְׁלָא. מִבְּטָח לֹא יִשְׁלָא. מִבְּטָח לֹא יִשְׁלָא. מִבְּטָח לֹא יִשְׁלָא. — *Anyone who fights with his entire heart, without fear, with the intention of sanctifying God's name alone, can be assured that he will find no harm, nor will bad overtake him.* (הלכות מלכים ז טו)

The moment one lapses in that consciousness, permitting the forces of 'nature' to operate uncontrolled — in an image reminiscent of those who opposed Avraham, one is no longer guaranteed no harm.

The other description of this location Kadesh as *Ein Mishpat* — *Well of Judgment*, Rashi teaches, alludes to the episode of *Mei Merivah* — *The Waters of Dispute*, where Moshe was taken to task for hitting the rock rather than talking to it in procuring the much-needed water. He was told by G-d that we would not merit to enter the land *"because you did not believe in Me, להקדישני — to sanctify Me in the eyes of the Children of Israel"*. According to Maimonides he was guilty of exhibiting anger when he impulsively labeled them 'rebels' when they first complained about the lack of water.

The Maharal explains that losing one's temper stems from a momentary absence of total consciousness and trust in G-d, allowing instinct, rather than one's mind, to react.

After seeing the miracle, Moshe should have been overwhelmed with joy, and maintain control of his otherwise instinctive responses that dampened his mood, reacting with anger. (גבורת השם פ"ז)

We are all frustrated.

When will the ground forces begin their task?

What can we do to help the war effort here thousands of miles away?

How can we function being so overwhelmed with anxiety?

We must be like Avraham Avinu forging on like a soldier in our mission to be מקדש שם — sanctify the Name of Hashem.

The *Kedushah* of Shabbos is the focal point of all our hopes, a מעין עולם הבא, a glimpse of a glorious world to come that must inspire us despite our inability to know when that time will arrive. It compels us to live every moment to the fullest with a sense of purpose and enthusiasm.

The *Kedushah* of **self** — the ability to devote our physical energies towards lofty goals, willing to relinquish our selfish comforts and needs for more satisfying spiritual accomplishments, in the spirit of Avrohom who risked his life to save Lot.

The *Kedushah* of **space** — the circumstances of our life we find ourselves in, which at times leaves us wanting, must be viewed in the spirit of Moshe who was told at the juncture of his encounter with the Divine Presence at the Burning Bush, "for the place upon which you stand is קדש — holy ground". Wherever we are placed is exactly where we must be and must inspire it with joyous service never permitting ourselves to wallow in sadness or angst.

When we master our instincts, directing our energies towards living with *kedushah*, we will finally defeat the four kings and herald the coming of Moshiach!

באהבה,

צבי יהודה טייכמאן

MEMBER NEWS

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

Sholom Michael, Charlie Friedman, Jacob Kaplan, Jason Ermine, Howard Kastner

!!!HAPPY ANNIVERSARY!!!

Yitzhak & Ariana Burk, Ari & Suri Schwartz

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

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

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

Akiva Shafranovich (Vayeitzei)

Avi Abramson (Vayeshhev)

Akiva England (Miketz)

YAHREITZ

Eve Messing-Steger, for her mother, Anne Drucker

חנה עליא בת ירחמיאל דויז

Ronnie Pachino, for his father, Joy Pachino

ברוך שמחה בן יעקב

Shaya Steger, for his mother, Shirley Steger

איטא שרה בת ישראל

Help Israel from your couch and Amazon account!

Ohel Moshe is participating in a community wide supply drive to help our brave IDF soldiers. Each local shul has been assigned 1-2 items to purchase as many as possible to be sent directly to the front lines- check your email for the link to our items! They can be dropped off or shipped directly from Amazon to Shira Friedman (6505 Steerforth Ct) or Elise Steinharter (2713 Woodcourt Rd).

Budgeting Seminar

November 5th at 7:30 at Kol Torah 2929 Fallstaff. For singles, young couples, and families of any age. Learn about the importance and the practical aspects of budgeting. Sponsored by Living Smarter Jewish, supported by the OU. To sign up send an Email with the number of attendees to BaltimoreLSJSeminar@Gmail.com