

SCHEDULE

ליל שבת קדש

Candles 5:45 PM
Mincha & Kabalas Shabbos 5:44 PM

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM
SHACHARIS

@Main Shul 6:50 AM

@Main Shul 8:30 AM

Netz - 7:37 am | Sof Zman K'S 9:33 א"ת | Sof Zman Tefilah - 11:05 א"ת

Followed by Kiddush

Mincha 2:15 PM

Bnos @ Upstairs Classroom 2:15 PM

Women's Shiur @6503 Steerforth Ct 4:45 PM

Mincha 5:35 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 6:52 PM

Avos Ubanim 7:35 PM

71/52 62/51	מזג האוויר בשבת Ohel Moshe Weather	CANDLES NEXT SHABBOS-4:38 PM
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WEEKDAY MINYANIM

SHACHARIS

Sun-6:50 & 8:30

Mon, Thu - 6:35, 7:50

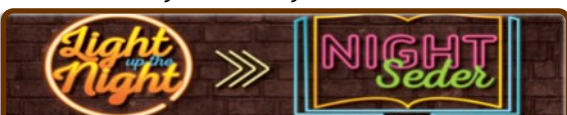
Tuesday, Wednesday, Friday-6:45, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday 1:45 PM

Mincha/Maariv: Sunday - Thursday 4:45 PM

Maariv: Sunday - Thursday 7:45 PM & 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

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

Mishmar/Tehillim/Kumzits - Thursday 9:00 PM

SPONSORSHIPS

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SHALOSH SEUDOS

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Rabbi Jeff & Barbara Ifrah
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RAV'S DRASHA

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whose yahrtzeit is the 24th of Cheshvan

AVOS UBANIM IS BACK!!!

Motzei Shabbos! 7:35 PM

Sponsored by: Chalavna & Malky Meth
In memory of Daniel Hutman,
Moshe Daniel Zvi ben Menachem Mendel

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

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

CONGREGATION OHEL MOSHE

שבת קודש

פרשת וירא

כ' חשוון תשפ"ד

בשם ד' אקרא



אהל משה



Rabbi Zvi Teichman

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Issue # 803

RABBI'S MESSAGE:

Many of us have grown up being taught about the contrast of the kindness, and compassion Avrohom Avinu felt for others — that compelled him to pray to G-d to spare the degenerate inhabitants of Sedom from destruction if there would be just a handful of righteous citizens among them — with the self-absorption of Noah — who, although dutifully spent 120 years building the Ark, nevertheless never extended prayers on their behalf.

In truth, there is clear evidence that Noah must have prayed for his generation as well.

Avraham initially appeals to G-d that if he were to discover fifty righteous individuals among the populace, each quorum should be deserving of saving one of the five cities of Sedom. G-d readily consents. Fearing he may not be successful in finding that number of worthy ones, Avrohom requests that perhaps forty-five should suffice — dividing that number into five representative groups of nine, with G-d counting as the 'tenth' one completing the requisite 'minyan' to save each of the five towns. Once again G-d agrees. From that point on Avrohom negotiates to save four cities in merit of forty righteous; three for thirty; two for twenty, and one for ten.

At this point the bargaining concludes.

Rashi wonders as to why Avrohom refrained from continuing to plead to save them even if there are even fewer than ten?

He answers: *For fewer than ten he did not ask. He said, "In the Generation of the Flood, there were eight: Noah and his sons, and their wives, but they did not save their generation." And for nine together with counting [G-d] he had already asked but did not find.*

The Mashgiach of Yeshivas Kol Torah in Jerusalem, Hagaon R' Yitchok Yerucham Bordiansky, questions this conclusion. If indeed Noah did not pray for his generation, then perhaps that is why eight wouldn't suffice. But with Avraham beseeching on Sedom's behalf, coupled with the existence of eight righteous ones, perhaps eight would indeed bring salvation.

Evidently, Noah offered heartfelt prayers for their benefit, nevertheless as there were only eight righteous, it was insufficient to warrant them a reprieve despite his prayers.

The question begs though, because both the Zohar and Midrash clearly state that Noah was taken to task for not interceding on their behalf with prayer.

The Mashgiach makes a powerful assertion to answer this dilemma.

Noah knew that although he was a member of this generation and perhaps equally deserving of punishment, he and his family would receive a pardon and escape the waters safely ensconced in the Ark. He prayed not for himself, but merely for his fellow generation.

Similarly, Avraham was no card-carrying member of Sedom, yet he prayed for their salvation, nevertheless. As was apparent from Noah, even when praying for others eight righteous people do not suffice to gain amnesty.

Noah though, was different, these were his people, his society, his generation. He, if not for the grace he found in G-d's eyes, would have been swept away with the raging waters with them. True, he was told he would be saved, but the nature of his prayer should have been as one who is the same boat with the rest of the world. He wasn't being *חבירו בעול עם* — *carrying his fellows' burden*. One must empathize more deeply with their pain. Their pain is your pain.

Noah lapsed in this awareness and that is why he was taken to task for his lack of empathy.

We find ourselves in a similar predicament. Here we are six thousand miles away from the war, deluding ourselves we are safe. Firstly, that notion is clearly wearing away with the rising levels of antisemitism that is once again rearing its ugly head.

But that is not the point. Regardless we are 'One Nation'. The Midrash states that we are termed in the words of the prophet as a *גֵּזֶר כְּסוּדָה* — scattered *sheep*, because the nervous system of sheep is such that the pain it feels in any part of their body is equally felt throughout its entire body.

We are not individuals we are each 'Am Yisrael'.

A chareidi volunteer at the front in Azza was tirelessly issuing food and refreshments for the worn soldiers. A secular soldier was touched by this young man's loving and sincere devotion, approached him asking him for his name, to which he in genuine modesty responded, "Am Yisrael!"

A woman who had five sons and two sons-in-law called up for army duty was part of a wider group of cousins who gathered for a family Tehillim group. She presented to her cousin who was leading the Tehillim with a list of her children in the army's names to be noted to the group. The cousin's instinctive response was to tell her that today we are not praying for 'our' children, but for all the children serving, with all the relatives nodding in agreement.

The Moment of Truth

As the war wages on with greater intensity, and unfortunately with terrible casualties, we must not only intensify our prayers but also our empathy, contemplating the suffering the parents, spouses, children, family and friends of soldiers and hostages are experiencing, and trying to absorb into our own minds and hearts.

The Torah reports how after an angel informs Hagar that her seemingly dying son, Yishmael, will live, a well miraculously appeared before Hagar, *'and she went and filled the skin with water and gave the youth to drink.'*

The Midrash points out how instead of running to the child to revive him with much needed water, she delays to first fill the jug with water so she would have a reserve later when perhaps she will find herself without hydration again.

The Midrash labels her from *מחוסרי אמנה* — *those lacking in faith*.

She had just been visited by an angel, miraculously discovering a well amidst the arid desert, did she really think G-d who interceded to save the child would mercilessly withhold water from her son? Why would she fill the skin before resuscitating her son?

The illustrious and beloved late Rosh HaYeshiva of Yeshivas Chofetz Chaim in Queens, Rav Henoch Leibowitz, claims that certainly she did not doubt it for a minute. Where she failed was in her ability to embed that faith so deeply into her psyche that it would quell the instinct for self-preservation and the reflex to 'grab' as much as she could — even at the expense of prolonging her own child's suffering.

The test to determine how deeply one's faith has penetrated one's soul is how we act when faced with a state of confused anxiety and fear.

Our cousins, possess the genetic makeup of Hagar, who despite claiming a faith founded in the home of Avraham, have never allowed it to permeate their base instincts, remaining a wild ass of a man.

Our victory over our enemies will come when we pare away our selfish needs and see ourselves as truly one integrated entity — Am Yisrael.

The word for faith is *אמונה*. The root of this word is *א-מ-נ* — *אמת* (truth).

Our faith represents our true reality. When faith is used as a tool to serve one's instincts and ambitions for dominance, rather than defining who we truly are, it is the greatest falsity and corruption of truth.

How we sense the pain of our fellow Jews is the litmus test in determining how truthfully, we live our credo.

This is our moment of truth.

באהבה,
צבי יהודה טייכמן

Dear Friends ,

Esther and I want to express a big yashur koach in response to all your support to our appeal to provide much needed support for our son's unit.

This is a tremendous chizik to us. We are very proud of what he is doing, knowing what his mission involves.

Based on his cryptic messages we know his team is quite busy. We do hear from him when he returns to base.

May all our soldiers return home safely !

Thank you from the bottom of our hearts!

Sincerely,
Shea and Esther Purec

MEMBER NEWS

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

Karen Pottash, Shalom Kermaier, Binyomin Rubin, Leeba Meister, Reuven Bandos, Danie Wiener, Lauren Plunka, Uri Meth, Ari Schwartz, Evan Pachino

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

Shalom Michael, Howard Kastner

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

Akiva Shafranovich (Vayeitzei)

Avi Abramson (Vayeshev)

Akiva Englard (Miketz)

NEW WOMEN'S SHABBOS SHIUR

Weekly beginning this week!

**At the home of the Ference family
6503 Steerforth Ct.**

**This week's shiur given by Rabbi Teichman
Followed by Tehillim**

Refreshments will be served

I'n Tzvi Yechezkel ben Dov Aryeh

THURSDAY NIGHT MISHMAR

A Night of Learning and Inspiration

Continuing Weekly

Learning: 9:00 PM ~ Maariv: 9:50 PM

Tehillim: 10:05 PM ~ Kumzits: 10:15 PM

Come for the learning, the inspiration, or the food; Just Come!

KUMZITS FOR UNITY

To Benefit the Children of Israel

Wednesday, November 8th 8:30 PM

Katz Music Center, MMAE

7000 Rockland Hills Dr.

**Divrei Torah chizuk by
Rabbi Teichman and others.**

www.amitchildren.org/kumzits