SCHEDULE

שבת קדש

Mincha Erev Shabbos 4:30 PM

Shacharis-Followed by Kiddush 8:30 AM

Sof Zman K"S- 9:46 גר"א 9:10 \$\$

Mincha- Followed by Shalosh Seudos 4:25 PM

Maariy 5:39 PM

Sunday

עשרה בטבת

Fast Begins 6:13 AM
Shacharis 8:30 AM
Mincha 4:25 PM
Maariv 5:15 PM
Fast Ends 5:40 PM

Weekday Minyanim & Shiurim

Shacharis

Monday, Thursday 6:40 AM

Tues, Wed, **6:45 AM**

Friday—National Holiday 8:30 AM

Mincha

Mincha (Mon-Thur) 1:45 PM

Maariv (Mon-Thur) 9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

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Issue#120 מאה ועשרים and many more!

RABBI'S MESSAGE

DON'T WORRY - BE HAPPY...

The seventeen year painful episode of history that began with the contention between the שבטים that resulted with the tragic sale of איסף, comes to a happy conclusion with the reuniting of איסף, his brothers, his father and their respective families.

Throughout the entire affair a plethora of emotions are displayed. The inextinguishable anguish and fear of יעקב אבינו over the fate of his adored son, the uncontrollable tears of ישקב אבינו in observing the deep pain and regrets of his brothers, the inconsolable anxiety of the brothers over having ignored the painful pleas of ישקף as they sold him, cover the gamut of feelings we all endure facing the many challenges in life we face daily.

With עקב אבינו having suffered all those years, we would have expected a display of overwhelming happiness upon his finally being united with his beloved בן זקונים, yet אַרָּנִים, yet אַרָּנִים tell us that the Torah's lack of any description of emotionality was due to his being engaged precisely at that moment in the reading of פריאת שמעף!

Although η was an extremely sensitive individual whose innermost feelings overflowed visibly as described in his reunion with his dear brothers, during all the years of loneliness there is nary a description of the slightest pain or inner turmoil that such an emotional person must have surely sensed!

When יעקב אבינו discovers that יוסף is indeed alive he seems to become preoccupied with death. He declares (יוסף discovers that יוסף is indeed alive he seems to become preoccupied with death. He declares (יוסף אמותה מה, "now I can die, after my having seen seen wour face". Upon meeting him יעקב אבינו exclaims (יוסף אמותה הפעם אחרי ראותי את פניך (שם ל now I can die, after my having seen your face". Why the bleak outlook in such happy times?

How did they actually survive the intense emotional pressures during all those years without falling apart?

The גמרא (ברכות ה) tells us "לעולם ירגיז אדם יצר טוב על יצר הרעי", a person should always irritate, anger and incite his good inclination against his evil inclination in quashing it, if that doesn't succeed in conquering him he should "learn Torah", if that fails "recite the "קריאת שמע" and as a last resort if nothing has been effective then "remind him of the 'day of death'"!

There are many people who study Torah, daven, and attend funerals and yet continue to sin! What is this passage referring to?

יוסף instructs his brothers before they return to fetch the family, אל **תרגזו** בדרך (שם כד), אל **תרגזו** בדרך (שם כד), "do not become 'agitated' on the way". אריהודה to prepare prior to their arrival in יוסף, נושך (שם מו,כח), גושן, to establish a 'house of teaching' in Goshen (see יוסף עקב אבינו). Upon meeting יעקב אבינו (רשייי שם מו,כט) קריאת שמע is quietly reciting the יעקב אבינו (רשייי שם מו,כט) קריאת שמע then proclaims the sentiment that "now I can die".

מעשה אבות סימן לבנים, the actions of the forefathers are a portent to the children! The parallel is obvious and even in the same order!

The Torah is revealing here the formula to succeed in warding off the affects of emotional turmoil. The root word which is used here is most often translated as agitated or anxious.

How does one stay calm despite the many fears and worries we must inevitably face?

ימסף from his personal experience teaches his brothers to remain focused on your task. Don't let the anxiety interfere with the job you are responsible for, אל תרגוו בדרך, stay on your "way", don't let fear seep into the goal at hand. That's how he prevented his emotions from suffocating him during the years of isolation. He stayed focused on maintaining his faith and performance of what was right in the legacy of his illustrious ancestors. They too should not allow self recrimination to interfere with the mission of bringing back their families.

reveals to them another secret of survival, establish a center of learning, a place where one can come and remove oneself from the distractions of an illusory world and reconnect with the life force of a Jew, the study of Torah! It is not just the light of Torah that will illuminate him with joy, but the camaraderie and support one gains from being part of a "chevra" that are joined together in the struggles of life through a commitment to studying Torah.

Anchoring ourselves to the performance of מצות, that is exclaimed by the recitation of קריאת שמע, with the acceptance of the yoke of keeping the commandments and adhering to a system that draws it's energy from a eternal world that is filled with inspiration and joy, is the next tool in the arsenal of positiveness in our life that disallows despair from attacking us! This life line prevents us from sinking in depression. יעקב אבינו momentarily delayed his desire to embrace his dear son to teach us this vital lesson in keeping to the scheme of the eternal.

Finally יוכיר לו יום המיתה, defeat the forces of despondency by reminding ourselves that we are here in this world to complete a unique mission. Remembering the "day of death" is not intended as a scare tactic that one is about to die, but rather as a reminder that we are all here to accomplish a role that is exclusive to each individual. If we keep that sense of "mission" in our lives we will live inspired and immune from the forces of defeatism that plagues us!

May we live up to the lessons of יוסף הצדיק and יוסף הוא in warding off the temptation to surrender to hopelessness!

באהבה ובתקוה,

צבי טייכמו

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