

## SCHEDULE

### שבת קודש

Mincha Erev Shabbos	4:35 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- מ"א 9:10 < גר"א 9:46	
Mincha- Followed by Shalosh Seudos	4:30 PM
Maariv	5:44 PM

### Sunday

Shacharis	8:30 AM
~ Followed by Shiur	
Mincha / Maariv	4:45 PM

### Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed, Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

## SPONSORSHIPS

### Kiddush

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### Shalosh Seudos

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CONGREGATION OHEL MOSHE

שבת קודש  
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ט"ז טבת

# אהל משה



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Issue#121

## RABBI'S MESSAGE

# With Hugs and Kisses! חֶזֶק חֶזֶק ונתחזק

Many of us have the custom to bless our children on Shabbos eve upon returning from Shul. The ברכה, *blessing*, we recite is patterned after the ברכה that מנשה יעקב bestowed upon his beloved grandchildren, אפרים and מנשה.

*By you shall Israel bless saying, 'May G-d make you like Efrayim and Menashe'.*

The question begs, where is there a blessing to אפרים and מנשה יעקב is merely telling them that they will be the object of all father's blessings to their children, but what is it about "them" that will be so special?

As soon as יוסף hears about his father's illness and imminent death he hurries with his children to receive a blessing. Before even making any request from his father, יעקב preempts יוסף by clearly identifying the children of יוסף as the recipients of the blessing that Hashem already granted to יעקב in לו, that "I will make you fruitful and numerous, I will make you a congregation of nations, and I will give this land to your offspring after you as an eternal inheritance". יוסף assures יעקב, אפרים ומנשה כראובן ושמעון יהיו לי, *Efrayim and Menashe shall be mine like Reuven and Shimon*. This blessing seems defined, what more was יוסף asking for, weren't they now "blessed"?

The Torah goes on to report how after this initial encounter suddenly יעקב sees the children, וירא ישראל, and asks מי אלה, *Who are these?* Didn't יעקב after seventeen years in Egypt become acquainted with his grandchildren? Didn't he clearly just moments before bless by name these children who he seemed quite familiar with?

יוסף's response to this odd inquiry is even more enigmatic, בני הם אשר נתן לי אלקים בזה, *They are my sons whom G-d has given to me here*. Why the wordy answer? If יעקב couldn't identify them for some reason all יוסף should have responded was that they indeed were his children! Why the emphasis on their being born in Egypt?

The next verse is even more perplexing. *Now the eyes of Yaakov were heavy with age, he could not see, so he brought them near and he kissed them and hugged them*. A minute ago he "sees" them and now all of a sudden he can't?!

יוסף wasn't simply eager to get a "piece of the action". He wanted his children to get a dose of חיזוק, encouragement, that would last them for eternity. יוסף's brothers all grew up on the lap of יעקב, they developed a confidence that only a father like יעקב could instill. יוסף wanted a boost for his kids that would fortify them in fulfilling their unique mission for the posterity of כלל ישראל. יעקב knew this was the objective, he was aware of יוסף's concern that perhaps his children growing up in a foreign culture were wary in their resolve and self confidence as worthy of being numbered among the "שבטים", the Twelve Tribes. Observing אפרים and מנשה who were born and raised in Egypt, he sees children who inevitably dress and talk differently, have different interests and habits. יעקב is wondering to himself whether יוסף has succumbed to accepting the unfortunate circumstances and limitations of his fate and has allowed his children to grow up complacent about their "Yiddishkeit". He provokes a response that will be both telling of יוסף's stance and inspiring to his children. מי אלה, Who are these "Egyptian" kids? Certainly he knew their identity, but he wanted to know of their character. יוסף responds emphatically, בני הם, they are **my** children, reflecting that very same דמות דיוקנו, countenance, that יוסף possessed, that of יעקב אבינו! He adds, אשר נתן לי אלקים בזה, that Hashem blessed me with here in Egypt as a challenge to live up to the legacy of יעקב despite the many difficulties! This was a brilliant stroke of genius on the part of יעקב אבינו, to prod this expression of confidence of יוסף in his children that was certain to give them much joy in realizing how they were adored for their accomplishments, by their wonderful father.

יעקב אבינו as only he knew how, is now ready to hearten them with even more strength. Normally he would have taken a deep loving look into their eyes and transmit his fondness and faith in them, but his eyes are "heavy". So instead he gives them a hug and kiss as only this greatest of the אבות, the forefathers, can give, so they may sense his true feelings for them.

The greatest confidence builder יעקב אבינו can offer אפרים and מנשה is not in any "blessing" or "gift" he will grant them, but rather by letting them be aware that they will be the paradigm for all generations of what one can attain despite the obstacles. What more does a child need to give him the strength, the poise and the "coolness" to face any test and succeed.

It is quoted in the name of earlier sources that the reason we bless our children on Friday night is because the entire week we are fighting, cursing and dueling with them, and we realize that in truth we love and adore them. When things are calm, the family together, we are to look them tenderly and affectionately straight in the eyes, hug them, kiss them and instill within them our confidence that they are our אפרים and מנשה, they are our רחל and שרה, רבקה, רחל!

May we live up to the model of יעקב אבינו in breeding love and confidence in our most prized possession, our children!

באהבה,

צבי טייכמן

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to visit the cafe

Park Heights JCC  
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## FRIDAY NIGHT LEARNING

