

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos- 4:25 PM

Friday Night Learning After 7:30 PM

~With Cholent provided by O'Fisheh Caterers

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Shacharis-Followed by Kiddush 8:30 AM

~Sof Zman K"Sh- 9:37 א"ג < 8:54 א"מ

~Ner Israel Shabbos~

**ERUV**

**We Welcome R' Kossman**

We look forward to hearing words of inspiration from R' Kossman this Shabbos morning.



Mincha- Followed by Shalosh Seudos 4:20 PM

Maariv 5:33 PM

### Sunday

Shacharis 8:30 AM

~ Followed by a Shiur

Mincha / Maariv 4:30 PM

### Weekday Minyanim & Shiurim

**Shacharis**

Mon, Thurs 6:40 AM

Tue, Wed. 6:45 AM

Friday עשרה בטבת 6:35 AM

Mincha (Mon-Thur) 1:45 PM

Maariv (Mon-Thur) 9:45 PM

**Rabbi Teichman's Thursday Night  
Shiur After Maariv**

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### Kiddush

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### Shalosh Seudos

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### Shul Contacts

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### **Rabbi Teichman**

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### Gaboin:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

### Laining Schedule:

Gavi Cohn- Lain@

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Dovi Becker- Library@

### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת ויגש

ד' טבת

**אהל משה**



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Issue#165

## RABBI'S MESSAGE

### Read My Lips

No longer able to contain his overwhelming emotions, Yosef finally reveals himself to his brothers. In what seems as an attempt to overcome their disbelief as to his true identity, Rashi quoting in the name of the Midrash tells us that Yosef summoned them to approach closer and displayed to them that he was "מהול", circumcised, and spoke to them in לשון הקודש, the holy tongue, evidence that he was indeed one of them. (רש"י מה ד"ב). Aside from the obvious question that this was insufficient proof since Rashi previously (מה נה) taught that Yosef instituted that all Egyptians must circumcise themselves in order to receive grain. Additionally, the Hebrew tongue was spoken in Eretz Canaan (see Ramban), so that too would be inadequate proof of his lineage. Even more intriguing is that upon an accurate reading of Rashi it seems that this display wasn't meant to prove his identity but rather to overcome their בוש, shame!

ראה אותם נסוגים לאחור אמר עכשיו אחי **נכלמים** קרא להם בלשון רכה ותחנונים ויראה להם שהוא מהול, *Seeing that his brothers shrank from him in shame, he lovingly summoned them and disclosed that he was circumcised.* (רש"י מה ד.)

What relevance did his status as a "מהול" help them overcome their embarrassment?

In regard to his trying to convince them through the virtue *that it is my mouth speaking to you*, which Rashi refers to as his speaking the "holy tongue", the Talmud indicates an added facet to this idea, by stating that he spoke *לבי (מגילה) כפי כן* like my mouth so is my heart. Is this a deeper understanding of the holiness of our language? What is implicit in a mouth that is consonant with the heart?

Yosef's efforts to prod the brothers towards repentance (see Alshich) never seemed to evoke true contrition. When Yosef accuses them of being spies and instructs them to bring Binyamin to verify their claim, *אשמים אנחנו... אשר ראינו צרת נפשו בהתחננו אליו ולא שמענו... (שם כא)* the brothers sense the divine hand and incriminate themselves. *Indeed we are guilty... inasmuch as we saw his heartfelt anguish and we paid no heed.* Where is their taking responsibility for the sale of Yosef? They are merely regretting not having been more sensitive to his cries but not the decision to sell him as a slave.

When Yehuda appeals to Yosef in his final plea to consider the pain his holding of Binyamin will entail, he doesn't refer to Yaakov's anguish of having lost another son as much as he emphasizes his own trouble. *לפי אראה ברע אשר ימצא את אבי (מד לד) lest I see the evil that will befall my father*. Why is it so significantly emphasized, "his" seeing the evil that will affect Yaakov?

Often in life there are circumstances where we allow our "calculations" to cloud the healthy instinctive emotions that might otherwise deter us from acting negatively. We think we know all the facts and decide to act harshly even though if we would allow the barometer of our heart to determine the course of response we might respond on the side of kindness. The brothers learnt a lesson that man can be lacking one little piece of "evidence" that can turn the entire story topsy turvy. *I am Yosef! Man is imperfect and when in doubt he must be attuned to the לב טהור, the pure heart that Hashem implanted within us to assist us in responding correctly.*

The brothers had ample arguments to convict Yosef of treason. They were too sure of themselves and allowed their superior intellect to disconnect and quell the instincts that might have saved them from the fatal error. Yosef wasn't out to question their motivation but rather their lack of being attuned to the sensitivity of their hearts. The brothers too began to understand that it wasn't their judgment that was in question but rather their need to heed their emotional barometer. It was their stifling of their sympathy for a young pleading soul that they realized was the true sin.

Yehuda identifies the emotion that would prod him to make the right decision in protecting his father. That will lead him to then being attuned to his father's pain as well. His finally allowing his emotional barometer to guide him in overcoming cold calculated logic was the critical moment of "tikun" in correcting the course of their lives. The removal of the *עלית בשר, the layer of physicality* is the process that initiates the peeling away of the *עלית הלב, the blockage of the emotions of our heart.*

Yosef displayed overwhelming emotion in his reuniting with his brothers. The more they hesitated in shame the more he peeled away the barriers, seeking to convince them of his sincerity. He showed them the true colors of one who is a descendant of Avraham Avinu, a true *למהול*. It is not a biological description, it is the natural essence of all Jews. *כפי כן לבי* he expressed a convincing harmony of inner emotion and outer expression, the "holy tongue" of interpersonal communication and relationship.

May our outer expressions flow from a wellspring of healthy inner warmth and kindness, and may we never delude ourselves into thinking patterns of such self righteousness that it asphyxiates our core values and sensitivities.

באהבה, באמת!  
צבי טייכמן



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