

SCHEDULE

שבת קודש

Mincha Erev Shabbos	4:34 PM
Friday Night Learning	after 7:00 PM
Ankri Shalom Zachar - @ BJSZ	after 7:30 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis—Followed by Kiddush	8:30 AM
-Sof Zman K"Z-	9:48 א"ג < 9:12 א"ז
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	4:30 PM
Maariv -	5:43 PM
Avos U'Banim -	6:45 PM

Weekday Minyanim & Shiurim

Sunday & MONDAY

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Followed by Halacha Shiur (Sunday Only)	
Mincha / Maariv	4:45 PM

Tuesday - Friday

Daf Yomi— By R' Teichman	5:45 AM
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Shacharis:

- Monday	6:40 AM
- Tues, Wed, Fri.	6:45 AM
- Thursday בטבת	6:30 AM
<u>Mincha</u> (Tue—Thur)	1:45 PM
-Mincha/Maariv בטבת	4:40 PM
Maariv (Mon-Thur)	9:45 PM

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

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Kiddush

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Lisa & Murray Friedman

*In honor of Pinchas & Yael moving into
their new home!*



Shalosh Seudos

Sponsored by

The Simon Family

*In honor of Rabbi Teichman and the recent
birth of his granddaughter*



To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

מזל טוב

Mimi & Donny Ankri

On the Birth of a **Baby Boy!!**

Shalom Zachar will be after 7:30
@ Benai Jacob Shaarei Zion

מזל טוב

מזל טוב

Yaffa & Eli Atias

On the Birth of A **Baby Girl!**

Mazel to the Teichman & Atias families

מזל טוב

3...2...1.... The Ohel Moshe web site will be
accepting donations until the final moments of 2011.
Please send in your donations by check or online at
our site. The locked mailbox in front of the shul is a
great place to deliver that midnight donation too!

CONGREGATION OHEL MOSHE

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ה' טבת

אהל משה



Rabbi Zvi Teichman

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Issue#215

Making A Lot of Hay Over “Hey”

In honor of the birth of our new granddaughter to Yaffa and Eli Atias
שיזכו לגדלה לתורה לחופה ולמעשים טובים

The Torah goes to great lengths to describe Yosef's agrarian policies in Egypt that were instituted as a result of the famine.

He induces them to undergo circumcision (רש"י בראשית מא גה), grants an exemption to the priests (שם מד כב) and acquires on behalf of Pharaoh all their material wealth and land. He relocates the populace so they won't maintain a sense of ownership (חזקוני שם שם כא), yet defers their offer to enslave themselves to the kingdom (מב"ן) (שם שם יז).

Yosef finally directs them: **הא** לכם זרע ורעתם את האדמה (שם שם כג), *Here is seed for you - sow the land*, instructing them to provide Pharaoh with one fifth of the harvest while retaining four fifth's for themselves.

Why was it so necessary for the Torah to outline all the details of this policy?

The usage of the unusual word **הא**, *here*, appears in only two other places in all of Tanach.

The Yalkut Reuveini quoting the Zohar (פנחס) refers us to the letter "ה" that was added to Avraham Avinu's name, transforming אברם to אברהם, prior to the birth of Yitzchak, that removed Avraham from his bad Mazal and was subsequently granted a child.

This episode is alluded to here in this verse; **הא**, through the addition of the Hebrew letter “hey”, לכם זרע, you will be blessed with seed, i.e. a child.

The Arizal (לקוני תורה ויציא) elaborates on how all of our illustrious Mothers, **רה**, were fertile as a result of the “hey” in their name. Rochel whose name lacked a “hey”, **רה**, was first blessed after generously offering her maidservant בלהה to Yaakov and benefited from the extra “hey” in Bilhah's name that enabled Rochel to become pregnant and mother a child as well.

Adding to this mystery is the fact that Yosef received an added “hey” to his name as well.

עדות ביהוסף שמו בצאתו על ארץ מצרים שפת לא ידעתי אשמע (תהלים פא ו)
He appointed it as a testimony for Yehosef when he went out over the land of Egypt, when I heard a language unknown to me.

The Talmud (סוטה לו) explains that God added a “hey” from His name as a testament to Yosef having sanctified the name of God in secret when refusing to be seduced by the wife of Potiphar.

It also refers to the fact that this added “hey” enabled the angel Gavriel to succeed in teaching Yosef all seventy languages which was a prerequisite for undertaking his vital role as viceroy in Egypt. (ענין במהרש"א שם בח"א)

What's all this hay over “hey”?

The Radvaz writes (בספרו מגן דוד באות ההא) that the letter **הא** powers seed, birth and expansion and is what sustains all creation in the upper and lower spheres.

The first five letters of the *alef bais* comprise the objective of creation.

The *alef*, one, represents God that unifies all.

Bais, two, signifying division, the separation of light from dark, heaven from earth, man from woman, the opposing components that exist for man to bridge and build upon.

Gimmel rooted in the word גומל, to benefact, to provide, and *daled* from the word דל, impoverished, in need, two ideas that are the sum total of all relationships between two elements that coexist through a process of “give” and “take” that allows for them to work in sync.

Hey a letter from God's name, a letter used in the creation of the universe, ב"ה" בראם (בראשית ב ד), *when they were created*, interpreted to mean *with the “hey” they were created*.

Representing the successful bonding of opposing forces and with it the retrieval of that spark of God that radiates from all of creation.

The birth and development of a healthy child is contingent not only on the physical

give and take of conception but more significantly on the enmeshing of strengths and weakness between a couple that complement one another in raising a child that embodies that unified greatness.

Successful economic endeavor too, requires an interaction between provider and consumer that is sensitive to each others nature and needs. A repressive employer will never reap the full talent of his employees. Each side must be flexible in relenting and contributing at times.

In order for a society to develop healthily, people must accept that no two people share the same talent, status or role. Each of our reputations can only thrive when we make room for each other and value our own individual strengths respecting and allowing others to fill tasks we may incapable of.

Yosef knew that for his family to survive the deprived self serving society of Egypt a revolution in thinking would have to take place to change the Egyptians corrupted ways.

Circumcision on its most basic symbolism is the diminishing of selfish pleasure, the seed from which can sprout a healthy respect for a spouse that produces an environment of holding back from one's own interests and entitlements enabling one to selflessly serve the other.

The Ramban points out that the percentages that were divided between Pharaoh and the people are normally reversed. The sharecropper receives one fifth with the landowner four fifths.

Yosef wanted to portray Pharaoh as the “sharecropper”, displaying a sensitivity in his role as a servant of the people. By acquiescing his right to more he would gain the favor and devotion of his “employees”. The workers would be motivated by the generosity of their “take” and would “give” their all! A win win situation all around.

Slavery was not an option for that would never achieve his goal to inspire them.

The exemption of the priests taught that everyone has unique roles that need not be a catalyst for jealousy or contempt. If we can appreciate that, we will all be satisfied.

The Radvaz points out that the letter **ה** is comprised of a *daled* bearing an inverted *yud*, like a pregnant mother who carries her child bringing forth a most magnificent fruit.

“Hey” is the letter of all productivity that is premised on an ability to “take” yet ultimately “give” so much.

It is the metaphor for all productivity whether financial or social. One must possess the ability to accurately balance both giving and taking, the building blocks of a healthy world that shines with His Divine presence in His image.

Yosef displayed his perfection in this arena knowing when to hold back in his encounter with the seductress. It was that same quality that served him in communicating meaningfully and inspiringly with all whom he encountered despite the diversity as represented in the seventy languages. Effective communication is dependant on an ability to listen as much as it is to speak.

That same insight was what drove Yosef to reform Egyptian agrarian society giving them a profound lesson in economic success.

Yosef carried the letter “hey” in his name, reflecting his productive greatness. It was this revolutionary idea grounded in the Torah as expressed by God in creation that cleared the environment from its pollution, allowing his family to thrive there.

May we emulate these noble ideas in bringing our world to its ultimate perfection.

בהבה,
צבי טייכמאן

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Park Heights JCC



Avos U'Banim

6:45 - 7:30

Sponsored by:

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For more information and sponsorship opportunities contact Moshe Berry at
mrberry@gmail.com

FRIDAY NIGHT LEARNING



Nechama & Chaim Abraham

On the birth of Malka !!

Natali & Miri Miller

On their recent marriage!!!

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