

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:40 PM
Friday Night Learning	after 7:00 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K'S- גר"א 9:48 < 9:12 גר"א	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	4:35 PM
<i>Special Guest Speaker:</i> -Rabbi M. Jablinowitz of Ateret Yerushalayim (AJ)	
Maariv -	5:50 PM
Avos U'Banim -	6:45 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ No Halacha Shiur This Week	
Mincha / Maariv	4:50 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed, Fri.	6:45 AM
Mincha (Mon—Thur)	1:45 PM
Mincha/Maariv - See You Next Year!	
Maariv (Mon-Thur)	9:45 PM

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

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Thanks for your generous *Support!*



We would like to thank Shuie Steinharter
and Elazar Engel of AEG remodeling
for installing the handrail in front of the Shul.

Shul Contacts

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Rabbi Zvi Teichman

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Issue#216

Out of Love

After seventeen tranquil years of quiet between the brothers, old wounds begin to open up once again.

Upon their return to Egypt after having buried Yaakov Avinu in Eretz Yisroel, Yosef peeks into the pit he was cast into by his brothers decades before and recites a blessing over his having been miraculously saved years ago.

The brothers observing this flashback start to suspect that perhaps old resentments are being stirred up by this memory of Yosef and begin to fear of the possible consequences of Yosef reliving his trauma.

When they return to Egypt, Yosef no longer dines with them as he did when their father was yet alive, further reinforcing their suspicions that Yosef is distancing himself and plotting revenge now that Yaakov is gone.

The brothers devise a strategy to dispatch an emissary to tell Yosef that their father allegedly instructed before his death that Yosef forgive his brothers spiteful deed and bear no grudge.

When hearing this suspicion Yosef immediately breaks out in tears.

He addresses them saying, *"Fear not, הַתְּחַת אֱלֹהִים אֲנִי, for am I instead of God? Although you intended me harm, God intended it for good, in order... that a vast people be kept alive. So now fear not I will sustain you and your young ones."* Thus he comforted them and spoke to their heart. (בראשית נ טו-כא)

Yosef when confronted with a sudden and false accusation responds not with loving emotion and emphatic protest of their charges. He merely states that he is powerless to affect them regardless and that no harm can come their way unless God so deems it. They have no reason to fear him.

Is that all he has to offer? Shouldn't he have expressed his love and devotion to them? Wouldn't an emotional plea declaring his loyalty and commitment to them have been more convincing of his true affection for them?

Was Yosef so clueless as to think that in going out of his way to commemorate that painful albeit providential episode of his "sojourn" in the pit that it wouldn't arouse fear? Couldn't Yosef have preempted their wariness after instituting this sudden change in the dining protocol by simply informing his brothers that now that Father was gone he preferred not to lord over them in a position of authority?

Wasn't Yosef keen to their sensitivities? Could he have been so naive?

The remarkable Baal HaTurim points out that this very same phrase: הַתְּחַת אֱלֹהִים אֲנִי, *for am I instead of God?*, was used by Yaakov Avinu in response to Rachel's frustrated accusation that he was to blame for her inability to bear a child.

Yaakov is angered and responds: הַתְּחַת אֱלֹהִים אֲנִי (שם טו ל), reiterating to his beloved Rachel that nothing in this world happens to any individual unless God so determines it.

So often our irritation towards others is predicated on their "disturbing" our universe. We want control over our lives and when we view others as interfering in our comfort zone we react with vehemence. Think at our reaction at being cutoff on the highway, we instinctively are upset at that unknown driver for his callousness. Do we think it might have been an innocent error on their part or do we immediately assume the driver is a jerk?

If we could just remove the fact that no one can affect us if it is not Divinely inspired our anger levels would diminish significantly.

When we accept this notion it becomes so much easier to be generous in evaluating and understanding other's motivations and actions towards us.

Yosef realized that his brothers responses were prodded by a fear of losing control. They lacked a belief in the inevitability of any consequence to be linked to anyone other than God.

Yosef knew that the mission in restoring the relationship with his brothers could only be accomplished by implementing this idea deeply into their psyche. Without it they would continue to second guess his intentions.

Yosef therefore puts them to the test, intentionally prodding their attention to see if they

have achieved this ability to perceive him accurately without fear of losing control.

He cries, for after all these years skepticism still prevails. In his response he focuses on the source of their weakness, attempting to get them to understand the notion of הַתְּחַת אֱלֹהִים אֲנִי, *for am I instead of God?*

If they can live by this conviction, they will consequently sense Yosef's love and devotion towards them without any doubt whatsoever. Not even the most heartfelt plea or display of love would suffice to placate their fear. Only the removal of this false notion of self determination could part the clouds of distrust between them.

The Baal HaTurim directs us to one other instance in all of TaNaCh, where the query הַתְּחַת appears.

Shim'i ben Gera a relative of King Shaul confronts King David while he is fleeing from his rebellious son Avshalom and assaults him with stones and powerful curses. After Avshalom's demise David returns to Yerushalayim. He encounters Shim'i who throws himself at the feet of David acknowledging his sin.

Shim'i refers to himself as ראשון לכל בית יוסף (שמואל ב יט כא), *the first of the house of Yosef*, to greet the King and accept his reign.

The Midrash says that Shim'i sought to raise the specter of the episode of Yosef and his brothers where Yosef bore no vengeance against them, so too he intimates shall Dovid forgive and act kindly towards him despite his having previously assailed him.

Avishai wanting to punish Shim'i for his insubordination intercedes and asks Dovid, Shall not Shim'i be put to death for this? (שם שם כד)

Dovid demurs, swearing to Shim'i that he will not execute him.

Avishai challenges King David. Will the הַתְּחַת principle, that alleges that no harm can occur to anyone unless God so deems one deserving of it, release Shim'i from responsibility?

King David responds: it certainly doesn't release the insubordinate from his due justice, but it does free ourselves from angry retribution.

When King David initially was cursed by Shim'i he was encouraged then by Avishai to allow him to "take off his head". King David calmly responds, הַיָּחִי לוֹ וְיִקַּל כִּי אָמַר, *let him alone, and let him curse; for God has bidden him.*

In this week's Haftorah we read how King David at the end of his life instructs his son Shlomo to use his unique wisdom in finally making Shim'i accountable for his corrupt ways.

King Shlomo eventually directs Shim'i that he may never leave Yerushalayim for any reason. The day he violates this he is to be executed. Three years hence two of Shim'i's slaves escape, he leaves the city to retrieve them and is summarily executed.

The illustrious Rosh HaYeshiva of Mir, Harav Chaim Shmulevitz explains that human nature is such that no one wants to be a מוֹכַרְר, one coerced.

Even that most magnificent place, Yerushalayim can feel like a prison to one who feels forced to remain there. King Shlomo in his profound wisdom knew that the explosive Shim'i could never relent control. The day would come where he simply could no longer live constrained.

Shim'i became the abject lesson in understanding the הַתְּחַת principle.

If we can't accept that we get exactly what we deserve and no one but God can affect us, then we are doomed to live lives filled with anger and hatred fueled by a sense of loss of control.

We are living in distressing times. Images of hate, spite and raging anger fill every news item even those closest to our hearts.

We can only rebuild from within, living with an absolute faith that all that comes our way is for us to deal with effectively never to ignore but absent of fury. We don't control events only our deepest attitudes. That is truly in our hands to achieve.

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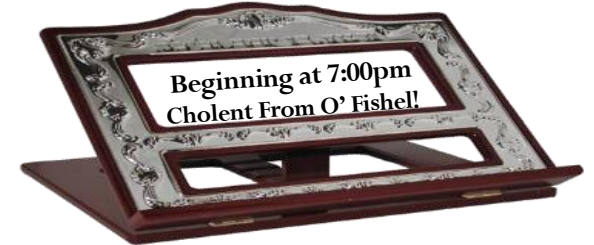


Avos U'Banim
6:45 - 7:30
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FRIDAY NIGHT LEARNING



מדל טוב

Mimi & Donny Ankri
On the Bris of Yaakov Moshe

Shalom Zachar was last week...

מדל טוב