

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:24 PM
Candlelighting	4:24 PM
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM

-Sof Zman K"Z- 9:35 א"ג < 8:52 מ"א

Mincha	2:15 PM
Mincha - Followed by Shalosh Seudos	4:20 PM
Maariv -	5:33 PM

Avos U'Banim	6:30 PM
--------------	---------

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:30 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tuesday, Wednesday	6:45 AM
Friday עשרה בטבת	6:30 AM
Mincha (Mon-Fri)	1:45 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM



Avos U'Banim
Motzei Shabbos 6:30 PM

Sponsored by ..

Ari & Suri Schwartz

לע"נ חנא ראובן בן משה חיים ז"ל

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

SPONSORSHIPS



Kiddush

Sponsored by



Elazar & Orna Levin

*In honor of Yehuda's Birthday
and Bar Mitzvah Parsha!*

Shalosh Seudos

Sponsored by

Frank Berger

In commemoration of his Fathers Yartzheit

לע"נ חיים בן יהודה ז"ל

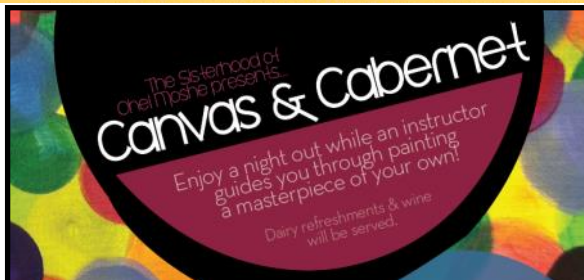
To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

"EIGHT K'S in 8 DAYS"

RAISED: \$8785.00

% of Goal: 110%

THANK YOU TO ALL WHO CONTRIBUTED,
YOU REALLY GAVE IT 100%!



12/28, 9PM, For the women of Ohel Moshe
RSVP Required - sisterhood@

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- Kiddush@

Building Fundraising Committee:

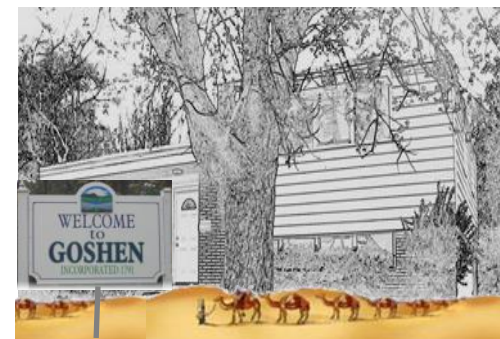
Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת ויגש

ג' טבת

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue# 313

RABBI'S MESSAGE

To Life, To Life, L'Chaim

Life is filled with challenges. We win some and we lose some. Sometimes the losses seem to be greater than our victories. Where do we draw the strength to deal with the frustrations, the failures, and the despair that sets in their wake?

As Yaakov Avinu descends to Egypt he is presented by Yosef to the King of Egypt.

Pharaoh inquires, כמה ימי שני חיך (בראשית מז ח), *"How many are the days of the years of your life?"*

Yaakov responds, ימי שני מגורי שלשים ונמת שמה מעט ורעים היו שני ימי חי ולא השינו את ימי, *"The days of the years of my sojourns have been a hundred and thirty years. Few and bad have been the days of the years of my life, and they have not reached the life spans of my forefathers in the days of their sojourn."*

We are taught that Yaakov was penalized for "gripping" about the difficulties of his life. G-d confronts Yaakov telling him, *"Didn't I save you from Lavan and Esav? Didn't I return Dinah and Yosef to you? Because you complained, your life will be reduced by the number of words employed in these verses describing this encounter with Pharaoh."*

From the Torah's initial description of Pharaoh first speaking to Yaakov until the last word in Yaakov's response there is a total of thirty three words. This corresponds to the difference between the age Yitzchok lived to, 180, and Yaakov's departure from this world at the age of 147. דעת זקנים מבטלי תס' בשם המדרש.

G-d's taking Yaakov to task for seemingly not remembering how He saved him seems imprecise and almost unfair. Although G-d certainly saved him but didn't he also proverbially "push him off the cliff"? Didn't G-d dispatch the conniving Lavan, the menacing Esav, the lecherous Shechem and allow for the dissent between the brothers to develop into hatred?

Is Yaakov's anguish over all the tensions and travails he faced in all those daunting challenges, before he was ultimately saved, not justified in explaining his premature "gray hairs"?

It seems that by including into the count of thirty three words the verse depicting Pharaoh's questioning as well, that Yaakov was being faulted for just simply "appearing" old and provoking Pharaoh to inquire about his age.

Is this the first time he looked old? Did he suddenly age first now?

Most likely whatever weakened state he was in, as a consequence of having dealt with a lifetime of troubles, certainly preceded his encounter with Pharaoh. Why then wasn't he held accountable much earlier?

The Baal HaTurim alleges that during the episode when Rachel unbeknownst to Yaakov hid Lavan's idols, and Yaakov declared that whomever did steal them, לא יחיה (שם לא לב), *"shall not live!"*, it backfired on him and he was punished that he would not live the equivalent number of years numerically equivalent to the word of 133 (10+8+10+5) יחיה, (בעל הטורים תחילת פי ירח).

Are these two sources in conflict?

Perhaps the Torah is intimating that in the world of Yaakov, the personification of the attribute of אמת, Truth in this world, he must bear the consequence of that high station. Yaakov who couldn't tolerate in his home the snatching of even idols and considered it an offense culpable with death, would be held accountable to that same pure standard of truth himself.

We live in a world where it is difficult to discern the even-handedness of G-d in both good and bad that comes our way. With perfect perception we should celebrate equally for tragedy as for joy, ultimately they are similarly for our benefit, but we are incapable of sensing it fully.

Yaakov Avinu was held to a much higher standard. Yaakov should have sensed the "truth" of G-d's presence with acuity even in his troubles. He was therefore taken to task and had to forfeit thirty three years of his noble life for that shortcoming.

Could it be that Yaakov failed in his very life mission?

They stood him (Yaakov) before Pharaoh. ועמדו לפני פרעה (שם מז ט).

While many interpret this to emphasize the need to support him as he was frail and old, the Sechel Tov explains this to mean that Yaakov's radiant beauty toward over all those present.

Yaakov Avinu wasn't walking around with a smirk of disaffection for his situation in life. He exuded positiveness as evident in his generously bestowing blessings upon Pharaoh both upon arrival and departure. But Yaakov knew that in this encounter began the long exile ahead both in Egypt and all subsequent exiles.

Yaakov knew that it would be extremely difficult to keep our heads high in the face of the ordeals we would face in those difficult days. Yaakov sought to portray the toll suffering can take on our bodies and psyche. He boldly forfeited thirty three years of life so that we would gain strength from observing how Yaakov survived an endless onslaught of the most difficult challenges man can face. Dangerous enemies, death, rape, disharmony at home, conflict among children, financial strife are all among the multi-faceted trials Yaakov faced in his lifetime.

Pharaoh observes a beaten and physically worn but radiant individual. He curiously seeks to understand כמה ימי שני חיך, How can one find חיות, vibrancy, even in a life filled with arduous challenge.

Yaakov reveals that life has to be perceived as מגור, a "sojourn", towards a much greater destination.

But this is strange, since if the emphasis is to downplay the few morsels of "happy life" he managed to experience in the course of his "sojourn", then what does Yaakov mean when he says they were "bad"? Didn't he mean to imply that although they were good they were few in number?

Rav Yaakov Mecklenberg in his masterful work, *HaKsav V' HaKabbalah*, cites sources that indicate that the word רעים used here can mean fragmented. Yaakov was accentuating the fact that even the few redeeming moments were scattered over time, there was never any continuous happiness.

Perhaps we can take this translation and use it with a positive twist.

Yaakov is giving a prescription as to how we can keep our chin high in the face of adversity. By dwelling on the moments of interspersed joy and success we can be buoyed and thrive. These morsels can be relished and appreciated giving us reason to go on. Yaakov was instructing that by valuing the small joys and realizing that they are רעים, regularly disbursed throughout our lives, we can extract שני ימי חי, years and days of "life" and vitality.

Yaakov concludes, ולא השינו את ימי שני חי אבתי בימי מגוריהם, *and they have not reached the life spans of my forefathers in the days of their sojourn.*

Maybe Yaakov is suggesting that the best is yet to come, there is still hope. One must always live with optimism that things can improve. Indeed the remaining happy years of Yaakov's life were seventeen in number, numerically equal to טוב, (9+6+7) 17.

The Holy Arizal alleges that Yaakov's age of 130 at this juncture corresponds to the self-imposed journey of escape from responsibility that Adam fled to, leaving his wife for 130 years, after feeling dejected subsequent to the sin of his partaking from the Tree of Knowledge.

Yaakov in his willingness to confront challenge, despite its debilitating consequences, was the *tikkun* for Adam.

The Holy Dzhikover points out that the word מועיל is an acronym for ב, beneficial, טוב, sweet, and ערב, שטרת ישועה פי ירח.

We hope to find that which is sweet in our encounters with life. At times it may not be sweetness we obtain but at least we hope to achieve success in at least that which is beneficial and allows us to survive. But ultimately it is about the ultimate טוב, good, that we pursue, even if it doesn't appear so, at those moments when we sense an absence of benefit and sweetness in our lives.

We must grasp these רעים, fragments, מועיל, success, ערב, sweetness and טוב, good, treasuring and holding on to them throughout our sojourn called life, if we are to emulate the towering greatness we are capable of in the image of our illustrious father Yaakov!

באהבה, צבי טייכמאן

Eden Food

Free Wi-Fi

JCC membership is not required

to visit the café
Park Heights JCC
5700 Park Heights
Tel 410-542-5185

Order by email
Eden.cafe@hotmail.com

Hours of operation.

Sun. 9.00 am to 7.00pm

Mon. to Thru. 9am to 8pm

Fri. 9am to 3pm

!Saturday Night! OPEN til 11PM
EDEN CAFÉ IS OPEN!
Park Heights JCC

!!!HAPPY BIRTHDAY!!!

Celebrating Hebrew birthdays

Yehuda Leib Katz, Elliot Einbinder
Ben Zuckerman, Uri Cohn, Yehuda Levin

!!!HAPPY anniversary!!!

Doniel & Miri Adler

Commemorating Yartzheits

Frank Berger on the Yartzheit of his father
Howard Berger

Shira & Dov Ocken
On the birth of a
Chaya Meira!

Chanukah Kumzitz
& Melave Malka



Thank you
for joining us!

Special thanks to Avi Mandel & Chaim Chernoff for the inspiring music!