

SCHEDULE

שבת קדש

Candle Lighting & Mincha	4:30 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
<small>Guest Speaker: R' Avrohom Leventhal – Former Baltimorean & now Executive Director of Lemaan Achai, a program providing assistance to families in Ramat Beit Shemesh & beyond to achieve financial self-sufficiency.</small>	
-Sof Zman K"ס-	א"ג 9:04 א"ד 9:47
Mincha	2:15 PM
Mincha -	4:25 PM
<i>Followed by Shalosh Seudos</i>	
Maariv -	5:40 PM
Father/Son Learning	6:45 PM

Weekday Minyanim

Sunday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:35 PM
Maariv - (Winter, Su-Th)	7:45 PM

Weekdays

Daf Yomi	5:45 AM
<i>Shacharis:</i>	
-Monday	6:40 & 7:47 AM
-Tue, Wed, Fri	6:45 & 7:47 AM
Mincha (Mo-Th)	1:45 PM
MINCHA/MAARIV	4:35 PM
NEW MAARIV (Sun-Thurs)	7:45 PM
Daf Yomi (Take II)	9:00 PM
Maariv (Monday-Thursday)	9:45 PM

Thursday - Asara BeTeves & New Years

Shacharis I	6:30 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha	4:20 PM
Maariv -	5:20 PM
FAST ENDS -	(42min) 5:38 PM

SPONSORSHIPS



Kiddush

Sponsored by Daniel & Suzann Lasson
In Honor of Kayla's Bas Mitzvah!



Shalosh Seudos

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Gosh, I hope someone grabs it!

To Sponsor please contact Donny Adler
Kiddush@OhelMosheBaltimore.com

Avos U'Banim 6:30 PM



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For more information and sponsorship opportunities contact
Yoni Herman at yonahherman@yahoo.com

COFFEE/TEA ROOM

In our haste moving in to the Shul, the room to the side of the entry hall has become an unintentional closet.

Spearheaded by Akiva Shmidman, there is an initiative taking place to re-organize that room and stock it for use as a coffee/tea break room with supplies for hot beverages.

Ongoing financial support will be needed to keep this room stocked, so we are offering a weekly sponsorship of \$54 as a starting point to keep the room stocked. Ongoing costs will be better known as time goes on.

See Akiva Shmidman for details! Sponsor info will be posted weekly to provide dedication opportunities for any occasion.

COFFEE/TEA ROOM

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:

Donny Adler - Kiddush@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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אהל משה



Rabbi Zvi Teichman

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Issue #362

RABBI'S MESSAGE:

Journey to Gan Eden

Concerned that Yaakov might be dangerously startled by the news of Yosef being alive the brothers approach their young niece Serach, the daughter of Asher, to break the news to their elderly father with subtlety lest he suffer a heart attack from the shock of the discovery.

According to one version she soothingly transmitted the news through the lyrics of a song she composed while playing the harp while others allege she whispered it to him while Yaakov was praying. Either way her grandfather blessed her that in the merit she conveyed to him that Yosef was alive she would merit eternal life and be numbered among those that entered Gan Eden alive. (תרגומי בראשית מו יז (יעיני בתו"ש ויגש את פה כל המקורות)

It seems a bit disproportionate that Serach would merit eternal life for doing the obvious. Could it be that in return for her skill in delivering the information so adeptly she would deserve such a magnificent reward?

Almost seven hundred years later Yoav the commander of King David's army is chasing after Sheva ben Bichri who has rebelled against David and taken refuge in the walled city of Aveil. As Yoav is preparing to siege the city and destroy all its inhabitants he is confronted by a 'wise' woman who negotiates with Yoav to deliver Sheva's head. She convinces the populace to dispatch with Sheva and thereby avoid conflict and they proceed to do so.

This unidentified woman presents herself to Yoav exclaiming, אנכי שלמי אמוני, ישראל (ש"ב כ ט), *We are of them that are peaceable and faithful in Israel*, why do you desire to destroy an *עיר ואם בישראל*, *city and a mother in Israel*?

The Midrash reveals that this courageous woman was none other than Serach. She is making reference in this verse to herself as the one who completed so many years earlier the vital number of seventy souls who descended down to Egypt with Yaakov. The word שלמי being used here in the context of *completion*, אשלים and alluding to *counting*, as in מונה. Additionally the reference of 'mother' in the verse is not emphasizing the exalted character of the city but rather denoting her own unique status as a 'mother in Israel', after all she was the six hundred and eighty four year old surviving granddaughter of the patriarch Yaakov. (ב"ר צד ט)

Apparently this remarkable woman possessed great peace making skills as well which she utilized so effectively in this incident. But what is she intimating in her introducing herself as the one who 'completed' the number of seventy souls, as if she was the finishing touch on this special group of people, and why the emphasis of her 'motherly' role?

There are two other episodes where Serach played a critical road in the history of our nation.

The first was when Moshe and Aharon performed the various miracles before the Elders to impress upon them his being sent by G-d to redeem the nation and they were skeptical. The Elders go to the elderly Serach and report to her what has transpired. She quickly discounted these marvels saying they are of no value. They then tell her of the phrase Moshe quoted in the name of G-d Who had said to report to the people how (פקודי שמות ג טו), *I have surely remembered you*. As soon as she hears this she immediately exclaims that indeed he is the authentic redeemer. This 'password of redemption' was handed down by Yaakov to his sons, they were to identify the true leader many years by his knowledge of this expression.

(ש"ר ה יג סוטה יג. ותוסי שם פרדריא מו)

Why did they turn to Serach, when the sons of Menashe, Machir and Yair, were also still alive? Was there more to possessing the password than just the familiarity with it?

The second episode takes place immediately prior to the time they are to leave Egypt. The Jewish nation is busy for three days confiscating the booty from the Egyptians. During that time Moshe seeks to discover the location of the coffin of Yosef, as the brothers had much earlier sworn they would take it along during the eventual exodus and bring Yosef back to be buried in his ancestral land. Once again it was Serach who provides Moshe with the precise location of Yosef's coffin revealing how it is submerged in the Nile river, allowing Moshe to retrieve it.

(מכילתא בשלח פתיחתא)

Evidently this was a state secret that Serach was aware of and withheld from others until this moment. Why was she specifically entrusted with this and why did she hold it back?

The Tunisian Scholar and Kabbalist Rav Yaakov Hadad writes in his work Beit Yaakov, that the name רבקה חוה, שרה-רבקה חוה, the matriarchs Sarah, Rivkah and the 'mother of all life', Chavah. (בית יעקב סוף פ' נחטס)

The first sin initiated by Chavah was a consequence of three temptations.

והרא האשה כי טוב העץ למאכל וכי תאוה הוא לעיני ונחמד העץ להשכיל (בראשית ג ו) *And the woman perceived that the tree was good for eating and that it was a delight to the eyes, and that the tree was desirable as a means to wisdom.*

We are drawn to sin either because it 'tastes good', the urge to sate our carnal urge, or to fill an emotional need that blurs our vision, or because we are convinced intellectually it is in our best interests and a 'logical' choice.

We are taught that in the tent of Sarah a light illuminated it constantly, there was a blessing in the dough and a cloud hovered over it protectively at all times. Upon Sarah's demise they all parted only to return with the entry of Rivkah.

The light represents clear and precise thinking, the blessed dough physical satisfaction and the embracing cloud emotional health and warmth.

Sarah and Rivkah remained steadfast in their ability never to be confused in their thinking and clear and precise goals, never to be blinded by raw passion and never to allow any situation to overwhelm them emotionally. They were they were the *tikkun*, the rectification of the succumbing to confusion, temptation and stress that lead man on a new course of *tikkun*.

When the brothers returned with the exciting news of Yosef's existence it was Serach in the image of Sarah and Rivkah who could be trusted not to allow the emotion of the moment to erupt so dangerously in the presence of Yaakov. It was Serach again who could be counted to defy the desperation of slavery and wait patiently for the ripe moment of redemption despite the obvious pain and suffering. Serach could be trusted as well to preserve the knowledge of Yosef's whereabouts until such time it would be appropriate achieve. Wasn't it the descendants of Efrayim who understandably attempted to escape the clutches of slavery prematurely leading to a terrible defeat and loss of life?

Finally it was the quality of quiet and thoughtful perseverance that Serach so masterfully displayed as she quelled the passions of the moment when Yoav in his overeagerness sought to quash any rebellion and was ready to decimate the entire city of Aveil.

The number of seventy souls that completed the 'family' of Yaakov represents the *shleimus*, the perfect model by which subsequent generations would derive their strength of character as we bring the world to its perfection in rectifying the sin of Adam and Chavah.

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This info is provided by YOU through the member database. Please be sure to update!

Upcoming Yartzheits

Frank Berger, Yahrzeit of Father

חיים בן יהודה

Indeed it was this calm amidst the storms of intellectual self-righteousness, overwhelming passions and blinding emotional turmoil that all seek to deter our achieving our ultimate goals, that preserved us as a nation.

Serach rightfully attained the appellation of 'mother in Israel', reminiscent of the original 'mother of all life', Chavah.

Is it any wonder why this remarkable woman was rewarded with eternal life to enter the Garden of Eden alive as it was originally intended?

There is a kabbalistic custom to recite on Motzei Shabbos the verse ושם (במדבר כו מו), *The name of Asher's daughter: Serach*.

Perhaps after experiencing the calming effects of Shabbos, which is a taste of Gan Eden itself, we prepare ourselves for the onslaught of the week ahead and all its challenges by remembering this special quality of Serach.

May we maintain the calm and thoughtful demeanor of Serach in all our encounters so as to assure us success on the journey to Gan Eden!

באהבה,

צבי טייכמאן