

SCHEDULE

ליל שבת קדש

Shabbos Candle Lighting Time 4:40 PM

~Friday Night Learning - With Shul Made Chulent!~

Winter Friday Night Oneg

Hosted by Dov & Miriam Becker,

6803 Diana Ct. 7:15 to 9:15

(Greenspring to Hunt (R), Sylvale (L) Diana Ct.)

יום שבת קדש

Daf Yomi - 7:30 AM

Shacharis - Followed by Kiddush 8:30 AM

Sof Zman K'S- 9:07 א"מ 9:50 א"מ

Mincha - 2:15 PM

Bnos for girls age 4-7 NO GROUP THIS WEEK

Bnos for girls age 8-10 in Classroom 2:15-3:15

Mincha - Followed by Shalosh Seudos 4:30 PM

Maariv 5:49 PM

Avos U'Banim 6:45 PM



**CANDLES NEXT
SHABBOS - 4:46 PM**

Weekday Minyanim & Shiurim

תענית עשרה בטבת - Sunday

Fast Begins 6:01 AM

Shacharis I- 6:30 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis II - 8:30 AM

Mincha 1:45 PM

Mincha 4:35 PM

Maariv 5:25 PM

Fast Ends 5:42 PM

Weekdays (Monday-Friday)

Daf Yomi - By Rabbi Teichman (Mo-Fr) 5:45 AM

Shacharis- Mo, Th 6:35 AM

Shacharis- Tu, Wed, Fr 6:45 AM

Daf Hayomi Behalacha 7:25 AM

Mincha (M- Fr) 1:45 PM

Mincha/Maariv (M-Th) 4:45 PM

Maariv I (M-Th) 7:45 PM

Daf Yomi- Take II (Mo-Th) 8:00 PM

Night Seder Chabura Learning 8:45 PM

Daf Hayomi Behalacha 8:20 PM or 9:15 PM

Maariv II 9:45 PM

Want to host a future Oneg? See Neki Ganz!

MAZAL TOV! Jordan & Chana Leah Wiener on the birth of a GRANDSON! Ben to Desi & Eli Kohen. Shalom Zachar tonight at 2002 Shelyvale Dr. After 8pm.

Ladies - Maddy Fisher's Shabbos Kallah! Please join the humans and friends for an open house Shabbos Seudos in honor of Maddy Fisher's Shabbos Kallah. 4:15 at the Humans 6702 Neuren Road, Mazza for addy!

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Kiddush

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In celebration of their 8th anniversary

MAZAL TOV!

Shalosh Seudos

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???

To Sponsor an event or book the social hall please contact
Miri Adler at Kiddush@OhelMosheBaltimore.com

Avos U'Banim - 6:45 PM Motzei Shabbos!

Featuring a story from the Rabbi plus learning, pizza and prizes!

**SPONSORED BY:
Mayer Gerstein**

For questions or sponsorship contact Yoni Herman at
yonahherman@yahoo.com. Weekly Sponsorship \$150

Parsha Club for Girls!

Sunday 10-11 AM - Girls ages 6-11 - Social Hall

Theme intro, story, project, and snack based on the Parsha or a featured Midah!
GROUP LEADERS: Yael Englund & Bracha Hutman

SPONSOR NEEDED

For more information and sponsorship opportunities contact Suri Schwartz at
sschwartz@bnosyisroel.org weekly sponsorship \$72

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos

Sponsorship, Hall rental:

Miri Adler - Kiddush@

Sforim & Siddurim:

Dovi Becker- Library@

Pledge Balances:

Miri Adler- Pledges@

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Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

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rin@gmail.com

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אהל משה



Rabbi Zvi Teichman

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Issue # 464

RABBI'S MESSAGE:

Winning by a Neck

In a burst of pent-up emotion after having finally revealed his true identity to his brothers, Yosef 'falls on his brother Binyamin's neck and weeps, as Binyamin as well cries upon his brother's neck'. בראשית מה י

We can only imagine the happiness and relief they each felt at this joyous reunion. Yet, the Talmud tells us that these were actually tears of pain. Yosef prophetically saw the destruction of the two Temples that would one day sit in the portion of Binyamin. Binyamin, too, wept over the destruction of the Tabernacle that he foresaw would stand in Shiloh, the portion of Yosef's son Ephrayim.

Were there truly no tears of joy expressed here, only tears of grief and pain? Should a future tragedy cloud the joy of the moment? What of the famous adage Rabbi Yehoshua ben Korcha professed that 'we must rejoice at times of happiness and be saddened in times of distress', but never shall the twain conflict?

The description of them falling while crying onto one another's necks is also unusual. Why is the neck mentioned specifically, wouldn't it more appropriate to emphasize their falling onto each other's shoulders?

The Zohar indeed reveals that the term הצוואר, the neck, is used specifically here since it is the neck that serves as a metaphor for the Temple, as we find how King Solomon describes the Temple in the Song of Songs as, במגדל דוד צוואר בני חלליות (ש"ש ד), *Your 'neck' is like the tower of David built with turrets.*

Many suggest that the parallel to the neck lays in the fact that just as the neck connects the mind to the body, so too, the Temple joins the heavenly spheres and its influences to the material world.

There are only two other instances in all of the Torah, where 'falling onto another's neck' is mentioned as well.

A bit later when the Torah describes Yosef meeting up with his father after so many years of absence, there too, he falls onto Yaakov's neck and weeps excessively. שם מו טז

The first occurrence however of this uncommon custom to fall emotionally on someone's neck takes place much earlier when Esav who is chasing after Yaakov catches up to him and in a moment of what seems as brotherly affection 'embraces Yaakov, falling on his neck, kissing him as they both cry'. שם לו

How are we to understand the accent on the 'neck' in these instances that seem unrelated to the future Temple?

To compound the mystery even more there are exactly three other references to 'necks' in the Book of Bereishis, and each one corresponds to Yaakov, Esav and Yosef respectively.

When Yaakov expresses to his mother, after she instructs him to disguise himself to Yitzchok as Esav, his fear of being discovered as an imposter since he is smooth-skinned while his brother Esav is quite hirsute, she takes the skins of the hairy goat-kids and covers his arms 'and his smoothed skin neck'. שם כז

Later when Esav discovers Yaakov's ploy he gets hysterical and succeeds in wheedling a blessing from his father, with Yitzchok assuring him that when he will be justifiably aggrieved over the loss of his original blessing, when the Children of Israel will transgress the Torah, he, Esav 'may cast off his yoke from upon his neck'. שם סח

After Pharaoh is duly impressed by Yosef's wisdom and appoints him as viceroy over Egypt he dresses him in fine linen and 'places a gold chain upon his neck'. שם מח

Can this be merely a coincidence? What is the Torah teaching us?

The Patriarchs sought to bring G-d's Divine Presence to earth. They are depicted as the 'Chariot for the Divine Presence'. Every breath they took, every action they initiated was infused with the spirit of the Temple and its absolute service to G-d. The greeting they used, to embrace and kiss the neck, was an expression of their stated goal to enmesh with perfect precision their lower physical being with the will of G-d that was dictated by their upper minds and attitudes that reflected G-d's exact word, will and spirit.

The Torah's intent in contrasting Yaakov's smooth-skinned neck with that of the hairy animal

-like nape of Esav, was to emphasize Yaakov's supreme role in mastering the bond between the flesh and spirit and Esav's animalistic instincts that merely employ its higher intelligence to become just that, a higher echelon animal endowed with a higher intelligence.

When we fail to choose wisely by allowing our passions, drives and earthly ambitions to cloud our thinking, then Esav revokes the yoke that contains him and is free to pursue his beastly ways.

This notion however considers only the role of the neck as the conduit for food that nourishes the body, that draws in the air which oxygenates our bodies through the marvelous circulatory system we are blessed with and is the juncture for the nervous system that coordinates all our actions and functions, all guided by our complex and remarkable brain.

But the neck plays an additional very significant role.

The Targum Yonason Ben Uziel when translating the word for neck in the verses describing Yosef's falling on the necks of Binyamin and his father Yaakov, doesn't refer to the neck in general terms, צוואר, as he usually does, but deviates and translates it more specifically as פריקת צווארי, stressing the מפרקת, the cervical vertebrae.

The ability to move, tilt, raise, and turn our heads freely is vital to the manner in which we communicate with one another. The position of one's head can indicate fear, doubt, intimidation, suspicion and disdain. It can equally convey warmth, kindness, interest, submission and trust.

The Midrash tells us that Yosef received a gold chain on his neck in reward for his 'not having even inclined his neck in consent' towards the seductress wife of Potiphar.

The ability to master communication effectively and convey without confusion or misunderstanding the pure will of G-d, selflessly, is part of the great sophistication of man and his mission as a 'Chariot for the Divine Presence' in the image of the Patriarchs.

The Talmud states that Yaakov declined to fall on the neck of Yosef because he suspected that perhaps Yosef's handsome projection brought him under the influence of women. כלה רבתי פ"ג

We are also taught that Yaakov was reciting the Shema at their moment of encounter.

Perhaps Yaakov was conveying a lesson to Yosef that our ultimate goal is to imprint the will of G-d and his unity in every facet of our lives. One must scrutinize every tilt or extension of our head lest it be misconstrued as an invitation for sin. In the Temple of the Patriarchs and their families there had to be a striving for perfection and utter connection to G-d in every fiber of our being.

The legendary gaon and tzaddik of pre-war Telshe Yeshiva, Rav Mordechai Pogranski offers a remarkable explanation as how to understand the tears of Yosef and Binyamin over the future destruction of the Temple and their overwhelming joyous reunion.

He ponders why is it that we cry at happy occasions? In truth he says joy should be absent of tears. We cry because although we celebrate the good fortune and joy that comes our way, but it is yet complete. That sub-conscious awareness and longing for a time of perfect joy is what prods the tears. We are happy but we know that we must strive for something even greater, a day when the awareness of G-d and His unity in the world will be so brilliantly evident that we will dance without tears till eternity.

Of course they rejoiced but the tears of joy that erupted were evidence that the plan has not come to fruition, there will be destruction, and we must continue to perfect our ability to express the will of G-d in all our relationships so that we may bring the Divine Presence permanently into our midst.

May we never stick our necks where they don't belong. May we always be conscious of the Temple we carry on our necks. May we project in every subtle move of our heads positivity and the pure will of G-d.

בהאבה,

צבי טייכמאן


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Yogie Weiskind, Ahuva Steinharter, Kayla Lasson,
Sarah Chaya Mako

!!!HAPPY ANNIVERSARY!!!
Isaac & Amalia Kotlicky

This info is provided by YOU through the member database!

Please Daven for a Refua Shleima for Mrs. Tami Moskowitz

תמר עדינה בת קינה שולמית



We would like to thank all those who attended and participated in the exciting Chanukah event which was a big hit! It's always enjoyable to get together with friends and neighbors and we look forward to more events of this kind in the future!