

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 4:25 PM

Come back for Friday Night Learning! With Cholent!

יום שבת קדש

HASHKAMA MINYAN! @Social Hall 7:00 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"ס- 8:57 א"ג, 9:40- א"ג 8:30 AM

SHABBOS MORNING GROUPS: AGES 3-5 & 6-8

Shabbos Groups - 9:30 AM until after Kedusha in the Social Hall!

All @SOCIAL HALL - NO OLDER GIRLS GROUP THIS WEEK

All kids picked up @ Social Hall immediately after Kedusha!

PLEASE NOTE: No groups if snowing / icy, if kids are sick - keep them home please, do not leave kids in the social hall without a leader.

Followed by Kiddush

Mincha - 2:15 PM

Bnos- 2:15 PM

Mincha - Followed by Shalosh Seudos 4:15 PM

Maariv 5:34 PM

Avos U' Banim 6:30 PM



מזג האוויר בשבת*
Ohel Moshe Weather
*Only Hashem can guarantee

CANDLES NEXT
SHABBOS - 4:28PM

Weekday Minyanim & Shiurim

Shacharis 6:30 & 8:30 AM

Mincha Now Sunday - Thursday! 1:45 PM

Mincha/Maariv 4:30 PM

Maariv 9:45 PM

Weekday Minyanim

Tuesday is עשרה בטבת, See Special Schedule Here

Shacharis (M, Th) 6:35 AM

Shacharis (W, F) 6:45 AM

Shacharis II (M-Fr) 7:50 AM

Mincha (Su - Th) **Sunday - Thursday!** 1:45 PM

Mincha/Maariv (M, W, Th) 4:30 PM

Winter Maariv (M-Th) 7:45 PM

Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM (S & Th), 5:45AM (M-F) & 8:00-PM (M-W)

NIGHT SEDER 8-9:45pm - See Signs For Details

Women's Tehillim Learning Thursdays 9:40 AM



ATTEND A SHIUR OR B.Y.O. Cavrusah
HEADS UP: TUESDAY TEFILLAH SHIUR
STARTING TACHNUN THIS WEEK!

SPONSORSHIPS

Kiddush

@Main

@Hashkama Sponsored by

Hersh & Itael Toibman

For the Yahrzeit of Itael's Grandfather
Shlomo Zalman Ben Levi

Shalosh Seudos -

Sponsored by Frank & Beverly Berger

In Honor of the Yahrzeit of Frank's Father
היום which is on the 8th of Teves

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

Avos U' Banim - 6:30 PM Motzei Shabbos!
Featuring a story from the Rabbi plus learning, pizza and prizes!

SPONSORED BY:

The Mirkin Family!



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



תענית עשרה בטבת - Tuesday - Fast Day

Daf Yomi 5:45 AM

Fast Begins 6:09 AM

Shacharis 6:30 & 7:50 AM

Mincha 1:45 PM

Mincha 4:20 PM

Maariv 5:10 PM

Fast Ends 5:27 PM

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Pledge Balances:

Miri Adler - Pledges@

Repair & Maintenance:

Shuie Steinharter & Dovid
Wealcatch - FixIt@

Bulletin & Announcements:

Shoshana Goldberg - Bulletin@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

Sisterhood@

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Sforim & Siddurim:

Dovi Becker - Library@

Aqudah Scrip

Sasha Zakharin - scrip@

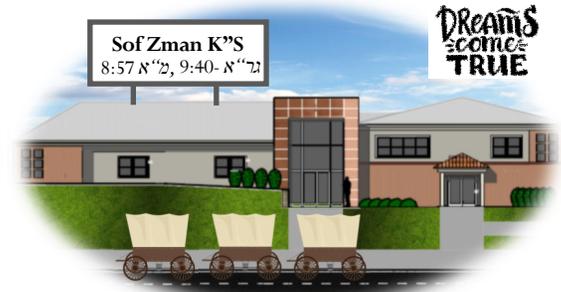
CONGREGATION OHEL MOSHE

שבת קודש

פרשת ויגש

ז' טבת תשע"ט

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #560

RABBI'S MESSAGE:

Throughout the entire tense-filled episode, from the summoning of Binyomin down to Egypt; the discovery of the stolen goblet in his sack; and Yosef demanding Binyomin remain with him with the brothers returning empty-handed to their forlorn father, there is nary a peep from Binyomin.

Binyomin was no 'child'; he was already a father of ten children and thirty two years old when this story takes place. Yet during the dramatic negotiation between Yehuda and Yosef where they discuss the fear and worry of their father, portraying the despair and grief he will experience if the 'lad' doesn't return, not once is Binyomin offered a choice or opinion. Even during the discovery of the clandestinely placed goblet, Binyomin is unusually silent not offering even a smidgen of protest or defense on his own behalf.

Binyomin wasn't an emotionless *lemechel*, who blithely floated through life mindlessly. He expressed his deepest emotions over the loss of his only 'whole' brother by thoughtfully naming each one of his ten children with names that memorialized Yosef's greatness and character.

We are taught that Binyomin mastered the faculty of שתיקה, silence, as indicated in the fact that he was aware of the sale of Yosef and never revealed it to his mourning father.

The Midrash Tanchuma describes how when the brothers find the goblet in Binyomin's sack they proceed to beat him between his shoulder blades declaring him a thief; he nevertheless remains quiet the entire time.

In fact we are informed that it was precisely in the merit of this sterling trait that the *Shechinah*, the Divine Presence, 'rest between his shoulders', dwelling in his territory specifically, as the Holy of Holies, the Entrance Hall and Inner Sanctuary, were situated solely on the territory of Binyamin.

What is so remarkable about the ability to remain silent that warrants such an amazing reward?

Even more perplexing is how is it possible that Binyomin was able to stifle the erupting emotions of frustration over so many years?

The Baal HaTurim points out that there is a phrase used only twice in all of Chumash, one of those appearing in our portion.

When making his heart rending appeal to Yosef to permit Binyomin to return to his father, Yehuda pulls on Yosef's heartstrings by portraying Binyomin as, **ויותר הוא לבדו לאמו ואביו**, Yehuda pulls on Yosef's heartstrings by portraying Binyomin as, *he alone is left to his mother, and his father loves him.* (בראשית מד כ)

Elsewhere the Torah describes Yaakov's isolation from his family when he goes back to fetch some pitchers and his sudden encounter and wrestling match with the Angel of Esav, **ויותר יעקב לבדו ויאבק איש עמו עד עלות השחר**, *Yaakov was left alone and a man wrestled with him until the break of dawn.* (שם לב כה)

The phrase 'left alone' used here, the Baal HaTurim teaches, relates to the commonality in both episodes to be prepared to fight. But by Binyomin the verse is describing Binyomin, not Yehuda who was the one prepared to fight Yosef. What element of battle is insinuated here, after all Binyomin seems to be the ultimate pacifist?

Rashi points out that the literal translation of this phrase is inaccurate since his mother was deceased, and should more appropriately be rendered, *he alone is left from his mother*, being the only remaining child from that mother, the wife of Yaakov, Rachel. The implication being that Yaakov cherished him as the only surviving child of his beloved wife Rachel that embodied his love for her as well.

But the Torah writes 'to his mother', how are we to understand this 'inexact' word usage?

I Want to be Alone!

The Holy Munkatcher Rebbe, The Minchas Elazar, sees in this verse an allusion to the ultimate battle. He brilliantly interprets the verse as follows:

גויתר הוא לבדו, Binyomin finds himself alone...

The word הוא, for 'him', is comprised from the letters missing in the Torah's description of G-d's diminished presence in *galus*, exile. The verse describes how **דל ג-ד** על כס ג-ד, G-d's *hand is on the throne of G-d*, swearing to do battle against evil.

The letter **א** is missing in the fuller depiction of His throne, **כסא**, as well as the two remaining letters of the Expressed Name, **ג-ה**, that are absent from the more complete description of His name, **ג-ה-ו-ה**. The missing letters spell out **הוא**, Him, an indirect reference to G-d, intimating those times when G-d's presence seems removed.

לאמו, to his mother...

Binyomin finds himself at times sensing isolation in the face of fear and frustration. He is indeed isolated **from** his mother', with 'mother' being used here euphemistically to the *Shechinah*, the Divine Presence as the verse in Yeshayahu describes, **אמכם אשר שלחתיה**, *your mother that I sent away*, a characterization of G-d dispatching the Divine Presence. (ישעיהו נ א)

ואביו אהבו, and his father loves him...

But Binyomin is reassured, that although he cannot at times sense His presence, his 'Father' is there and loves him, adoringly watching over him despite not being visible to Binyomin.

The circumstances of Binyomin's life present a grueling challenge. His mother dies in childbirth. His beloved brother is ripped away from his doting father and betrayed by his brothers, being sold as a lowly slave to the decadent people of Egypt. Binyomin forges ahead in his desperate isolation, just as his father had when confronted by the marauding angel. He musters the quiet inner strength to connect and emulate his Father in Heaven, Who as well, dwells in isolation. **ויסגב די לבדו**, *and the Lord alone shall be exalted.* (שם ב יא)

The state of לבדו, 'aloneness', is not a state of helplessness. On the contrary it is the supernal ability to be independent on others for survival, and rather to connect so exquisitely with G-d despite the cloudiest of situations and sense the comfort and calm in His invisible presence; to not permit oneself to become dejected and reactive to the difficulties one faces, and instead remain silent and composed knowing He loves, protects and guides us at all times.

As the Torah states by Yaakov, this is our battle until the 'break of dawn', until the redemption will come.

Will we discover and develop our inner selves and reject the lure of external distractions and temptations that offer instant, but fleeting, diversion?

Binyomin is bestowed the appellation of **גידד די**, Beloved of Hashem.

One who lives with G-d 'alone' is worthy of hosting His presence.

May we merit to calmly sense that daily, and be worthy of His ידידות, 'friendship'!

באהבה,
צבי יהודה טייכמן

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!!!HAPPY BIRTHDAY!!!
HEBREW

Elliot Einbinder, Moishe Sobel, Moshe Aryeh Gedalius, Uri Cohen, Yogie Weiskind, Shira Berliant, Kayla Lasson, Ahuva Steinharth, Sara Chaya Mako

!!!HAPPY ANNIVERSARY!!!

Reuven & Leah Sackett, Ben and Ruchie Weiskind, Elliot and Rena Einbinder

YAHARZEIT:

Moty Kamenezky, for his mother, Rachel Kamenezky
רחל בת אברהם שמואל

Frank Berger, for his father, Howard Berger
חיים בן יהודה

Moshe Dejmán, for his brother, Dov Dejmán
דוב בן צבי

BARUCH DAYAN HA'EMES
We regret to announce the passing of R' Sendor Ungar, Father of Mrs. Esther Purec
Shiva Concluded Erev Shabbos

Building Project - Phase III
Expanding Our Boundaries & Increasing Our Possibilities!

300K

TOTAL PLEDGES: \$309,656.05
COLLECTED FROM PAYMENT SCHEDULES: \$155,981.94

Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee at building@ohelmoshebaltimore.com or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!