

SCHEDULE

ליל שבת קדש

Candles	4:40 PM
Mincha & Kabalas Shabbos	4:40 PM
Friday Night Learning with Chulent	7:00 PM

יום שבת קדש

Daf Yomi @Main Shul	7:30 AM
SHACHARIS	

@Main Shul	6:50 AM
@Main Shul	8:30 AM

Netz - 7:26 am | Sof Zman K"ס 9:07 א"ת | Sof Zman Tefilah - 10:37 א"ת

Followed by Kiddush

Mincha	2:15 PM
Bnos @Upstairs Classroom	2:15 PM
Mincha	4:30 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min)	5:49 PM
Avos Ubanim	6:35 PM

51/34 מזג האוויר בשבת 48/29 Ohel Moshe Weather	CANDLES NEXT SHABBOS - 4:47 PM
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WEEKDAY MINYANIM

SHACHARIS


Sun-6:50 & 8:30

Monday, Thursday-6:35, 7:50

Tuesday, Wednesday, Friday- 6:45, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday	1:45 PM
Mincha/Maariv: Sunday-Thursday	4:50 PM
Maariv: Sunday - Thursday	7:45 & 9:50 PM




SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi -	Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun - Thu	7:00 PM
Smichas Chaver Program - Sunday	9:15 AM
Royal Tea - Mon	8:15 PM
Daf Hashavua - Mon. & Wed.	9:00 PM
Breathing Life - Monday	9:10 PM
Holy Machlokes - Tuesday	9:00 PM
Begging For More - Tuesday	9:10 PM
Connections - Tuesday (for Women)	8:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

???

@Main Minyan

Sponsored by:

Sam & Karen Pottash

On the Aufruf of their son Eli

SHALOSH SEUDOS

Sponsored by:

???

AVOS UBANIM!

Motzei Shabbos! 6:35 PM

Sponsored by:

Danny & Malka Rosinsky

In memory of Nechemya Finkelstein an
old Shearis Haplata classmate

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

For questions or sponsorship contact
Chaim Wolfish at jwolfish@hotmail.com

Shul Contacts

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Gaboin:

Naftali Miller & Chaim Mordechai Meister -
Gabbai@

Laining Schedule:

Pinchas Friedman, Sasha Zakharin &
Aiton Marizan- Lain@

Repair & Maintenance:

Chaim Mordechai Meister - FixIt@

Bulletin & Announcements:

Shoshana Goldberg &
Ari Braun - Bulletin@

Sisterhood@

Adina Schwarzbbaum, Tzipora Zeidel,
& Aliza Zirkind

Agudah Scrip

Sasha Zakharin - scrip@

Sponsorship & Hall rental:

Jake Kates - Kiddush@

Sforim & Siddurim:

Eiton Marizan- Library@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת ויחי

י"ד טבת תשפ"ג

אהל משה



Rabbi Zvi Teichman

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Issue #763

RABBI'S MESSAGE:

Never Give Up!

Just as Yaakov proceeds to bless Efrayim and Menashe, he pauses to share an observation with Yosef. He remarks how ironic it is that after having given up on ever seeing his beloved son again, here and now, Yaakov is beholding not only the presence of Yosef, but grandchildren as well.

Certainly, this is worthy of noting, but why now? Seventeen years earlier Yaakov had already discovered Yosef with his children, so why the sudden epiphany?

Additionally, how is this relevant to the ensuing blessing upon Efrayim and Menashe?

After expressing this sentiment, the Torah describes how Yosef then removed them from Yaakov's knees and prostrated himself with his face to the ground.

Was he merely repositioning them to receive the blessing? What was the objective in his prostrating himself now, prior to the conferring of the blessing upon them?

The *Midrash Rabasi*, a relatively recently discovered manuscript (1940), attributed to Reb Moshe HaDarshan, offers a novel interpretation of these verses.

Yisroel says to Yosef, ראה פני—to see your face, לא פללתי—I never even hoped, but now G-d has even let me see your children. (בראשית מז יא)

Earlier the Torah reports how Yaakov's 'eyes were heavy with age'. The Midrash, quoting Rebbe Nechmiah, says this refers to Yaakov foreseeing the sinful descendants of Efrayim and Menasheh, Yeravam and Yahu respectively, in whose time the Torah became 'aged and stale', thus causing Yaakov to lose his 'Holy Spirit' and unable to confer the blessing on Efrayim and Menasheh.

This reality prods Yaakov to respond by blaming himself for his lost power to bless since, לא פללתי—I did not resort to prayer to G-d to retrieve my child Yosef, with the word alluding to תפלה—prayer. פללתי, alternately means to 'judge', with the Midrash adding that Yaakov faulted his lack of judgment in not maintaining faith and hope in the Creator, that Yosef might still be alive and return.

The Midrash continues that Yaakov realized that contrary to his conclusion that 'his way was hidden from G-d', G-d was actually orchestrating extraordinary kindness in bringing back Yosef, and elevating him to a position of authority that would be instrumental in benefiting the entire family. Yaakov is not only presented with his son, but with grandchildren to boot. Yaakov senses shame and failure in his not having lived up to G-d's expectations of him, taking this in as a subtle message of admonishment for his weakened faith, and an indication of his unworthiness in conveying a blessing upon these children, with the loss of קדוש הרוח—the Holy Spirit, proof of his culpability.

The Midrash depicts how Yaakov turns to Yosef, claiming he is not justified in asking for G-d's mercy, and requests of Yosef to beg G-d instead for compassion, so that his Holy spirit shall return, allowing him to bless the children.

This meaningfully explains the very next verse where seemingly Yosef retreats from Yaakov with his children and engages immediately in prayer, prostrating himself before G-d in supplication that his father, Yaakov, be endowed with the ability to bless the children.

He succeeds and the Torah goes on to portray how Yaakov blesses them.

Despite the clarity this interpretation gives to the flow of the verses, nevertheless questions remain.

If indeed the errant descendants of Efrayim and Menasheh warrant the blessing being

withheld from their illustrious ancestors, how would begging for compassion overcome the reality of these unworthy progeny and the damage they would do?

What was the exact prayer that Yosef offered that brought the Holy Spirit back?

The Midrash Tanchuma provides a record of his entreaty.

אם הן ראויין לברכה אל תחזירני בבשת פנים—*Master of the Universe, if they are worthy to be blessed, do not turn away and cause me to be turned away today disgraced.*

Can the concern that Yosef not be embarrassed with coming back empty-handed, justify a blessing conferred on unworthy progeny?

Yaakov was disappointed with himself. He was embarrassed of his failure to maintain hope and appeal to G-d to possibly bring back Yosef. Often when we experience disappointment in ourselves, we feel alienated from G-d, and choose to withdraw from His presence, rather than be embraced by His love. We feel unworthy of His attention and recede from the closeness we yearn for.

Yeravam was driven by ambition, yet it is evident that despite his turning to idolatry, he clearly maintained a faith in G-d.

When a prophet was sent by G-d to admonish him while he was in the midst of bringing offerings on his altar, Yeravam is angered and extended his hand over the altar toward the prophet summoning his men to seize him, his hand shrivels and becomes paralyzed.

Yeravam turns to the prophet and requests of him to *entreat now the Lord your G-d and pray for me, that my hand be drawn back to me.* (מלכים א יג ו)

The Midrash Tanchuma cites an opinion that explains that in his request of the prophet to pray on his behalf, Yeravam refers to G-d as 'your' G-d, not 'my' G-d, because he was too embarrassed to express his personal relationship to G-d, since he clearly was still intending to continue his idolatrous practices.

(מדרש תנחומא כי תשא אות ו)

It wasn't simply the presence of a corrupt descendant that prevented the blessing, but rather this dangerous attitude that might infiltrate others who were not equipped with the strength to ward of their sense of shame in failure, and readily submit to remaining distant from G-d, continuing the descent towards apathy and ultimately indulgent sin.

Yaakov felt that due to his distantly similar failure, he would not succeed through his prayers to merit an override on his lost Holy Spirit.

Yosef, though, who never faltered, despite many discouraging challenges, who always remained determined and connected to G-d, would be worthy to instill through his prayers the instinctive strength his descendants would need to know that G-d is always accessible, and man is always capable despite whatever shortcomings, to reach out to G-d and merit His embrace.

Perhaps that was the crux of Yosef's prayer, that he succeeds in inculcating into the souls his descendants to never sense a shame that defeats, and always know that no matter how far we have fallen we may continue to reach out to G-d.

באהבה,
צבי יהודה טייכמאן

MEMBER NEWS

!!!HAPPY ^{HEBREW} BIRTHDAY!!!

Elianna Schwarzbaum, Julia Katz, Naftali Fink, Janine Chapman

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Yossi Frydman, Moishe Sobel, Yechezka Lewis

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Shalom Friedman (Beshalach)

YAHARZEIT

Tova Fellner, for her mother, Anna Weiner

חנה רייזל בת שמואל

Devorah Meth, for her father, Larry Singal

אריה לייב בן אברהם

Judy Siderer, for Doris Rosenkranz

דבורה בת ברוך הלוי

Jeff & Barbara Ifrah on the birth of a Grandson, to their children Shaindel & Shmuly Goldfeiz!!!

Daniel & Yehudis Hutman on the birth of a Grandson to their children Bracha and Moshe Milevsky

Shalom Zachor at the Hutman home 6702 Maurleen Rd 8:00-9:30.

Sam & Karen Pottash on the upcoming marriage of their son Eli to Sarah Chamberlain.



The water and plumbing have been shut off in the social hall. Electricity will be off next week