

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:27 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- 9:43 א"ג < 9:07 א"מ	
Mincha- Followed by Shalosh Seudos	4:25 PM
Maariv	5:35 PM

Sunday

Shacharis	8:30 AM
~ Followed by Shiur	
Mincha / Maariv	4:35 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed,	6:45 AM
Friday—National Holiday	8:30 AM
Mincha (Mon-Thur)	1:45 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

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ב' טבת



אהל משה



Rabbi Zvi Teichman

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Issue #119

RABBI'S MESSAGE

THE OLIVE OYL THAT "GREECES" THE MACHINE!

There is a fascinating custom that calls for women to refrain from work activity while the Menorah remains lit (or at least the initial half hour). This is attributed to the fact that through the heroic acts of women, the Jewish people were saved. One particular story highlighted is that of the courageous Yehudis who seduced the enemy leader Helofornes into a drunken stupor, subsequently beheading him and displaying the severed head before his soldiers, instilling within them a sense of fear, defeat and eventual retreat. The valor of Chana and her seven children who gave their lives willingly rather than submit to the blasphemous wishes of Antiochus is also mentioned in this vein, as it was the catalyst for the heroism of the חשמונאים who valiantly led the charge of מלחמה מי להי אולי and the ultimate victory over יון.

So for all this bravery and inspired devotion all they get is a half hour break?! There must be a deeper sentiment being expressed here.

There are many רמזים, hidden allusions, in פרשת מקץ of טוב יום חנוכה which always coincides with חנוכה.

חמש after successfully interpreting the dreams of פרעה encourages him to appoint a worthy candidate to oversee the land and בראשית (בראשית, and he shall prepare the land of Egypt. The word חמש is an acronym for three main decrees that were legislated against the Jews by the יונים, the Greeks, חדש, מילה, and שבת, the abolition of the maintaining of a lunar calendar and the holidays based on it, the command of circumcision and the observance of Shabbos.

These three concepts are alluded to as well in the story line of our פרשה.

חמש, and it was at the end of two years of days, רבינו אברהם בן הרמב"ם, ויהי מקץ שתיים ימים (שם מא, א) which has "שנה"= 355 days (ש=300, נ=50, ה=5) and is defined by "nights", the moon, while ימים is used to refer to a solar year based on "day"light, thus קידוש. We have here a intimation of this basic concept of an alignment of a lunar calendar with its solar counterpart, the fundamental principle of החדש and the Jewish calendar!

When the people become hungry at the onset of the famine, פרעה tells them to follow יוסף's every directive, (שם מא, ה), *whatever he tells you do!* מדרש רש"י quoting the מדרש informs us that this is referring to יוסף forcing them to undertake circumcision, מילה, in order to receive food!

After the brothers arrive the second time, with בנימין, יוסף instructs his son מנשה, who is in charge of his house, (שם מג, טז), *have meat slaughtered, and prepare it.* Not only do the last five letters in this request possess the same אותיות as חנוכה (=ח והכ), but the מדרש teaches us that the phrase "והכין" used to imply preparation is similar to the wording "שמרת טוה", *when they prepare*, used in context to preparing (the מן) for שבת, implying that יוסף kept שבת!

What is even more intriguing is that both hints חנוכה express a similar notion, "preparation", חמש, and he shall prepare, and והכין, and prepare!

What was יוסף's strategy in making them circumcise themselves? Was he encouraging them to be Jewish?!

The מדרש says that the Egyptians indeed stockpiled food, but it spoiled and that's why they turned in desperation to יוסף, and that's when he prescribed מילה.

Why in the introduction to פרעה's dreams does it make reference to a lunar and solar year, שנתיים ימים? What relevance is there to what the exact time frame was in terms of the solar and lunar years?

יוסף possessed an ability of extraordinary self discipline, (בראשית מב, ו), *and Joseph, he was the ruler.* The מדרש teaches that this refers to his absolute self discipline in all facets of his life. One who is out of control can not become (שם) "המשביר", *the provider.*

יוסף observed the lack of order and restraint in the lives of the Egyptians, it was no wonder they were the most decadent of nations. This chaotic existence would not serve them well in the years of stockpiling of food that was necessary for the ensuing famine. Their failed attempts to adequately protect their stored grain resulted from their poor concept of time and it's alignment with the seasons that required careful attention to the moisture and dryness in the atmosphere that might effect their provisions. יוסף had to initiate a sense of self discipline that would draw their focus to the task at hand. מילה was the beginning of a lesson plan in the gaining of control of their lives, so that they may survive and learn how to implement strategies of self control.

The beauty and meaning in the performance of Torah and מצוות lies in the careful preparation and thought that precedes it, and therein is expressed or greatest strength, discipline. Life is not about the pursuit of unleashed passion, but rather about attentive devotion to the will of Hashem.

The juggling of "time" and it's responsibilities requires great talent. The seasons of טובים and it's vast details, attending to each family member's needs and bringing it about with warmth and good cheer is a Herculean task. Celebrating שבת each week happily on top of all the every day challenges of raising a family require super human effort. The bearing of children and all the tribulations associated with it, both physical and emotional, and the task of "training" them to a life of self discipline that begins with the מצוה, מילה, is a burden only women are capable of undertaking.

We are not offering the women a half hour vacation while we light the נרות, but rather giving adoring testament to the astounding talent that they possess and dedicate to us daily. The טוב יום חנוכה is a time where we celebrate and portray before the world, opening our curtains and allowing the world to glimpse a window into our world and where our greatness lies, and it is found in the Jewish women who are indeed the source of our success!

May we in this season of חודאה give proper appreciation to our mothers, wives and all women who utilize their special qualities to enlighten and inspire our world!

באהבה ובהוקרה,
א ליטעגען און פרייליכען חנוכה,
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