

SCHEDULE

שבת קדש

Mincha Erev Shabbos **4:25 PM**

~Friday Night Learning Is Back!~

After 7:30pm

With Cholent Provided by O'fishel Caterers

Shacharis- Followed by Kiddush **8:30 AM**

Sof Zman K'S- 9:33 גר"א < 8:57 מ"א

Mincha- Followed by Shalosh Seudos **4:20 PM**

Maariv **5:33 PM**

Sunday

Shacharis: **8:30 AM**

~ Followed by a Shiur

Mincha / Maariv: **4:30 PM**

Weekday Minyanim & Shiurim

Shacharis:

~Monday, Thursday **6:35 AM**

~Tue, Wed. ראש חודש **6:30 AM**

~Friday **6:45 AM**

Mincha:

~Mon -Thur **1:45 PM**

~Sun -Wed (Chanukah Only) **4:25 PM**

Maariv:

~Mon-Thur **9:45 PM**

**Rabbi Teichman's Thursday Night
Shiur After Maariv**

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Kiddush

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*Great way to spend some
Chanukah Gelt*

Shalosh Seudos

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In honor of

Yaakov's Bar Mitzvah!

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*Chanuka Special
Mincha/Maariv Daily*

~4:25pm Sunday - Wednesday This Week~

Shul Contacts

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Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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פרשת מקץ

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כ"ז כסלו

אהל משה



Rabbi Zvi Teichman

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Issue#164

RABBI'S MESSAGE

“Please enjoy the music as you wait...” אז אגמור בשיר מזמור...

As the famine intensifies the children of Yaakov are forced to descend once again to Egypt, to provide food for their families. They take with them the money they discovered in their sacks, together with a “present”. They arrive and are taken surprisingly to the private palace of Yosef.

Twice the Torah mentions their entering the palace: (בראשית מג כד) ויבאו אל בית המנחה אשר בידים, *Then the man brought them into Yosef's house.* ויבאו אל בית המנחה אשר בידים, *they brought the tribute that was in their hands to him to the house.* Between these two verses the Torah describes how they busily attended to “preparing” the gift, ויכינו את המנחה, *and they prepared the tribute.*

Rashi clarifies by informing us that they first entered into a **פרוזדור**, an anteroom, where they evidently spent time dressing up their gift. Later when they were summoned, they made a second entrance into the **טורקלין**, the salon itself, where Yosef dined with them. What is the significance in reporting these seemingly inconsequential details? In what seems as totally out of character with the entire episode, they wine, dine and become drunk! *They drank and became intoxicated with him.* What is going on here?

Although Yosef observed Binyamin previously when they first arrived and stood before him, he displays no emotion. Only after their entering his parlour is he overwhelmed with emotion. *Then Yosef rushed because his compassion for his brother has been and he wanted weep.* Why did he weep first now?

In preparation for the brother's encounter with the Egyptian viceroy, Yaakov Avinu directs his children to take a gift. ...וזאת עשו קחו מזמרת הארץ בכליכם והורידו לאיש מנחה... *Take of the land's "praised" produce in your baggage and bring it down to the man as a tribute.*

The Torah goes on to enumerate the exact items sent, ושקדים. The Midrash Rabba describes these as powerful essences, oils and fragrances with exceptional qualities. This was certainly a far cry from the type of gift Yaakov presented to Esav in his effort to pacify him. What is the deeper significance of this meager in size yet intensely potent present?

Yaakov instructs them to take “מזמרת הארץ”. The word **מזמרה** has a double meaning. It can mean to prune or to sing. Rashi explains, based on the Targum, that here it has a double meaning. The fruit that all “sing” its praises as soon as it comes into existence. These items are not the fruits that our land was blessed explicitly with, as contrasted with the “seven species” the land is more closely associated with. What were the secret ingredients specifically used here to capture the heart of the “viceroy”?

There is a famous teaching from the wondrous Reb Nachman of Breslov, that is echoed in many of the great Chassidic master's writings (see **אורחות ישראל**, that ascribes to this gift of Yaakov a particular mystical quality.

The **נִגּוּן** refers to the “niggun” of the holy land, that calls out to see its fulfillment in bringing about a symphony of glorious tribute to the Creator of our world. He Writes: *Every shepherd has his own unique melody according to the herbs and grasses in the place where he pastures his sheep... For every plant and every blade of grass has its own song. It is from the song of the grass that the shepherd gets his song. From the corner of the earth we hear songs (Yeshayah 24:16). Melodies and songs come from the corner of the earth! For it is from the herbs that grow in the earth that music is made. Indeed it is the shepherd's musical skill that puts strength into the herbs and grasses, providing the animals with their food. These... melodies are of benefit to the shepherd himself. Being constantly surrounded by animals, the shepherd could easily descend from the human level to that of an animal. But his songs and melody save him from this. For song refines the soul, elevating the human being above animalistic tendencies. Music has the power to refine and elevate the human soul, and this is why the shepherd's melodies save him from falling to the level of an animal.* (ליקוטי מוהר"ן, מוה"י סט)

Perhaps we can apply this teaching on a simpler level. Life is extremely perplexing, yet when properly deciphered, allows for the most beautiful of songs to erupt. It is the song the earth itself exclaims in Pirkei Shira, **ילדי הארץ ומלואה**, *the earth is filled with a tangible joyous presence of Hashem.*

The Abarbenel, quoting Josephus, claims that the inventor of music, **יובאל**, *Yuval the father of those who handle the harp and flute,* developed his musical talent by listening carefully to the clamor of his brother's instruments, **טובל-קין** *Tubal-cain who sharpened implements of copper and iron.* He heard the “song of the earth” and enhanced it further.

The industry of life is a cacophony of conflicting notes, it is our job to discern the beautiful music that lies beneath the most annoying of tones. It is “The Great Conductor and Maestro” that is performing! Yaakov gave over the mystical secret of music. In this present was embodied the understanding of the deeper essence and fragrance that lies within the most nondescript of items, symbolic of the magnificent melody that underlies every challenge and circumstance in life. **התקן עצמך בפרוזדור כדי שתכנס לטורקלין**, *prepare yourself in the lobby before you enter the banquet hall.* This world is not just a place to ready ourselves for entrance to the world to come, it is a spot where one can hear the music even as we wait! The brothers as well as Yosef, in a moment of heightened awareness sensed the presence of the Shechinah and heard that music. They transcended their differences even without yet being fully aware. Yosef cries tears of “joy”, **אִתְּנָהּ** *not bitterness*, uplifted as he hears the band playing. They eat, drink and become intoxicated with the music of life. The **יונים** were famed for their music, one that produced creative harmonies, but denied a composition that was penned by a Creator. They refused to even consider the possibility. The **חשמונאים**, the descendants of **שבת**, were able to hear a chorus of **מי כמכה באלים** that penetrated the darkness and empowered and lifted them to victory.

אז אגמור בשיר מזמור חנוכת המזבח!
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By Rabbi Teichman

Tuesday December 7th

8:00pm



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or Leezers34@aol.com