SCHEDULE

שבת קדש

4:29 PM Mincha Erev Shabbos Friday Night Learning after **7:00 PM** Klein Shalom Zachar @ Shul after **7:00 PM** Daf Yomi- By R' Teichman 7:30 AM Shacharis-Followed by Kiddush 8:30 AM -Sof Zman K"S-9:41 אר"א 9:05 מ"מ B'Nos - Hosted @ Ohel Moshe 2:15 - 3:15 4:25 PM Mincha - Followed by Shalosh Seudos Maariv -5:39 PM Avos II'Banim -6:30 PM Weekday Minyanim & Shiurim Sunday

Daf Yomi- By R' Teichman 7:30 AM Shacharis 8:30 AM

~ No Halacha Shiur This Week

Mincha / Maariy 4:40 PM

Monday - Friday

Daf Yomi—By R' Teichman 5:45 AM

Shacharis

Monday - Wednesday 6:30 AM

Thursday 6:40 AM

Thursday 6:45 AM

1:45 PM **Mincha** (Mon – Thur)

MINCHA/MAARIV *M & Tu Only* 4:40 PM

Maariv (Mon-Thur) 9:45 PM

Rabbi Teichman's Thursday Night Shiur After Maariy

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On the occasion of bringing a "Wimple" for their son Eitan.



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Chanuka Special Mincha/Maariv Daily

~4:35pm Tuesday, Wednesday & Thursday This Week~

Shul Contacts

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

<u>Gaboim:</u> Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Kiddush & Shalosh Seudos Sponsorship:

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Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

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שבת קודש פרשת מקץ



אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE **2808 SMITH AVE** BALTIMORE, MD 21209 WWW.OHELMOSHEBALTIMORE.COM DAVEN@OHELMOSHEBALTIMORE.COM (410) 878-7521

Issue#214

RABBI'S MESSAGE

Grab the Bull by the Horns

ויהי מקץ שנתיים ימים ופרעה חלם (בראשית מא א). It happened at the end of two years to the day, and Pharaoh was dreaming...

A ray of brilliant light finally appears after twelve long depressing years of imprisonment. The sequence of events that will now lead to Yosef's sudden rise to serve in a pivotal role as viceroy in Egypt that will eventually place him in a position to resolve the crisis with his brothers, is put into motion.

The Midrash (מ"ר פט" א) refers us to a verse in Iyov, (א מ"ר פט"ד, He placed limit on darkness. The moment the precisely allotted time that Yosef was decreed by God to be incarcerated lapsed, is exactly when the darkness receded.

The Holy Megaleh Amukos reveals that this "darkness" is reminiscent of an earlier darkness. At the onset of creation the Torah describes: (בראשית א מי תחשר על פני תהום (בראשית פ"א רבום), with darkness upon the surface of the deep. This darkness, the Yalkut Shimoni (בראשית פ"א רבוד ואיז הוא office in the deep. This darkness, the Yalkut Shimoni, שהחשיכה עוביהם של ישראל בגדירותיהן, who darkned the eyes of the Jewish people with their decrease.

The reading of this portion during Chanuka is evidence that in Yosef's release from the clutches of darkness lies the seeds for the redemption from the gloom of the exile of Greece. What was the "darkness" of their decrees?

The Midrash goes on to describe one particularly unusual one. It retells how the Greeks legislated that the Jews declare in writing on the horn of a "w", an ox, that they have no portion in the God of Israel. There were many areas of life that the Greeks impinged on that would seem do have darkened their lives more than this one. Didn't they seek to abolish the sacred and revered mitzvos of Shabbos, Milah, and Rosh Chodesh as well as having the local governor defile each Jewish bride before she was to wed?

Why was this odd decree specifically mentioned as "the" dark decree?

The Great Maharal (מציה שצוה) teaches that the intent of this strange directive was meant to conjure up the sin of the Golden Calif, claiming the Jewish nation had lost its unique quality and relationship with God. What makes this allusion even more intriguing is the fact that the Midrash (מדים עותונא כי עושה) indicates that the Half Shekel that was submitted in the desert, after having recovered from the sin of the Golden Calif, that went towards constructing the Mishkan served not only as a atomement for the sin of the Golden Calif but as well as penance for the transersession of the brothers having sold Yosef.

Adding to this mystery is the fact that Yosef receives the appellation בכור שוד, first born ox, in Moshe Rabbeinu's blessing, a reference to his powerful leadership skills. (דברים לג זו ובמפרשים שם)

Rashi (א שמות לב describes how when Moshe was delayed in descending from Mt. Sinai the Satan deceived the masses with the imagery of אפילה רערבוביא darkness, obscurity and confusion, making it appear as if a dead Moshe was being born on a bier before them.

The Great Avnei Nezer writes that God was testing the Jewish nation as to how they would deal with emotional stress. Would they possess the inner strength to stay the course despite the confusion and murkiness that lingered?

The very first display of emotional stress in the Torah is when Kayin having been shunned in his offering before God is depicted as (דור רישלו פנוי (בראשית ד ד ה). This annoyed Kayin exceedingly, and his countenance fell. He fell apart. The greatest danger when facing emotional turmoil is the inability to go further.

(פרקי אבות ד א) איזהו גיבור הכובש את יצרו (פרקי אבות א Who is strong? He who subdues his inclination.

Strange how the Mishna doesn't emphasize his "evil" inclination?

The word ברצר alternately mean distress, as in (בראשית לב ה), and it distressed him.

True strength perhaps lies not merely in controlling the emotions that set one off, but more significantly in containing the resulting stress that so often leads one to spiraling despair and despondency.

The brothers were blinded by their emotions and couldn't see Yosef for who he truly was and only saw him as an impediment to their comfortable relationship with their father.

Yosef on the other hand never allowed the strife he faced to impair his balance. He had an unusual ability to continue to view the world with a happy demeanor no matter what difficulty he was enduring at the moment, never allowing stress to affect him.

The Netziv suggests Yosef was entitled (משנה (בראשית מא מה), a contraction of two sentiments: פעם from the word, external presentation, and מם as in החתום, calm and collected.

Pharaoh observed his remarkable ability to transition from a lowly and miserable prolonged existence in a dungeon to an appearance of calm nobility without nary a gap.

The Torah accentuates Yosef's age at this point as being thirty years old, ויוסף בן שלשים שנה (בראשית

The Mishna tells us (פרקי אבות ה בה), a thirty year olds attains full strength. Indeed, Yosef achieved the ultimate גבורה, strength, of being fully in control of his stressors.

An ox, on the one hand is an extremely powerful creature, the king of domestic animals (תַעְינָה (). Yet it is volatile, the epitome of rage and distress (ברכות לג).

The lapse of calm that resulted in the frustrated attempt to replace Moshe is symbolized in the young calf, the potential ox. Yosef shackles the power of the ox, achieving in the process an unparalleled nobility and leadership qualities.

py, the Greek empire believed in the potential of man to develop tremendous capacities of wisdom and talent. But it could never transcend man's natural limitations. We affirm that there is nothing we can't conquer.

Just as our intellect can comprehend a Torah, a logic beyond the finite realm of this world, so too can a Jew rise above the greatest emotional challenges that might limit mortal men. Such is the power of our soul, an entity the Greeks are unwilling to concede.

The Greek philosophy seeks refuge from the confinements of the "human condition" in the distractions of art, music, humor, sport and entertainment. But it is only a bandage, sooner or later the ugly head of annoyance will reappear. Unless one is ready to transform one's character he is doomed to defeat

When Moshe descends he observes the tumult and remarks, אין קול ענות גבורה ואין קול ענות הלושה קול (שנות לב יח) אין אנכי שומע (שנות לב יח), Not a sound shouting strength nor a sound shouting weakness; a sound of singing/playfulness I do hear. (עיין תרגום אונקלוס והאבן עורא)

Moshe exclaims it is neither a sound of effort to overcome nor of submitting to defeat but rather an attempt to invent distractions that will distract them from their stress.

Dovid HaMelech in describing this episode of weakness writes: רימירו את כבודם בחבנית שור אכל עשב תהלים קו כ), They exchanged their Glory for the likeness of a grass-eating ox.

They sought the "tranquility" of a cow out to pasture rather then put themselves to the yoke of self improvement

The Megaleh Amukos reveals the word ששינה an acronym for (נששב מטור) ברצונם שקרו שור (בראשית מטור), with a whim they maimed an ox.

This was Yaakov Avinu's words in reprimanding Shimon and Levi for allowing their will for comfort to disable the mighty and noble Yosef who is likened to an ox.

The Greeks want us to proclaim on the horn of an ox that we are limited to the nature we are bound to, like an incensed ox who can't control his outbursts of distress. They want to feed us grass to placate and calm us externally.

We deny emphatically and present as proof that mighty ox Yosef, who overcame by pure determination the greatest obstacles in maintaining his nobility and achieving true happiness.

(יואל די) החלש יאמר גבור אני The weak will declare I am strong!

This the Midrash states is the battle cry of Mattisyahu Kohen Gadol and his children who took on the mighty Greek empire.

We may be meek but with strong resolve can overcome our greatest deficiencies.

We need not pasture in foreign fields to find satisfaction and pleasure.

It is within our power to discover our greatest strengths and with it supreme joy.

The light of Chanuka must illuminate ourselves in our own eyes to see and discover that greatness that lies within each one of us.

The belief in "(576 – בי הלשיבור athe strong into the hands of the weak, is the encouragement we need to realize the difference "(576–) בין האור רבין החשך between the light and the darkness!

א ליכטיגען חנוכה באהבה, צבי טייכמאן





Avos UBanim

6:30 - 7:15



Dovi & Zahava Turner

For more information and sponsorship opportunities contact Moshe
Berry at mrmberry@gmail.com

Membership Meeting

A General membership meeting will take place on Wednesday 12/28 at 8:30pm at the Shul. Full members in good standing are invited to attend. The meeting agenda will be emailed to the membership this week and will include general updates, building campaign updates, Sefer Torah campaign updates, and discussion on select topics.

To suggest a topic please email or contact:
Azi Rosenblum: 443-854-2172 arosenblum@remsource.com

Leslie & Chaim Klein
On the birth of a
Baby Boy!!
Shalom Zachar at the Shul

om Zachar at the Shul After 7PM

He was thus פענה, a projector of calmness.