

## SCHEDULE

שבת קדש

Mincha Erev Shabbos		4:20 PM
Candlelighting		4:25 PM
Daf Yomi		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K"ס-	ג'ר"א 9:30 <	מ'א 8:48
Mincha		2:15 PM
Mincha - Followed by Shalosh Seudos		4:20 PM
Maariv -		5:34 PM
Avos U'Banim		6:30 PM

### **Kumzitz & Melave Malka**

**At the home of Rabbi & Mrs. Teichman**  
**2610 Summerson Rd - 8:30pm - 10:30pm**  
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### Weekday Minyanim & Shiurim

#### Sunday

Shacharis I	6:30 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:30 PM

#### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
<b>Shacharis:</b>	
<b>Monday - Thursday</b>	<b>6:30 AM</b>
<b>Friday</b>	<b>6:45 AM</b>
<b>Mincha (Mon-Fri)</b>	<b>1:45 PM</b>
<b>Mincha / Maariv (Mon-Wed)</b>	<b>4:30 PM</b>
<b>Daf Yomi -Take II (Mon-Thurs.)</b>	<b>9:00 PM</b>
<b>Maariv (Mon.-Th)</b>	<b>9:45 PM</b>

### FRIDAY NIGHT LEARNING



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Issue# 312

# RABBI'S MESSAGE

## Breakthrough!

With Yosef's sudden release after twelve years of imprisonment, the "beginning of the end" of the saga of Yosef and his brothers finally unravels. In short order they will soon discover his true identity and intentions.

But there is much more at stake here. Unknown yet unto them, it is with their descent to Egypt that the destiny of the Jewish nation to "sojourn" in the land of Egypt, in fulfillment of the prophecy revealed to Avraham Avinu, that will forge them into the people worthy of receiving the Torah and bringing the purpose of Creation to fruition.

Yosef, the catalyst of this entire process, is freed from the "darkness" of his cell precisely on the day of the creation of man, Rosh Hashana. The family of Yaakov Avinu lead by Yosef are to rectify the failings of Adam in reacquiring the greatness destined for humanity that was lost due to his sin.

On the very first words of our portion, *ויהי מקץ שנתיים ימים (בראשית מא א), It happened at the end of two years to the day, the Midrash directs us to a parallel expression found in Ivov where it describes the end of days when קץ שם לחטך אייבב כח נג, He placed a limit on darkness.*

This second verse refers to the end of suffering that is part and parcel of the history of man until such time as the Mashiach arrives. The sudden ascent of Yosef, and his being relieved from his "darkness" and pain, heralds this future release from the travails of *galus* that we too will experience one day. (ברייך טז א)

והארץ תהיה תרו ובהו וחשך על פני תהום ורחוק אלקים מרחפת על פני המים (שם א ב) *When the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters.*

We are taught that the darkness described here alludes to the future exile of יון, Greece, that we will be subjected to.

The Chassidic masters reveal that the Days of Judgment that began on Rosh Hashana concludes with the Yom Tov of Chanuka, interpreting the verse *ושוב אנוש עד דכא תהלים צ א* as: *return, O man, until י"א-א*, *d equals 4, e equals 20, a equals 1 for a total of 25, indicating that until the 25th day of Kislev, Chanuka, man can still repent.*

We recite on Rosh Hashana directly after the first set of Shofar blasts, *אשרי העם יודעי תרועה י-ה-וה באור, פניך יחלבוך יתהלם פט טו*, *Praiseworthy is the people who knows the Shofar blast; O G-d, in the light of Your countenance will they walk.*

The first letters of each word added together, 1+5+10+400+10+2+80+10 equal 518, the equivalent of *להדליק נר חנוכה*, *to kindle the light of Chanuka!* (מטה מטשה)

Our portion is always read in the proximity of Chanuka. What is the connection between the blast of the Shofar and the lighting of the Menorah?

On Rosh Hashana we express three themes, *מלכות, Kingship, זכרונות, remembrance and שפירת, Shofar Blasts.* We assert the three tenets of faith that our belief is based on.

*מלכות, Kingship:* G-d created a world of purpose and meaning. His sovereignty is evident in every aspect of creation.

*זכרונות, remembrance:* We are accountable for every action and breath we take. G-d scrutinizes every choice we make and rewards or punishes us accordingly.

*שפירת, Shofar Blasts:* The Shofar speaks to us and conveys as it did at Mount Sinai the message of guidance that directs and influences every fiber of existence.

Yosef in his encounter with the wife of Potiphar refuses to succumb to instinct. In a world that reflects G-d in every detail one must seek the expression of His will even in the most "natural" of reflexes. One who has mastered that awareness can survive the greatest of temptations and the darkest of dungeons with aplomb.

In silently accepting his additional two year sentence in the evil penal system of Egypt as a result of a lapse of consciousness in placing his faith in human intervention, as per the Chamberlain of the Cupbearers promise, rather than absolutely in G-d, Yosef asserts his understanding of the extent man is responsible for his own actions.

Finally, in Yosef's keen and unbiased perception and interpretation of dreams based on a mindset steeped in Torah that was trained to see how the word of G-d governs every detail of life, he displays an awareness of the message of G-d that defines all that we encounter. When asked to interpret Pharaoh's dream Yosef exclaims, *בלעדי אלקים יענה את שלום פרעה (שם מט טז), That is beyond me; it is G-d Who will respond with Pharaoh's welfare.* There was never any doubt as to the source of his wisdom.

The Holy Reb Tzadok teaches that there are three forces we must contend with. *קסאה, jealousy* that stems from man's need for power and control, who feels compelled to usurp those who surpass him. *ראעה, raw passion* that consumes our focus and distracts us with temptation that diverts us from utilizing man's superior intellect and encouraging us to sink into animalistic instinct. *כבוד, the need for recognition and honor* that drives us to belittle and trounce on others in our quest for identity.

Two nations, Edom and Yishmael embody the first two, Esav in his unquenchable drive for domination and Yishmael in his lustful indulgences. Amalek is the nation that represents man's egotistical desire to seek

honor and recognition even when one is void of substance or character.

Esav is symbolized by the powerful שור, the ox who crushes all who stand in his way. Yishmael is reflected in the חמור, a donkey, a mass of "matter", the beast of physical burden who plods mindlessly following its instinctive drives. Amalek is the גלב, the brazen wild dog who simply snatches its prize bereft of any personal merit or entitlement.

These three are the *חמורן שירן דיבנן*, darkness, that was prevalent in the world of chaos that preceded Creation, that we must overcome.

In the Al HaNissim prayer we refer to the *תמאם*, the impure, and the *רשעים*, the wicked, this Reb Tzadok claims is the influence of Yishmael and Esav respectively, defiled passion and angry destruction.

The last expression *יד עסקי תורתך*, *the wanton into the hands of those who engage in Torah*, is uniquely suited to יון, Greece.

The verse states, *יד ידור לך שמו (משלי כא כד), A proud and haughty man, scorner is his name.*

One who is arrogant can only survive and maintain his false notion of self by mocking those truly superior to him. This is Greece, a nation whose self-aggrandizement, void of absolute values, built upon principles contained within the finite mind of man, who can not tolerate our elevated intelligence and can only survive by demeaning our lofty station.

One who deludes oneself into accepting his own selfish "truths" is then driven towards power and pleasure, based on a false perception of entitlement. Ego is ultimately what drives man's ambition.

*וירא יעקב כי יש שבר במצרים ואמר יעקב לבניו למה תתראו (שם מב א)*, *Yaakov perceived that there were provisions in Egypt; so Yaakov said to his sons, "Why do you make yourselves visible?"*

Rashi quoting the Midrash says that Yaakov couldn't have actually seen the provisions in faraway Egypt and it was rather a "vision" of sort where he sensed that there was grain there. The Midrash goes on to explain that the letters in the word for provision, *שכר*, can also spell *שכר*, the word for hope. Yaakov had a premonition regarding the presence of Yosef in Egypt that instilled him with much hope.

Did Yaakov indeed know Yosef was there? Why then did his heart skip a beat upon meeting him?

Is this merely a play on words?

The Arizal reveals that G-d's pure presence was too great to be contained within the confines of this physical world. It was necessary for the world to go through a process called *שבירת כלים*, shattering of the vessels, after which the impression of G-d's original light would remain in those fragments that were left for us to retrieve. These morsels are called *ניצנוטות*, sparks.

In simple terms this means that although we can not tolerate the brilliant light that emanates from G-d, we would search through the darkness of challenge and doubt and find sparks that illuminate us by His presence.

Grain is referred to here as *שבר*. Just as grain must breakthrough its shell before it can be utilized for its qualities, similarly we must break through the layers of darkness that conceal G-d and find Him.

Yaakov Avinu prods his children towards discovering those sparks. He senses that if they will penetrate through the darkness of the situation at hand, they will discover the light. This is our mission until the light of redemption will illuminate without any room for doubt.

In the *שכר*, the reality of the famine and the need to struggle can they find the *שכר*, the hoped for light of G-d's presence.

They are told by their father, *רדו שמה (שם טז), go down there, "רדו"* being the numerical equivalent of 210, the years they are destined to remain in Egypt before they are to arise as a nation.

The Megaleh Amukos points out that *שבר* is numerically equivalent to *אדם* and *אדם*, Esav and Yishmael, 502!

It is in the facing courageously the challenges of *galus* that we are to find G-d's presence.

Rashi interprets Yaakov's question to his sons of *למה תתראו* to mean, *למה תתראו בניי בשמשאל*, *Why appear in the eyes of Yishmael and Esav as having plenty?* Evidently they still had enough food, nevertheless Yaakov doesn't want to instigate jealousy on their part.

Perhaps there is deeper message as well. As they are to now go down unto Egypt and initiate the process of *galus*, Yaakov is warning them never to fall into smug complacency and a sense of supremacy nor to ever overindulge in privilege. He was equipping them with the tools to avoid the pitfalls of jealousy and passion that they will tested with time and again in their journeys in exile.

Alternately Rashi offers that the word *תתראו* means hungry and weak. Yaakov is encouraging them to take care of their needs and not find themselves weakened; *למה תתראו, Why should you allow yourselves to appear weak and hungry?*

Perhaps here as well Yaakov is concerned that their egos might prevent them from searching for grain



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## Commemorating Yartzheits

Suri Schwartz on the Yartzheit of her father, Judge Ronald Lipman

lest they appear meek. The desire to live by one's own dictate and plan in contradistinction of G-d's master plan is exactly where Greece faltered in egoistic self-deception.

Yosef was the paradigm for survival in *galus*. The lessons imparted by the call of the Shofar found its expression in the radiant persona of Yosef that enlightened all that came in his presence.

The Holy Me'or V'Shemesh interprets the verse that describes the brothers sitting with Yosef, *וישא משאות מאת פני אליהם (שם מג נד)*, *They carried the light (of holiness) that emanated from his face.*

The light of Chanuka must radiate from within us. That capturing of "sparks" that infuses our existence with the sensing of the presence of G-d in all that we do is the objective of what we first began on Rosh Hashana.

*אשרי העם יודעי תרועה, Praiseworthy is the people who knows the Shofar blast;*

Fortunate are those who internalize the message of the Shofar.

*ויהי מקץ שנתיים ימים (בראשית מא א), O G-d, in the light of Your countenance will they walk.*

When we search for the sparks in the difficulties we face we are assured that we will bask in His light!

*ופודו יד יישובן ובאו ציון ברנה שמחת עולם על ראשם (ישעיה לה ז)*, *And the ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads...*

The crowns of light that we received at Har Sinai, will one day be returned and radiate joy once again from upon our heads. (שבת פח.)

*A Freilechin Chanuka!*

בהגהת ובהגהת פנים, צבי טייכמן