

## SCHEDULE

שבת קודש

**CHANUKAH SPECIAL:** Early Mincha 2:30 PM

**Chanukah Lighting & Mincha -** 4:25 PM

— Shabbos Candles 4:27 PM

Daf Yomi 7:30 AM

Shacharis—Followed by Kiddush 8:30 AM

—Sof Zman K'S- א' 9:00 נ' 9:43

Mincha 2:15 PM

Mincha - 4:20 PM

Followed by Shalosh Seudos

Maariv - 5:36 PM

Father/Son Learning 6:30 PM

 **Avos U'Banim 6:30 PM** 

*Sponsored by Ari & Suri Schwartz*

*In memory of Chuna Reuven Ben Moshe Chaim*

For more information and [sponsorship opportunities](#)  
contact Yoni Herman at [yonaherman@yahoo.com](mailto:yonaherman@yahoo.com)

### Weekday Minyanim

#### Sunday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:35 PM
Maariv - (Winter, Su-Th)	7:45 PM

#### Weekdays

Daf Yomi	5:45 AM
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#### *Shacharis:*

-Mo & Tu (Rosh Chodesh)	6:30 & 7:37 AM
-Wed (Last day of Chanukah)	6:30 & 7:47 AM
- Thursday (First day of new diet)	6:40 & 7:47 AM
- Fryday (Diet delayed to next week)	6:40 & 7:47 AM

Mincha (Mo -Th)	1:45 PM
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**MINCHA/MAARIV—** 4:35 PM

**NEW MAARIV (Sun-Thurs)** 7:45 PM

**Daf Yomi (Take II)** 9:00 PM

**Maariv (Monday-Thursday)** 9:45 PM

## SPONSORSHIPS

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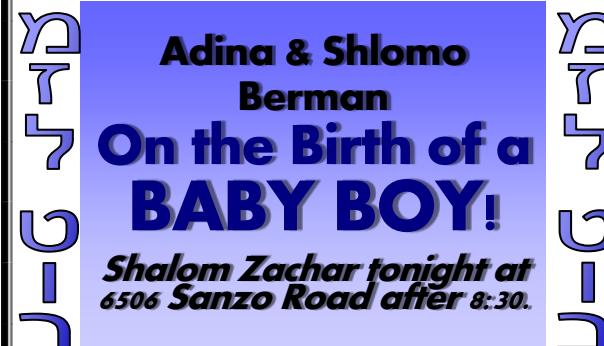
*Kiddush is sponsored in celebration of Chanukah,  
and with best wishes for the continued growth and  
success of Ohel Moshe in its new home!*

### Shalosh Seudos

*Sponsored by Dovid & Yehudis Barer*

*With thanks to Hashem!*

To Sponsor please contact Donny Adler  
[Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)



### Shul Contacts

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Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

#### Laining Schedule:

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#### Kiddush & Shalosh Seudos Sponsorship:

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Rabbi Zvi Teichman

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Issue #361

## RABBI'S MESSAGE: *Hail to the Women, It's Not Just About Latkes!*

There is a fascinating custom that calls for women to refrain from work activity while the Menorah remains lit, or at least for 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 Heloformes 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 Chashmonaim who valiantly led the charge of 'אָלֹה לְהַ, Whoever is for G-d, join me! and the ultimate victory over Greeks.

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 רְמִזּוֹת, hidden allusions, in this portion of Mikeitz to the Yom Tov of Chanuka, which always coincides with this holiday.

After successfully interpreting the dreams of Pharaoh, Yosef encourages him to appoint a worthy candidate to oversee the land in preparation of the coming famine.

(חַזֵּק אֶת אֶרֶץ מִצְרַיִם (בראשית מ,כ,ג) חַזֵּק, and he shall prepare the land of Egypt.

The word חַזֵּק used here is an acronym for three main decrees that were legislated against the Jews by the Greeks, חַדְשָׁשׁ מִילָּה, and בְּכִתְבַּת, 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 portion.

(שֶׁמֶן, וְ, and it was at the end of two years of days.

Rabbeinu Avraham, the son of the Rambam, points out that the Hebrew word used here for 'years', שנה, is generally used to connote a lunar year. In fact the word שנה, year, is numerically equivalent to the number of days in a lunar year, 355, ו, equalling 300, 1,50, and 7, 5, and is defined by its 'nights', when the moon appears in twelve lunar cycles. In contrast a solar year is determined by the number of days when the 'sun' shines in the course of its full cycle. The term used to describe a solar year is thus יָמִים, the plural of the hebrew word for day, יָם.

The maintaining of the Jewish calendar, the very command to 'sanctify' the months, requires a coordinating of these two cycles of the moon and the sun. With the reference here of יָמִים, two 'years' of 'days', utilizing both terms for a lunar and solar year respectively, clearly we have an intimation of this basic concept of an alignment of a lunar calendar with its solar counterpart, the fundamental principle of קידוש החודש, *Sanctification of the Month* and the Jewish calendar!

When the people become hungry at the onset of the famine, Pharaoh tells them to follow Yosef's every directive.

(אָשֶׁר אָמַר לְכֶם תְּעַשׂ (שֶׁמֶן, וְ, whatever he tells you do!

Rashi quoting the Midrash informs us that this is referring to Yosef calling upon them to undertake the performance of חַלְלָה, *circumcision*, in order to receive food!

After the brothers arrive for the second time, now with Binyomin, Yosef instructs his son Menashe, who is in charge of his household, to feed them.

(וְטַבֵּה טַבֵּה הַקְּרָבָה (שֶׁמֶן, וְ, have meat slaughtered, and prepare it.

הנכה only do the last five letters in this request possess the same אורהות, letters as הַקְּרָבָה (הַקְּרָבָה), but the Midrash also teaches us that the phrase "הַקְּרָבָה" used here to imply preparation is similar to the wording (טַבֵּה טַבֵּה) שְׁמַת הַקְּרָבָה, when they prepare, used in context of the people preparing the Manna for Shabbos while in the desert, thus implying that Yosef kept Shabbos as well!

What is even more intriguing is that both hints to Chanuka express a similar notion, "preparation", הַמְּלָאָה, and he shall prepare, and הַמְּלָאָה, and prepare!

What indeed was Yosef's strategy in making the Egyptian populace circumcise themselves? Was he encouraging them to be Jewish?!

The Midrash, as quoted in Rashi, says that the Egyptians actually attempted to stockpile food, but it spoiled. It was only afterwards when they turned in desperation to Yosef, that he first prescribed circumcision.

Why in the introduction to Pharaoh's dreams does the Torah make reference to both the lunar and solar year? How is that relevant to the ensuing famine and the stockpiling of food?

Yosef possessed extraordinary self-discipline as evident in his self-control in the episode of his resisting Potiphar's wife's attempted seduction of him.

(וְיַוְסֵּף הוּא הַשְׁלִיט (בראשית מ,כ,ה) וְיַוְסֵּף, and Joseph, he was the ruler.

The Midrash teaches that this refers to his absolute self-discipline in all facets of his life. One who is out of control could not possibly have become entitled "המשבר" (טו), 'the provider', as Yosef is so admiringly referred to. (ט"ו)

Yosef 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 careful stockpiling of food that was necessary for the ensuing famine. Their failed attempts to adequately protect their stored grain was a reflection of their poor concept of time and it's alignment with the seasons. This understanding was critical in order to effectively maintain the optimum conditions for the balance of moisture and dryness which is so necessary for proper long term storage of grain. Yosef sought to initiate a sense of self-discipline that would draw their focus to the enormous tasks at hand. Circumcision was just the beginning of a lesson plan in the gaining of control of their lives. Circumcision and its most basic notion of giving up a piece of oneself for a greater goal and purpose is the most basic idea of self-discipline.

The beauty and meaning in the performance of Torah and Mitzvos lies in the careful preparation and thought that precedes it, and therein is expressed our greatest strength, discipline. Life is not about the pursuit of unleashed passion, but rather about attentive devotion to a greater will, that of the will of G-d.

The juggling of "time" and it's responsibilities requires great talent. The seasons of Yomim Tovim and its vast details, attending to each family member's needs and bringing it about with warmth and good cheer is a Herculean task. Celebrating Shabbos 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 command of Milah is a burden only women are capable of undertaking.

We are not offering the women a half an hour of vacation while we light the candles, but rather giving adoring testament to the astounding talent they possess and dedicate to us daily. The Yom Tov of Chanuka 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 הַלְלָה, 'praise and appreciation' give proper due to our mothers, wives and all the illustrious women who utilize their special qualities to enlighten and inspire our world!

אהובת ובחורה,  
אל ליכטגען און פרייליכען הנוכה,  
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This space is provided by YOU through the member database. Please be sure to update!

## Upcoming Yartzheits

### Suri Schwartz Yahrzeit of Father

חנה רָאוּבָן בֶּן מְשֵׁה חִיּוּם



Connection Lost

Tap to Retry

In our hasty moving in to the Shul, the room to the side of the entry hall has become an unintentional closet.

Spearheaded by Akiva Shmidman, there is an initiative taking place to re-organize that room and stock it for use as a coffee/tea break room with supplies for hot beverages.

Ongoing financial support will be needed to keep this room stocked, so we are offering a weekly sponsorship of \$54 as a starting point to keep the room stocked. Ongoing costs will be better known as time goes on.

See Akiva Shmidman for details! Sponsor info will be posted weekly to provide dedication opportunities for any occasion.

COFFEE/TEA ROOM

COFFEE/TEA ROOM