

SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 4:24 PM

יום שבת קדש

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis - *Followed by Kiddush* 8:30 AM

-Sof Zman K'S- א"ג 8:51 א"ג 9:34

Mincha - 2:15 PM

Mincha - *Followed by Shalosh Seudos* 4:15 PM

Maariv 5:33 PM

(Shabbos) **CANDLES NEXT SHABBOS - 4:24**



Shmira

Le'Shem Shamayim

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Contact R' Motty Rabinowitz or Michael Denise for Details

Weekday Minyanim

Sunday

Shacharis I- 6:50 AM

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis II - 8:30 AM

Mincha / Maariv 4:30 PM

Maariv (Su - Th) ***Now Sundays Too!*** 9:45 PM

Weekdays - Chanukah

Daf Yomi - *By Rabbi Teichman* 5:45 AM

Shacharis (Mo-Fr) 6:30 PM

Mincha (Mo-Th) 1:45 PM

Mincha/Maariv (Mo-Th) 4:30 PM

Daf Yomi (Take II) 9:00 PM

Daf Hayomi Behalacha (Su-Th) 9:15 PM

Maariv (Su - Th) ***Now Sundays Too!*** 9:45 PM

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DETAILS COMING SOON!

CHABURAH
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Daf Yomi By Rabbi Teichman:

5:45am M-Fr, 7:30am Shabbos & Su, 9:45pm M-Th

Twice weekly Gemara Chabura. By Reb Dovid Barer. The group will meet from 9-9:45. Please contact djbarer@gmail.com or 443-980-4638 to join or for more info.

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@OhelMosheBaltimore.com

Laining Schedule:

Pinchas Friedman- Lain@OhelMosheBaltimore.com

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@OhelMosheBaltimore.com

Shmira:

R' Motty Rabinowitz & Michael Denise—Shmira@OhelMosheBaltimore.com

Sforim & Siddurim:

Dovi Becker— Library@OhelMosheBaltimore.com

Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch— FixIt@OhelMosheBaltimore.com

Agudah Scrip:

Sasha Zakharin - szakharin@gmail.com

CONGREGATION OHEL MOSHE

שבת קודש

פרשת וישב

כ"ג כסלו תשע"ו

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue # 409

RABBI'S MESSAGE:

The misunderstanding that developed between Yosef and his brothers that lead to their fatal decision to sell him as a slave, having him end up in Egypt, was the catalyst for all the subsequent suffering we have experienced in the course of our history.

We have yet to recover from that baseless hatred which still plagues us to this day and leaves us vulnerable to our many enemies.

Remarkably, the brothers calamitous decision was all in reaction to an innocent, though impetuous and overly eager, seventeen year old teenager.

In the misreading of this youth's intentions a series of events from; the descent into slavery; the tragedy of the Ten Martyrs; the blood libels throughout history, to the unresolved hatred between brothers, which is the underlying cause for the lack of our holy Temple's restoration, was set into motion.

The stage and setting for this tragic tale is encapsulated within just several verses at the beginning of our portion.

We are told the following details:

Yosef was all of seventeen when he assisted his brothers in the shepherding of Yaakov's flocks.

The Torah then refers to him as a *בן עשר* youth. The Midrash elaborates by describing his 'youthful' escapades of tending vainly to his hair style, adorning his eyes and walking with a flippant and arrogant gait. (מתקן בשעריו, ממשמש בעיניו, מתלה בעקבותיו-ב"ר פד' ז')

We are also told how he 'hung out' with the children of Bilhah and Zilpah and felt a certain kinship with them stemming from his sensitivity and empathy towards them as they were demeaned by his other brothers, the children of Leah.

Yosef evidently also brought 'evil reports' back to his father Yaakov regarding his brothers activities. He alleged that they consumed 'limbs ripped from live animals', 'gazed licentiously at the women' in the land and taunted their brothers by referring to the children of the maidservants as 'slaves'. (מ"ד שם)

After Yaakov favors his beloved Yosef with a gift of a special tunic it ignites hatred within the brothers towards Yosef.

Finally, the verse simply states how Yosef reports to his brothers about a dream he had, apparently without giving any specifics regarding the actual nature of the dream and yet, that alone, the fact that he simply dreamt, seems to instill even more hatred towards him. It is only later in the next verse that Yosef go into the details of his dreams further inciting their enmity.

Are these just all a string of random details creating a composite of a very dysfunctional situation or is there a method to the madness?

Raising teenagers is a challenge. The Torah seems to be emphasizing the need to be sensitive and understanding of their nature and drives. It was clearly in the lack of that appreciation that lead the brothers to err terribly.

The Baal HaTurim points out that the term used here to describe Yosef as a *בן עשר* youth, with its implication of some level of youthful foolishness associated with that status, is further accentuated by the fact that its numeric equivalent is the word we use for an 'idiot' or someone halachically determined as intellectually deficient and impaired, the *שטה*. (320)

Is a teenager truly deemed mentally disabled? It seems rather harsh and unfair for the Torah to blankly imply that all teenagers are intellectually incompetent!

In the years of adolescence a young adult is wrapped up in him/herself desperately seeking to discover an identity.

First he must come to grips with his physical self, becoming comfortable in his/her own skin, that 'material container' that contains our soul. The urges and instincts of the developing body must be tamed and properly directed. Secondly, a budding adult is extremely self-conscious of his/her social standing, an arena of life that forges one's emotional health to a great extent. Finally, every individual pines for a sense of mission and purpose, where one can express independence from others and find a unique niche and role.

Perhaps the analogy of an adolescent to an 'idiot' is not as much an indication of any lack of raw intelligence but rather of a 'mindless' preoccupation with self. A mentally impaired individual is self-absorbed and sees the world through a limited lens of oneself, unable to see beyond personal need and interest, nor capable of the emotional intelligence to be cognizant of one's personal standing and responsibility as part of a greater whole.

Like a 'Shoteh', teenagers in their journey towards self-discovery, often get caught up in their own little world, oblivious to the sensitivities and sensibilities of others, and the impact their

Time to Grow Up, Shoteh!

actions may have on others.

Could it be that the 'fixing of his hair' is merely an expression of Yosef attempting to figure out how his evident handsome presence fits into his notion of self and how to utilize it healthily?

Might the 'adorning of his eyes' represent an awareness and concern of how he sees others and in what light he is perceived through the eyes of others, with the eyes, the 'window into our soul' representative of our emotional 'connection' to others. This drive for validation among peers prodded him to take up the cause of the 'children of the maidservants', where he found self-worth in the eyes of his persecuted brothers.

May it be that the confident 'swagger' in his step was indicative of a striving for independent expression of self? Perhaps the mere fact that Yosef simply dreamt vivid dreams was suggestive of a stirring within him of great aspirations and ambitions and it was this reality alone that set off the brothers' alarms.

Yaakov understood well the confused but yearning mind of his gifted 'teenage' son.

He grants him the *Kesones Pasim*.

In its most elemental role it is a physical covering addressing the awareness of our physical self. According to one opinion it had sleeves that reached all the way down to the palms, as well as having covered his entire legs. (רש"י"ם, אבן עזרא, בעלי תוס' ליקו טוב). This was a message to Yosef to remember that our entire bodies are here to serve others selflessly and not for self-promotion nor to simply draw attention. When one's magnetic beauty is enlisted as a tool enabling one to affect others positively, that is when one radiates the true *Tzelem Elokim*, the Divine spark we each are endowed with.

During the *Birkas Kohanim*, the Priestly Blessing, we recite a prayer of *Yehi Ratson* where among several requests we appeal to G-d that He endow us with *תורה* special favor in the eyes of G-d and men, 'just as You granted Yosef, Your righteous one, at the time his father garbed him in the *Kesones Pasim*'. The Chasam Sofer teaches that accompanying this gift of a garment was the transmission and understanding of one of the names of G-d, *י"ם*, which imbues a person with a Divine grace so that he be perceived properly with love and favor insuring healthy and honest interactions with others. Yaakov sought to fine tune Yosef's thirst for appropriate social standing by equipping him with the ability to be accepted and understood in his noble intentions towards others.

Lastly, the *Kesones Pasim*, being made either of silk or fine soft wool, embroidered with colorful stripes or designs, was a royal garment, representing the role and position of stature its wearer held. This was Yaakov's affirmation to Yosef that he indeed had the 'characteristics of royalty' to lead effectively and selflessly. Here too, Yaakov sought to direct Yosef and his noble intentions towards healthy leadership.

There are many suggestions as how to exactly interpret Yosef's 'slandering' of his brothers, the children of Leah. Did they actually sin and eat limbs ripped off of live animals, gaze inappropriately at women and belittle the children of Bilhah and Zilpah by referring to them as 'slaves'?

However we decipher those misdeeds, there is a clear pattern in the nature of the accusations.

Yosef in his personal struggle to define his own strengths and identity alleges that the brothers have yet to conquer and properly place their physical drives as indicated symbolically in their 'ravenous and impetuous grabbing at food off of live animals'.

The 'wandering eyes of his brothers' represents their seeking of inappropriate associations that offer them artificial comfort and social standing.

The 'degrading the children of the maidservants' was evidence of their misplaced imposition of stature and misguided striving for authority and independence.

We are all in some way 'eternal teenagers' desperately trying to figure out who we are, where we stand, and to where we are heading. We often wallow in self-absorption to the neglect of the feelings and needs of those around us we love the most.

It is high time we all grow up. The Talmud states that Yosef 'obligates the wicked'. (וי"א לה)

A young orphaned, persecuted and abused teenager overcomes his challenges and goes on to attain greatness. Yosef for all of posterity will wear the appellation of *'the' righteous*.

We are all idiots and we can all grow up. No one may ever claim 'insanity'.

Now is the time, there are simply no excuses!

בארובה, צבי טייכמן

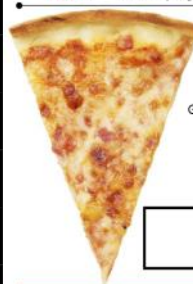


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Suri Schwartz - For her father, Judge Ronald Lipman
חנה ראובן בן משה חיים

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Avos U'Banim

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