

SCHEDULE

ליל שבת קדש

Early Mincha	1:00 PM
Mincha	4:19 PM
Shabbos Candles	4:24 PM

יום שבת קדש

Daf Yomi - <i>By Rabbi Teichman</i>	7:30 AM
Shacharis - <i>Followed by Kiddush</i>	8:30 AM
-Sof Zman K"ס- א"ט 8:55 א"ח 9:38	
Mincha -	2:15 PM
Mincha - <i>Followed by Shalosh Seudos</i>	4:15 PM
Maariv	5:34 PM

CANDLES NEXT SHABBOS - 4:26 PM

SHUL CHANUKAH EVENT

Sunday 12/13, Rosh Chodesh Teves, 7th Day of Chanukah

Program for Adults and Children - 10AM - 12PM

- Free for members - Donations welcome -

FOR THE KIDS

(10-12) PROJECT TIME &:
MOVIE: "MIRACLE LIGHTS"

50 MINUTE ANIMATED
CHANUKAH VIDEO: JOIN
BENNY AND HIS ZAIDY FOR
THE THRILLING ADVENTURE
OF THE CHANUKAH

STORY! LAUGH, THRILL
AND CHEER AS THE
ACTION-PACKED ADVENTURE
OF CHANUKAH UNFOLDS!

Babysitters will be on duty!

FOR THE ADULTS

"Raid on Osirak"

(10:30-11:30) A special
presentation by Rabbi Shlomo
Horowitz about the miraculous
Operation Opera (the IAF's
destruction of Saddam's
nuclear reactor), insights from
Rabbenu Bachya about war &
faith, & Rabbi Moshe Luzzatto
regarding human effort while
maintaining faith.

Weekday Minyanim

Sunday - Rosh Chodesh & Chanukah

Shacharis I-	6:30 AM
Daf Yomi - <i>By Rabbi Teichman</i>	7:30 AM
Shacharis II -	8:30 AM
Mincha / Maariv	4:30 PM
Maariv (Su - Th) <i>*Now Sundays Too!*</i>	9:45 PM

Weekdays

Daf Yomi - <i>By Rabbi Teichman</i>	5:45 AM
Shacharis - Mo - 6:30 PM / Th - 6:35 PM	
Shacharis - Tu, We, Fr	6:45 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) <i>*Now Sundays Too!*</i>	9:45 PM

SPONSORSHIPS

Kiddush

Sponsored by:

Rabbi Teichman

For the Yhartzzeit of his father, Morris Teichman
who put the Moshe in our Ohel!

משה בן יוסף

(and... celebrating the honor of being Chosson Torah)

Shalosh Seudos

Sponsored by:

??

To Sponsor an event or book the social hall please contact
Donny or Miri Adler at Kiddush@OhelMosheBaltimore.com



Avos U'Banim
This Week at 6:45pm
Learning, Pizza & a story from the Rabbi!
Sponsored by Ari & Suri Schwartz
In memory of Suri's father, Judge Ronald Lipman
חנה ראובן בן משה חיים

For more information and sponsorship opportunities contact
Yoni Herman at yonahherman@yahoo.com

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

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שבת הנוכה

ל' כסלו תשע"ו

אהל משה



Rabbi Zvi Teichman

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Issue # 410 (Local)

RABBI'S MESSAGE:

One of the earliest discoveries of an allusion in the Torah to the holiday of Chanukah is recorded by the 16th century Italian scholar, Rav Yehoshua Boaz in his work *Shiltei HaGiborim*.

When the brothers return for a second time, this time with Binyamin, Yosef directs the man in charge of his house to bring the brothers in to dine with him. Yosef then instructs him:

(בראשית מג טז) *Have meat slaughtered, and prepare it...*

The last five letters in this phrase טז הבה, are the letters that comprise the name of this holiday, Chanuka. Additionally, the remaining letters in this phrase, וטבה טב, are numerically equivalent to the number of candles one uses in the course of the eight days of Chanuka, ascending from one on the first day to eight on the last for a total of 36. (1+2+3+4+5+6+7+8)

If one also adds the letter ה that appears at the end of the second word to the previous ones, the total is 44, which represents the total number of candles including the שמע, the extra light we add to the ascending number of candles on each of the eight nights, that serves as the 'utility' candle we use to ignite the others every night.

Is this merely a 'clever' observation? It would seem totally out of any context with the theme of the holiday. Truth be told, the *Shiltei HaGiborim* suggests that the placement of this reference specifically here is to emphasize the custom to celebrate the holiday with a festive meal, even though it is not mandatory as it is by virtually every other holiday.

This portion indeed is always read in proximity to Chanuka, making this 'hint' very relevant. But we still may wonder whether there is any significance in the story of Yosef and his brothers at this particular juncture, other than their being engaged in the activity of eating, that is germane to Chanuka.

The Talmud explains that the 'slaughtering' and the 'preparation' mentioned here refers to two separate details. Yosef firstly told his aide to display to the brothers the severed part of the animal's neck so that they may observe that it was ritually slaughtered properly in accordance with Jewish tradition. He then told him to 'prepare' the meat by extracting the גיד הנשה, the sciatic nerve, in their presence, for that too was prohibited to them for consumption in commemoration of the victorious battle Yaakov had with the angel of Esav, who wounded Yaakov in that area of his body.

The Talmud brings proof from the need to remove the sciatic nerve before they could eat, as evidence that the prohibition to eat this nerve was in force already then, even though the Torah wouldn't be given for hundreds of years later.

Tosafos poses a challenging question to this premise: Clearly they were also shown the neck having been slaughtered in accordance to the laws of ritual slaughter even though everyone agrees that the implementation of those laws were only mandatory after the receiving of the Torah at Sinai. Nevertheless, although they weren't 'obligated' to uphold that law they voluntarily abided by it. By the same virtue, perhaps although they weren't obligated to observe the prohibition to refrain from eating the sciatic nerve they chose to keep it anyway. How then can the Talmud prove they were indeed already mandated to refrain from eating it?

Years ago during my Kollel days I heard a most fascinating answer in the name of the Brisker Rav.

It begins with a true story.

There once was a woman in the town of Brody who brought a ritually slaughtered chicken to the local *kloiz*, the informal local study hall where great Torah scholars would quietly pore over tomes of Talmud with great devotion and effort for hours on end, to pose a halachic query regarding the kosher status of the chicken.

There were two scholars there who would become legends; Rav Yechezkel Landau, popularly referred to by the name of his masterful collection of responsa, the Noda BeYehuda, who became a great halachist and community leader; and the Holy Baal Shem Tov, founder of the Chassidus movement.

She presented it to the Noda BeYehuda who asked her a few questions and proceeded to declare it kosher. After the woman left happy and relieved, the Baal Shem commented to the great Rav that he knew as soon as she walked in that it was kosher as he had observed a 'spirit of purity' emanating from the bird.

The Noda BeYehuda who was an outspoken antagonist of the Baal Shem's mystical teachings responded sharply and asserting firmly that when it comes to adhering to the letter of the law in our obligations one must rely on hard facts and knowledge alone and one may not base decisions on mystical and heavenly devices or instincts.

With this principle the Brisker Rav suggested the following solution to the question of Tosafos.

The Talmud states that Yosef's aide merely displayed the freshly slaughtered neck to the brothers while the sciatic nerve he removed in their presence. Why didn't he slaughter it as well in their presence? Why did he remove the nerve in front of them and not just present the nerve extracted leg?

The answer is that since the prohibition to refrain from eating the sciatic nerve is mandatory it must

Good Spirits

be absolutely clear that it was removed. The fact that they could observe a 'spirit of purity' hovering over it could not be relied on when dealing with obligatory law. However, regarding the laws of ritual slaughter which were to first go in to effect after the giving of Torah at Sinai, and their observing its laws now was merely a voluntary choice, they could merely look at the slaughtered neck and rely on the evidence of the 'spirit of purity' that enveloped it!

Whether we are on the level of the sons of Yaakov or the Baal Shem Tov and able to sense the 'spirit of purity', there is a vital lesson to be derived from this very notion.

So often we get bogged down in the details of fulfilling properly our obligation but forget about the spiritual essence and objective in all that we do.

A case in point:

The brothers were so convinced of their righteous decision to dispatch with their younger brother and the halachic justifications of their argument in determining that Yosef was an existential threat to the legacy of Yaakov, yet they allowed this absorption in the process to blind them to the instinctive kindness that should have guided them as well, that is equally part of our heritage.

Wasn't their very first expression of remorse was when they admitted 'we saw his heartfelt anguish when he pleaded with us and we paid no heed'?' (בראשית מג טז)

There is the letter of the law and the spirit of the law.

Certainly the Baal Shem Tov was aware that when deciding whether an item is kosher or not we must base our decision on clinical information and knowledge. But one must never lose one's sense of the 'spirit of purity' that must be ever present in all that we do.

That is the legacy of the teaching of Chassidus, to invest each act and moment not only with the proper conduct but emotion as well.

Perhaps it is precisely this allusion to the holiday of Chanuka and the specific custom, and specifically not an obligation, to celebrate a festive meal.

One who is infused with an emotional attachment and sensitivity to the greatness of the miracle of Chanuka and the deepened bond it created between our nation and our Father in Heaven, will instinctively burst out in festive eating and song, without any need for a command to, allowing the 'spirit of purity' that burns deeply within us to ignite the atmosphere with excitement.

Each night we sing:

לעת תבין מטובה מצר המנבה
When You will have prepared the slaughter for the blaspheming foe

או אנמור בשיר מזמור חנוכת המזבה
Then I shall complete with a song of hymn the dedication Altar

These words that reflect on the 'prepared slaughter' clearly echo the words in our portion ובהן, slaughter and prepare.

The slaughtering we pine for is the reduction of our physical enemies and their life force, the evil inclination.

Perhaps the only way we can guarantee we will be successful in dispatching these 'barking dogs' is by living inspired, infused with a 'spirit of purity' that is evident in our enthusiasm in carrying out His will.

The Saintly Divrei Chaim points out that we refer here to the dedication of the entire Tabernacle and Temple as the חנוכה המזבה, 'Dedication of the Altar', and not more appropriately the חנוכה הבית, 'Dedication of the House (Temple)'.

The word מזבה we use for Altar is rooted in זבח, slaughter, alluding to the animal sacrifices we bring upon the Altar. Yet the Altar of Incense is also called a מזבה, despite the fact that no animals are slaughtered for it. The Zohar explains that the beautiful fragrance of the incense burned on this Altar represents the exquisite 'spirit of purity' that figuratively will slaughter the *Sitra Achna*, our archenemy, the evil inclination, and all its minions.

It is for this מזבה, we quest for and dedicate our lives.

Only if we echo the message to live inspired, expressing the 'spirit of purity' in all that we engage will we succeed in raising our families successfully and be able to invigorate our world with G-d's presence.

May the 'fragrant' beauty of our exuberance finally bring the evil inclination to its defeat.

או אנמור בשיר מזמור חנוכת המזבה
Then I shall complete with a song of hymn the dedication Altar!

בהארה, צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

Akiva England, Meira Berenson, Moe Breitowitz,
Rachel Rabenstein, Jakey Ankri, Dov Becker,
Judah Katz, Avraham Leichter, Madelyn Fisher,
Elliot Einbinder, Yehuda Levin

!!!HAPPY ANNIVERSARY!!!

Donny & Miri Adler, Elliot & Miriam
Moskowitz, Reuven & Leah Sackett

YAHREIT:

Rabbi Teichman - For his father, Morris Teichman
משה בן יוסף



Shmira
Le'Shem Shamayim



UNCLE SHMUEL
NEEDS YOU!

Seeking volunteers to join a Shmira rotation for Shabbosim and Yomim Tovim at the front door. GOAL: Volunteers to take 1 or 2 Shifts Monthly (20min).
Contact R' Motty Rabinowitz or Michael Denise for Details

MAZAL TOV!

Rachel & Zachary
Richards

On the Birth & Bris of
Yosef Shalom