

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 4:29 PM

**Friday Night Learning - Open Bais HaMedrash
With Chulent! Provided by Ohel Moshe!**

Chulent will be available in the Coffee room. Kindly do not bring food in to the Bais Hamedrash to maintain its Kavod & cleanliness.

יום שבת קדש

| | |
|---|-----------|
| Daf Yomi - | 7:30 AM |
| Shacharis - Followed by Kiddush | 8:30 AM |
| ג'ר"א 9:45 מ"א 9:02 ס'זמא Sof Zman K'S- | |
| Mincha - | 2:15 PM |
| Bnos for girls age 4-7 in Social Hall | 2:15-3:15 |
| Bnos for girls age 8-10 in Classroom | 2:15-3:15 |
| Mincha - Followed by Shalosh Seudos. | 4:20 PM |
| Maariv | 5:39 PM |
| Avos U'Banim | 6:30 PM |



**CANDLES NEXT
SHABBOS - 4:34 PM**

Please Daven for a Refua Shleima for Mrs. Tami Moskowitz
תמר עדינה בת קינה שולמית

Weekday Minyanim & Shiurim Sunday (only)

| | |
|------------------------------|--------------------|
| Shacharis I- | 6:35 AM |
| Daf Yomi - By Rabbi Teichman | 7:30 AM |
| Shacharis II - | 8:30 AM |
| Parsha Club 4 Girls | 10:00 AM |
| Mincha/Maariv - | 4:35 PM |
| Seder Limud - | 8:45 PM |
| Daf Hayomi Behalacha | 8:20 PM or 9:15 PM |
| Maariv - | 9:45 PM |

Weekdays (Monday-Friday)

| | |
|-------------------------------------|--------------------|
| Daf Yomi - By Rabbi Teichman (M-Fr) | 5:45 AM |
| Shacharis- Mo-Fr | 6:30 AM |
| Daf Hayomi Behalacha | 7:25 AM |
| Mincha (M, - Fr) | 1:45 PM |
| Mincha/Maariv (M-Th) | 4:35 PM |
| Maariv I (M-Th) | 7:45 PM |
| Daf Yomi- Take II (M-Th) | 8:00 PM |
| Night Seder Chabura Learning | 8:45 PM |
| Daf Hayomi Behalacha | 8:20 PM or 9:15 PM |
| Maariv II | 9:45 PM |

SPONSORSHIPS

Kiddush

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**Celebrating the anniversary of Sarah Naomi's
Miracle Heart Transplant, first night of Chanukah!**

Shalosh Seudos

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?

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

Avos U'Banim - 6:30 PM Motzei Shabbos!

Featuring a story from the Rabbi plus learning, pizza and prizes!

SPONSORED BY: Noki & Naomi Ganz



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Rabbi Shlomo ben Noach Halevi



For questions or sponsorship contact Yoni Herman at
yonahherman@yahoo.com. Weekly Sponsorship \$150

Parsha Club for Girls!

Sunday 10-11 AM - Girls ages 6-11 - Social Hall

Theme intro, story, project, and snack based on the Parsha or a featured Midah!

GROUP LEADERS: Yael Engard & Bracha Hutman

For more information and sponsorship opportunities contact Suri Schwartz at
sschwartz@bnosvisroel.org weekly sponsorship \$72

SPONSORED LE'ZECHUS THE REFUAH OF תמר עדינה בת קינה שולמית

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Miri Adler - Kiddush@

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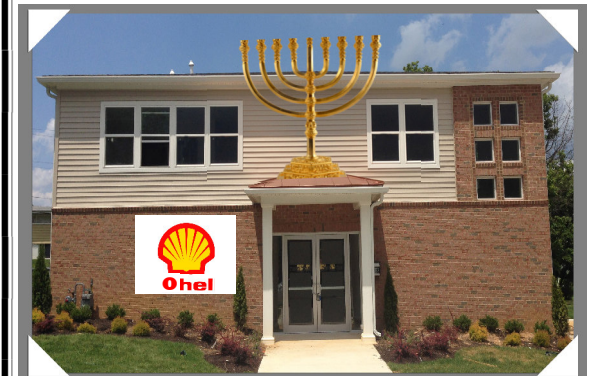
שבת קודש

פרשת ויישב

ערב חנוכה

כ"ד כסלו תשע"ז

אהל משה



Rabbi Zvi Teichman

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Issue # 462

RABBI'S MESSAGE:

Yosef oddly finds himself standing 'shirtless' twice in his lifetime.

The first occurrence takes place when the brothers angrily strip him of the special tunic their father gifted to him, tossing him naked into the pit. The second incident happens when the wife of Potiphar, desiring to draw Yosef sinfully towards her, grabs him by his garment with Yosef slithering out of it and escaping leaving her holding his garb as he flees shirtless.

These two episodes might appear merely a coincidence, yet the Midrash teaches us otherwise.

When the brothers display the torn blood drenched tunic as evidence of Yosef's death, Yaakov responds by observing that 'a savage beast devoured him'. The Midrash informs us that a spirit of prophetic divine inspiration flickered within Yaakov, since he was unwittingly making reference to the future encounter of the 'beastly' wife of Potiphar's provocation of Yosef to sin, leaving him shirtless as well.

Is this imagery of an unclothed Yosef significant somehow in our fathoming his sterling character?

Although one must go to many extremes to enable the performance of commandments there are only two precepts however that specifically summon us to even relinquish our garments if that's what is necessary to fulfill them.

The Rambam writes in regard to the command to give a half-shekel to the Temple:

Even a poor man who derives his livelihood from charity is obligated [to make this donation]. He should borrow from others or sell the clothes he is wearing so that he can give a half-shekel of silver... (Shekalim 1 1)

In his laws on Chanukah he writes:

Even if a person has no resources for food except [what he receives] from charity, he should pawn or sell his garments and purchase oil and lamps to kindle them. (Chanukah 4 12)

Why in regard to these commandments exclusively does the Rambam place emphasis on the need to relinquish one's clothes in order to fulfill them?

וידו, כאשר בא יוסף אל אחיו ויפשיטו את יוסף את כתמתו (בראשית לו כג) And so it was, when Yosef came to his brothers they stripped him of his tunic...

The Midrash interprets the accent in the verse on Yosef coming 'to his brothers' as an indication of his positive feelings and admiration for them.

Was Yosef oblivious of their hatred towards him?

The Ibn Ezra and the Raibag both make a fascinating grammatical assertion in translating this verse. They claim that the hiphil construction used here *וַיִּפְשְׁטוּ* rather than simply *וַיִּקְשְׁטוּ* implies that they didn't actually strip him but rather requested of Yosef under some sort of ruse to remove his tunic and to undress himself and only first afterward did they assault him.

Perhaps they feared the protective powers invested within this garment and hesitated to remove it themselves. Yet the question begs as to how Yosef could have been so naive to remove the prized garment he received from his father that he surely must have sensed was the object of their jealousy?

It almost seems as if despite his knowledge of their wariness of him he nevertheless forges ahead with great devotion in fulfilling his father's request of him to truly 'seek out the welfare of his brothers'. Despite his most ardent efforts the whole situation backfires as his brothers plot their sale of him to a band of traveling merchants.

Ironically it is from this moment and on that Yosef begins to experience remarkable providence and displays exceptional fortitude in his rise toward much success. From the good fortune of being transported in a caravan of sweet smelling spices to his subsequent exhibiting, under the most trying of circumstances, extraordinary commitment and loyalty to the superlative values he absorbed on his father's lap, Yosef achieves unprecedented greatness.

Time and again Yosef unabashedly portrays the values he cherishes and stands for: resistance to temptation; absolute faith in no entity other than the One G-d; sensitivity to the indigent as evident in his sympathy for his fellow inmates. Yosef remains the paradigm of passionate faith in his beliefs, willing to endure whatever consequences may come his way with aplomb and dignity.

A garment often serves as a cover-up for our deficiencies. We are ashamed to stand naked so we conceal that which shames us. A garment is a metaphor for the facades we maintain that hide our weaknesses, insecurities and failures. Most of our time is preoccupied with feeble attempts to prevent others from viewing our shortcomings.

One who is humble and views themselves as a true servant of G-d, accepts the handicaps one may possess yet still continues to strive to grow within those G-d determined strengths, weaknesses and circumstances of life. With this healthy perspective one never feels inadequate and is constantly driven to aspire for perfection without ever feeling defeated.

The Shirt Off Your Back

Yosef's literal shedding of his garment in both instances is perhaps meant to intimate that in Yosef's world all that existed was the passion to fulfill whatever objective he was entrusted with. The political considerations that cause us to 'dress' our responses appropriately were meaningless to him. If his father told him to seek the welfare of his brothers that is precisely what he did unencumbered by the attire of political correctness.

In the provocation of the wife of Potiphar, the personal shame of his fleeing clotheless was inconsequential to one whose utter essence cleaves to the will of G-d, untainted by any self interest.

Yosef was prepared to lovingly give the very 'shirt off his back' to his otherwise contemptuous brothers. He was also fearlessly ready to shed the cloak of material attachment in denying Potiphar's wife's advances.

The Midrash asserts that the commandment to give a half-shekel is to atone for the sin of the ten brothers who sold the stripped down Yosef for twenty silvers, each receiving two silvers in exchange, the equivalent of half of a shekel.

From their attempt to strip Yosef of a tunic they deemed laced with arrogant pride, they subsequently discovered that Yosef in his very 'unclothed' essence represented the purity of purpose and mission, as he was happily willing to give even them 'the very shirt off his back' time and again.

This lesson is eternalized in that requirement to even shed, if need be, our very clothes to promote the giving of the half-shekel that symbolizes the deepest undivided bond that must exist between us.

The Rambam in his laws on Chanukah when recording this law to even sell the shirts off of our backs to purchase oil and kindle lights prefaces it with the following introduction:

מצות נר הנוכה מצוה הנביאה היא עד מאד
The mitzvah of kindling Chanukah lamps is very dear
וצריך אדם להזהר בה כדי להודיע הנס ולהוסיף בשבחה האל והודיה לו על הנסים שעשה לנו
A person should be very careful in its observance to publicize the miracle and thus increase our praise of God and our expression of thanks for the miracles which He wrought on our behalf
אפילו אין לו מה יאכל אלא מן העדקה שואל או מוכר כסותו ולקח שכן גרות ומליך
Even if a person has no resources for food except [what he receives] from charity, he should pawn or sell his garments and purchase oil and lamps to kindle them

What is the relevance between the nature of the command to light the Chanukah lamps being 'very dear' and the conclusion that one must even sell one's garment to secure oil and lamps?

Perhaps what is being taught to us here is that when something is very important, meaningful and dear there is nothing that will stop us from achieving our goal. Just as Yosef simply responded instinctively, without any fanfare, absent of any sense of sacrifice on his part, merely because it was his life, his essence and very being, so too that is what must drive us to accomplish our goals.

When something is truly dear to us there are no obstacles, we are indeed ready to even 'give the shirt off our backs'!

We are taught that because Yosef sanctified the Name of G-d, the letter נ was added to his name, becoming יהוסף (התלים פא ו)

If we add up the letters in the sentiment *היה נר* it is very dear, it equals 162. The numerical value of יהוסף adding 1 for G-d who attached His very Name to him it also adds up to 162!

Yosef represents the enthusiastic response to all that was dear to him. That is the lesson of Chanukah, how a band of enthusiasts simply responded naturally to the call to preserve that which is most beloved to us.

As we prepare for this glorious holiday we must ask ourselves the following questions:

What is it that we are prepared to 'give our shirts off our backs' for?

What part of our lives means so much to us that nothing can hold back our love?

If we asked our children what they think is so valuable to us that we would instinctively be willing to shed our proverbial clothes and jump in wholeheartedly, what would they respond?

It is not about the willingness to sacrifice our lives that is so significant as much as what is so precious to us that we are eager to stand up for and protect no matter what may stand in our way.

Therein lays the message of Chanukah. May we re-ignite that spark that burns so fiercely within all of us and display our very essence proudly before the entire world!

באהבה, א פרייליכען הנוכה,
צבי טייכמאן



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Tova Fellner, Yossi Frydman, Eitan Bier,
Shoshana Goldberg, Yaakov Kravetz,
Shoshanna Rabinowitz, Moe Breitowitz,
Rachel Rabenstein, Meira Berenson,
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!!!HAPPY ANNIVERSARY!!!

Shmuly & Leba Dinovitz, Elliot & Rena Einbinder,
Jorj & Miriam Felder

YAHZEIT:

Bernard Fellner, for his father,
Theodore Fellner אברהם בן-ציון ה'ל

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

This info is provided by YOU through the member database!

Elise & Shuie Steinharter
On the Birth of Rivka Gita!
(AKA Riva)

Dassi & Mordy Lazar
on the birth of a Baby Boy!
Shalom Zachar after 7:15
@ 2511 Lightfoot Dr

SAVE THE MORNING!

SUNDAY - JANUARY 1ST - 10AM

Last Day Of Chanukah

Shul Chanukah Event - Details Coming