

## SCHEDULE

ליל שבת קדש

Mincha 4:29 PM  
Shabbos Candle Lighting Time 4:34 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  
Sof Zman K'S- 9:05 מ"א 9:48 א"ג  
~ MONTHLY LADIES SHIUR: AFTER KIDDUSH ~  
Mincha - No Bnos this week 2:15 PM  
Mincha - Followed by Shalosh Seudos. 4:25 PM  
Maariv 5:44 PM

Avos U'Banim this week is Sunday AM

40/27 מזג האוויר בשבת\*  
43/36 Ohel Moshe Weather  
Only Hashem can guarantee

CANDLES NEXT  
SHABBOS - 4:40 PM

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

## Weekday Minyanim & Shiurim

### Sunday & Monday

Shacharis I- 6:35 AM Sun / 6:40 AM Mon  
Daf Yomi - By Rabbi Teichman 7:30 AM  
Shacharis II - 8:30 AM  
Mincha/Maariv - (1:45 Mincha Monday) 4:40 PM  
Seder Limud - 8:45 PM  
Daf Hayomi Behalacha 8:20 PM or 9:15 PM  
Maariv - 9:45 PM

### Weekdays (Tuesday-Friday)

Daf Yomi - By Rabbi Teichman (Tu-Fr) 5:45 AM  
Shacharis- Th 6:35 AM  
Shacharis- Tu, Wed, Fr 6:45 AM  
Daf Hayomi Behalacha 7:25 AM  
Mincha (M- Fr) 1:45 PM  
Mincha/Maariv (M-Th) 4:40 PM  
Maariv I (M-Th) 7:45 PM  
Daf Yomi- Take II (Tu-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

Sponsored By

**Etzion & Faye Brand**



In celebration of the marriage of their  
daughter and son in law, Nomi & Yoel Epstein!

### Shalosh Seudos

Sponsored By

**Rabbi Teichman**

In honor of the Yahrzeit of his father,  
Reb Moshe ben Reb Yosef

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

**Ohel Moshe Family Chanukah Mesiba!**  
Sunday, 1/1 (8th Day of Chanukah) 9:30 - 11:00 AM

9:30 Father & Son Learning & Chanukahs Projects  
None Motzel Shabbos For girls and boys

10:15 Special Chanukah Story & Raffle  
Followed by more food, fun, and projects  
including two awesome moon bounces in the back yard!

11:30 FUN FOR ONE AND FUN FOR ALL: Coffee, beverages, & Snacks!  
Exciting opportunity to gather as a Shul and spend some quality time together join us!

**Sponsorship Available:** Grab those last minute donations for 2016!  
Avos Ubanim - Sponsored by the Ari & Suri Schwartz  
In memory of Suri's Father חיים בן משה חיים

Girls and Boys Projects - \$118, Refreshments - \$180, Moon Bounces - \$100 (2)  
The event is free for members - Suggested donation \$18 per family.

### 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@

Sforim & Siddurim:

Dovi Becker - Library@

#### Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch - Fixit@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali Wealcatch - Bulletin@

#### Sisterhood@

Bracha Caine, Shira Friedman, Elise Steinharter, Gali Wealcatch

#### Agudah Scrip@

Sasha Zakharin - szakharin@gmail.com

## CONGREGATION OHEL MOSHE

שבת קודש

פרשת מקץ

חנוכה

ב' טבת תשע"ז

אהל משה



Rabbi Zvi Teichman

## CONGREGATION OHEL MOSHE

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Issue # 463

# RABBI'S MESSAGE:

*A Freilichin Chamuka! Chamuka Sameach! Happy Chamuka!*

In whatever language one chooses to greet their fellow Jew during these waning days of Chanukah the common emphasis seems to be on wishing each other a happy and joyous one.

Ironically though, Chanukah has no obligations of joy as distinct from Purim and other holidays where there are very specific halachic requirements in how to rejoice on those days.

It is well known that there were three primary commandments that the Greeks legislated to abolish: *Shabbos, Milah*/Circumcision, and *Chodesh*/Sanctification of the Months(the maintaining a lunar calendar system by which the holidays accord).

Interestingly, there is a clear association between *simcha*, joy, and these three precepts specifically.

We say in our Shabbos prayers, *שמחו במלכותך שומרי שבת*, *They shall rejoice in Your kingship - those who observe the Sabbath...*

The Talmud tells us that *Milah* is the paradigm *mitzvah* that was initially accepted with happiness that is still performed today with great joy. *שבת קטל*.

Our monthly encounter with the new moon and the reciting of the special blessing over it, is tantamount to greeting the Divine Presence itself and must be said with joy and dancing, equal to the joy in celebrating a wedding. *אחא סי תכר סעי ג וברמיא*.

In fact if one takes the first letter of each of these three *mitzvos*, *שבת-מילה-חדש*, one discovers the word *שמח*, joy!

Yet in our celebration of this holiday there is no obligation to eat, dance or celebrate in any other physical manner. Where has the joy gone?

On the last day of Chanukah we will continue the daily reading from the Torah where it lists all the sacrifices and offerings that each of the twelve leaders of each tribe donated to the Tabernacle during its days of inauguration, concluding with the very next paragraph that goes on to describe how Aharon the Kohen was instructed to light the Menorah.

The placement of the portion highlighting Aharon's lighting the Menorah directly after the lengthy description of the inaugural offerings is instructive.

The Midrash describes how after Aharon observed these magnificent and profound expressions of these leaders dedication to the Tabernacle, he experienced a *דיליסת דויעת*, distress, over not having joined them in this dedication - neither he nor his tribe. He was subsequently pacified with the fact that his lot was greater than theirs in that he alone would merit preparing and kindling the Menorah.

Was Aharon possibly jealous of their initiative and achievement? Wasn't it regarding Aharon, who when discovering that his younger brother Moshe would be appointed to lead the nation rather than he, that the Torah attests, *ושמח בבו*, that he rejoiced wholeheartedly over his brother's success, with nary a taint of jealousy or disappointment?

Even more intriguing is the fact that it was precisely on account of Aharon's displaying a remarkable spirit of generosity over his brother's good fortune that he merited to become the Kohen Gadol who would wear the Breastplate of Judgment, with the engraved names of each tribe, upon his heart. Yet here we have Aharon bemoaning his inferior stature.

Even G-d's response that Aharon would merit to light the Menorah is perplexing, since there were many other activities that were exclusive to Aharon aside from the lighting of the Menorah.

In what way is the Menorah the antidote to his frustration?

Perhaps what bothered Aharon wasn't his lost opportunity to participate in the inauguration. He was certainly happy for the leaders of the tribes who merited the greatness they achieved in their unique offerings. But he feared at this inauguration of the Tabernacle which represented G-d's dwelling in our midst and the privilege to sense His Divine Presence here on earth, not only in the desert but for all of time, that it might be contingent on the elevated intentions and profound devotion that these holy leaders displayed and were privileged to experience. But what of the lesser statured, simple *Oved Hashem*, servant of G-d, who would pine for His closeness but was yet incapable of reaching the heights of spiritual achievement, how would he access the *Shechina*, the Divine Presence.

This was Aharon's legacy, to carry the hopes and wishes of those who might still be tainted, to see the greatness within each one of them and prod them towards a closer relationship with G-d, despite their shortcomings. He wasn't concerned with his own fate, he was worried for the people he so loved.

But where in this dedication was there an infusion of inspiration that would ignite those future souls in the course of the darkness of exile and the clouds of challenge in their lives?

The Ramban explains that it wasn't with the lighting of the Menorah in the Tabernacle that Aharon was placated. Aharon was shown prophetically how his descendants, the *Chashmonaim*, during the future Greek exile would courageously stand up to their enemies, not succumbing to their evil decrees and succeeding in restoring the Temple. Not only would they experience a miraculous lighting of the Menorah and

# Be Happy!

rededication of the Temple, the lighting of a Menorah would continue for all of time through the long subsequent exile until the times of the Moshiah and beyond, where we would light our Menorah in the privacy of our homes in fulfillment of the *mitzva* of Chanukah, bringing the Divine Light into our daily lives.

Is it that simple? Just light a few candles and get inspired?

The Greeks knew that the secret to Jewish survival is their uncanny ability to remain buoyant despite the crashing waves; to remain hopeful in the face of dark clouds; to rejoice even amidst darkness.

There are three vital tools one needs to maintain that equilibrium in life:

- 1-One must be willing to sacrifice one's wants and desires for something greater.
- 2- It is critical to maintain a regimen one adheres to without deviation.
- 3- Spend time regularly contemplating the fortune of your existence, taking a break from the distractions that stifle meditative calmness.

Isn't the first act we perform on a male child, circumcision, a testament to the notion of the need to reduce our physical selves so that we may attain a greater stature and joy in life?

The cycle of the moon and the planets which *operate on a decreed schedule never altering their task*, *שמחים ברבת הלבנה*, *they are joyous and glad to perform the will of their Owner...*

Shabbos is a time when we reflect on our purpose; our privilege; our blessings, allowing ourselves to perceive our existence accurately, removed from the weekly grind of toil and competition.

The Greeks knew that if they could tempt us to indulge mindlessly in the pleasures of the world they could defeat us as a nation. They sought to eradicate that symbol of sacrifice, *Milah*; to remove that image of loyal and unswerving daily devotion and commitment that is embodied in the moon, *Kiddush HaChodesh*; to prevent us from healthy restorative mindfulness, the quiet contemplative celebration of *Shabbos*, devising new artificial distractions that would preoccupy our minds and souls, leaving us no time to think.

They targeted that inner joy that is unique to our belief and assures our perpetuity.

Aharon HaKohen epitomized these three sterling qualities. He readily relinquished leadership to make room for his illustrious brother. He is forever memorialized in those famous words *אחרון אהרון דידיסו*, as our Sages described it: *שלא שינה*, *he did not deviate*, maintaining consistency throughout his entire life. In face of the tragic deaths of his children the Torah records how *אחרון אהרון* *and Aharon was silent*, quietly and thoughtfully accepting the will of G-d.

And so the Baal HaTanya describes the Shabbos as *an aspect of silence where man totally submits his existence before G-d*. *תורה אור כי תשא ברוספת*.

Aharon left us a prescription for the quiet joy that inspires us to new heights of closeness to G-d in our daily existence.

The *Halacha* calls for us to be willing to sell the shirt off our back to purchase oil and wicks to fulfill the *mitzva* of lighting Chanuka candles.

The Talmud says that one who is *consistent with the lights of Chanuka will merit children who will be scholars in Torah*.

There is a custom for women to refrain from work while the Chanukah candles remain lit as well. The great 17th century German rabbinic figure and *posek*, Rav Yair Bacharach, the *Chavvat Yair*, writes that one should grieve and rejoice in the flames of the Chanukah candles for a half of an hour.

These are the three keys to joy: Sacrifice, Consistency, Contemplation.

The depiction of Aharon as 'rejoicing in his heart' is the first recorded actual expression of the verb *שמח*, joy, in the Torah.

We recite at the end of Shacharis every day of Chanukah, Psalm 30, *מומור שיר חנוכה הבית לוד*, the song that was said at the dedication of the Temple. The first letters of the first four words of this prayer spell out *שמחה*, joy.

If one analyzes the verses within that Psalm there is no allusion to anything related to the Temple. It's all about life's challenges and our survival. It's about constantly singing praises.

*A psalm; a song of dedication of the House, of David. I will exalt You, O Lord, for You have raised me up, and You have not allowed my enemies to rejoice over me. O Lord, I have cried out to You, and You have healed me. O Lord, You have brought my soul from the grave; You have revived me from my descent into the Pit. Sing to the Lord, His pious ones, and give thanks to His holy name. For His wrath lasts but a moment; life results from His favor; in the evening, weeping may tarry; but in the morning there is joyful singing.*

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**!!!HAPPY BIRTHDAY!!!**  
*HEBREW*  
**Moshe Haber, Jake Ankri, Davi Becker, Avraham Leichter, Judah Katz, Madelyn Fisher, Elliot Einbinder, Ariel King**

**!!!HAPPY ANNIVERSARY!!!**  
**Kevin & Melissa Mako**

**YAHREIT:**  
**Rabbi Teichman, for his father, Morris Teichman** משה בן יוסף

**Moty Kamenezky, for his mother, Rachel Kamenezky** רחל בת אבדה שמואל

**Frank Berger, for his father, Howard Berger** חיים בן יהודה

*This info is provided by YOU through the member database!*

Shuie & Elise Steinharter invite everyone to a Kiddush at their home in honor of their daughter **Rivka Gita - A.K.A. Reval!**  
(After Davening, and the shul Kiddush, and of course the ladies shiur. Worry not, there will be lots of food!)  
**2713 Woodcourt Rd**  
*Another fine home building project by AEG remodeling*

*And I said in my tranquility, "I will never falter."  
O Lord, with Your will, You set up my mountain to be might, You hid Your countenance and I became frightened.  
To You, O Lord, I would call, and to the Lord I would supplicate.  
"What gain is there in my blood, in my descent to the grave? Will dust thank You; will it recite Your truth?  
Hear, O Lord, and be gracious to me; O Lord, be my helper."  
You have turned my lament into dancing for me; You loosened my sackcloth and girded me with joy.  
So that my soul will sing praises to You and not be silent. O Lord, my God, I will thank You forever.*

At the end of the day, G-d dwells within each one of us. We just have to let Him in. On Chanukah we dedicate the Temple that still stands today, our hearts. If we follow Aharon's directives for a joyous life, we will ignite a flame within us that will continue to warm us way past the days of Chanukah!

א פרייליכע חנוכה,  
צבי טייכמאן