

SCHEDULE

ליל שבת קודש

Mincha & Shabbos Candles 4:24 PM

Friday Night Learning - With Cholent!

יום שבת קודש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K'S- 8:54 א"ט , 9:37- א"ג 8:30 AM

Kids Shabbos Groups This Week for kids age 3-5

From 9:30 AM until after Kedusha in the Social Hall!

Ages 3-5 ONLY, please pickup children immediately after Kedusha!

Followed by Kiddush

Mincha - 2:15 PM

BNOS -Girls age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15

Mincha - Followed by Shalosh Seudos 4:15 PM

Maariv 5:33 PM

Kol HaNearim Learning Program 6:30 PM

40/31 מזון האוויר בשבת *
37/28 Ohel Moshe Weather
*Only Hashem can guarantee

**CANDLES NEXT
SHABBOS - 4:25 PM**

CHANUKAH EVENT - SUNDAY 12/7 @ 9:30am - HEY נחנה

A Special Event for Members of All Ages!

☆ LEARNING ☆ KIDS ACTIVITIES ☆

☆ TRIVIA GAME FOR ADULTS ☆

☆ MUSIC ☆ SNACKS ☆ OTHER FUN STUFF ☆

☆ SPECIAL KIDS ENTERTAINMENT SHOW ☆

MORE INFO TBA NEXT WEEK - SPONSORSHIP AND VOLUNTEERS WELCOME!

Weekday Minyanim & Shiurim

Sunday

Shacharis - 6:50 & 8:30 AM

Mincha/Maariv 4:30 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M) 6:35 AM

Shacharis (Tu) 6:45 AM

Shacharis (W-Fr) Chanukah! 6:30 AM

Shacharis - II (M - Fr) 7:50 AM

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M) 4:30 PM

Mincha/Maariv (T-Th) Chanukah! 4:30 PM

Winter Maariv (M - Th) 7:45 PM

Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM(Su), 5:45AM(M-F) & 8:00PM(M-Th)

Daf Hayomi Behalacha- 7:25 AM

Seder Limud (Sun-Th) 9:00 PM

Women's Tehillim Learning Thursdays 9:15 AM

SPONSORSHIPS

Kiddush Sponsored

By Ron & Sagit Peretz

in memory of Sagit's grandmother's recent shloshim

שמחה בת יקום

Shalosh Seudos

Sponsored by

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

NEW & NOW AT A NEW TIME

TEHILLIM LEARNING GROUP FOR WOMEN

THURSDAYS @ 9:15 AM for 1 hour in the Shiur Room (Upstairs).

New Subjects Weekly Join Any Week!

The group, lead by Naomi Ganz, will explore the text and context of Tehillim in depth in order to gain greater meaning and inspiration. See Naomi or Gali Wealcatch for details or just show up!

SIMYUM HATORA of BALTIMORE

Join the Ohel Moshe Mishnayos Project

As part of the communal Siyum HaTorah, our Shul is working on completing all of Mishnayos in time for the Siyum in May. See Zolly Cadle for more details and check your email for a link to sign up and commit to learning a Mesachta (or more!) of Mishnayos!

**ALL MISHNAYOS TAKEN FOR ROUND I
WORKING ON ROUND II NOW!!**

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Repair & Maintenance:

Shuie Steinharter & Dovid
Wealcatch- FixIt@

Lainig Schedule:

Pinchas Friedman- Lain@

Bulletin & Announcements:

Shoshana Goldberg & Gali
Wealcatch- Bulletin@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

Sisterhood@

Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

Sforim & Siddurim:

Dovi Becker- Library@

Aqudah Scrip

Sasha Zakharin - scrip@

Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

CONGREGATION OHEL MOSHE

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אהל משה



Rabbi Zvi Teichman

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Issue #508

RABBI'S MESSAGE:

The prophet Amos proclaims that G-d could overlook the three cardinal sins of idolatry, adultery and murder but he cannot forgive *having sold a tzaddik, a righteous man for silver, and the destitute one for the sake of a pair of shoes.* (נמוס ב ו)

This verse alludes to the brothers having sold Yosef for money and using the proceeds to each by themselves a pair of shoes. Is it for the cheapening of Yosef in having sold him for a measly pair of shoes that they are being chastised? Are the implications here that were they to have received a larger amount of money and bought something more worthy they would have been exonerated for their behavior? Certainly not!

One of the righteous individuals who lived in the generation before the deluge was Chanoch. He is described as having 'walked with G-d'. G-d summoned him before his time and transformed him into the angel מטטרון, Metatron, and was appointed שר הפנים, the Interior Minister, referred also as שר התעום, Minister of the World. The mystical teachings reveal that Yosef possessed the soul of Chanoch. The Torah refers to Yosef as a נער, a youth, which is numerically equivalent to מטטרון, adding its number of letters as well. The stone on the breastplate of the Kohen Gadol upon which Yosef's name was inscribed was the שוחם, Shoham stone, which is an acronym for שר הפנים מטטרון, Metatron, the Minister of the Interior.

We are taught that Chanoch was a shoemaker, more accurately a תופר מגעלים, one who sews shoes, who would designate spiritual dedications with each stitch declaring, ברוך שם כבוד מלכותו לעולם ועד, *Blessed is the Name of His glorious kingdom for all eternity.*

The saintly Tzemach Tzedek explains that the soul is likened to a foot and the body to a shoe. In the cosmic realm the shoe represents the physical world in all its aspects that conceal the רגלי השכינה, the 'feet' of the Divine presence. Just as the thick leather sole shields us from the rocky terrain we tread upon, in similar fashion the layers of material existence often prevent us from sensing the Divine Presence which exists in every facet of creation. The Holy Maggid of Mezritch describes this painstaking process that Chanoch engaged in as the revealing of the כוח הפועל בהפעל, *the power of the Creator in Creation*, even in the thickest and lowliest places. His declaration of *Boruch Shem...* allowed the hidden presence of the Divine to illuminate even the darkest of spaces.

Although the Kabbalists and Chassidic Masters interpret Chanoch's endeavor in so glorious of terms, transforming a very mundane activity to the most elevated of experiences, it is attributed in the name of the renowned Baal Mussar and ethicist, Rabbi Yisroel Salanter a completely divergent approach.

Rav Dessler quotes in his name that it would be inappropriate while engaged in a professional responsibility to someone else, to allow one's mind to roam off the task, for it may lead to inferior quality work. Rather what the sages are teaching us is that when Chanoch set himself to his occupation he would dedicate each stitch to be the most perfect of stitches so that the wearer would benefit and enjoy his shoes in the best way possible and receive his money's worth of investment. There is no greater pronouncement of G-d's presence and sanctification of His Name than in emulating His attributes of kindness and honesty, gaining the admiration of one's clients.

Did Reb Yisroel really deny that which the Maggid of Mezritch taught?

Often in life we get caught up in objectives that are noble, elevated and purposeful. In the course of achieving our goals we trample on others who stand in the way of our beliefs and aims. Sometimes it is a battle for what we perceive as truth and at times we are merely so focused on reaching our goals we are callous to those on the sidelines.

G-d created a world of שלום, literally peace. But peace doesn't do justice as an accurate translation. It means more definitively a world of שלימות, wholeness, a world where it is possible to create harmony among its components, that when accomplished expresses the most exquisite of feelings. Any objective that disrupts concord in its path, no matter how great of an accomplishment it may be cannot be called שלום, complete.

What Reb Yisroel was advocating was for us to never to lose our pursuit of absolute שלימות, integrity, even in the quest for the most spiritual of experiences and achievement.

Certainly Chanoch lived with an aspiration to reach the highest levels of *dveikus*, spiritual connection, but never at the expense of losing sight of the trees.

The brothers, as Yosef, had very different approaches to achieving their state of perfection as the bearers of the legacy of the Avos. Yosef was overly eager, misreading his brothers activities and reporting them a bit too zealously to their beloved father, Yaakov. The brothers too, underestimated the greatness of Yosef seeking rather to dispatch with that whom they perceived would interfere with the attainment of the greatness destined for them. It was all for a noble cause.

Yaakov quietly observed the tension calculating how best to maneuver his children toward harmony with one another.

Dancing Shoes

In what might seem as naive, Yaakov asks Yosef to go to Shechem to check on his brothers' welfare. Didn't he realize the animosity that existed towards Yosef? What was he thinking in sending Yosef into the lion's den?

ויאמר ישראל אל יסוף הלא אחיך רעים בשכם... לך נא ראה את שלום אחיך ואת שלום הלא אחיך רעים בשכם. And Yisroel said to Yosef, "Your brothers are pasturing in Shechem, are they not?... Go now, look into the shalom/peace of your brothers and the shalom/peace of the flock."

The holy Ohev Yisroel, the Apter, teaches that the term קריתות, also connotes camaraderie. Yaakov acknowledged to Yosef his brothers' purely motivated desire to achieve the harmony necessary to foster their roles as the שבטי יהודה, in Shechem, an acronym for שם כבוד מלכותו, *Blessed is the Name of His glorious kingdom*, affirming that is their honest goal.

Yaakov has confidence that Yosef now possesses the qualities and sensitivities necessary to achieve shalom, harmony. Yaakov in emphasizing both the שלום, peace, of the brothers and the sheep, was a reminder to never lose sight of the שלימות, the perfect congruence of all worlds in order to create a true wholeness. Tending to the sheep is a metaphor for the need to assure that every facet of engagement needs to be attended to and never neglected in the pursuit of a greater goal. In a world of *shleimus*, it's all or nothing in the endgame.

The Midrash states that from this request to seek 'the peace of the sheep' we learn that a person should inquire of the welfare of all things we derive benefit from. This is not merely a lesson in gratitude but more importantly a directive to create concord in every aspect of the world, for our ultimate objective is to discover that natural harmony that exists for all who seek it.

Yosef was equipped and ready but the brothers weren't. In a clearly divinely channeled directive they are destined to not only process that quest for harmony in the course of the sequence of events that follow in the ensuing portions, but they would begin a journey that would challenge them for a while to come. First they would descend to Egypt and experience the slavery and suffering that was ordained from on high, but would also continue through the many years of exile until such time as we would finally perfect our act.

Until we can work all together not merely collaboratively, but in absolute and genuine friendship and appreciation, despite our differences, we are yet destined to continue that search for *shleimus*.

We can look at shoes as simply an expedient that allows us to journey into the world in order to accomplish our goals, or we can choose to dance in those shoes exulting in the presence of G-d that inspires each step summoning us to live in joyous harmony at all times.

Yosef understood the value that each stitch brings to the shoe. He cast an aura of kindness and understanding even to the lowliest criminal condemned to death sitting next to him in a dark cell. He was patient and persistent in never permitting himself to lapse in 'tending to the sheep' properly.

The brothers treated Yosef like a pair of cheap shoes, not attentive to the loving details in every stitch that he sewed, as he traversed that tightrope of human relationships.

It has been observed that the word used for a stitcher, תופר, have the same letters as the term used to describe Yosef as a פותר, interpreter of dreams, as well as the appellation conferred on him by his father Yaakov in his blessing to him as a בן פורת, a charming son.

Yosef was one who constantly sought G-d's presence in every endeavor. He looked to 'interpret' every encounter in that light. One who uncovers that wholeness merits radiating it in kind from his persona and captivates all who he meets with that divine grace.

The Greeks appreciated the harmony in the beauty of the natural world but never accepted a notion of concord that transcends towards the spirit. Without a recognition of that which unites all aspects of creation in body, spirit and purpose, the world is doomed to endless conflict.

The Rambam chose to conclude the Laws of Chanukah with a remarkable statement:

Great is peace because the entire Torah was given to create peace in the world.

It is not peace but rather *shleimus* that Torah brings to the world. Only through the prism of Torah, the very essence of G-d, can each moment, each interaction, each experience inspire us to dance joyously with our shoes on!

בהתב, א ליכטענען און פרייליכען תוכה, תוכה שמו ומאירה, צבי טייכמאן

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YAHARZEIT:

Bernard Fellner, for his father, Theodore Fellner
אברהם בן בן-ציון הר

KOL HaNearim - 6:45 PM Motzei Shabbos!

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

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To learn more or get involved in this exciting project contact The Building Committee at building@ohelmoshebaltimore.com or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!