

## SCHEDULE

ליל שבת קדש

Candles	4:26 PM
Mincha & Kabalas Shabbos	4:26 PM
<b>Friday Night Learning with Chulent</b>	<b>7:00 PM</b>

יום שבת קדש

Daf Yomi @Main Shul	7:30 AM
SHACHARIS	
@Main Shul	6:50 AM
@Main Shul	8:30 AM

Netz - 7:20 am | Sof Zman K"ס 8:58 א"ת | Sof Zman Tefilah - 10:28 א"ת

Followed by Kiddush

Mincha	2:15 PM
Bnos @Upstairs Classroom	2:15 PM
Mincha	4:15 PM

Followed by Shalosh Seudos

Maariv/Havdala	(50min) 5:35 PM
Avos Ubanim	6:20 PM

51/34	מזג האוויר בשבת	CANDLES NEXT
45/29	Ohel Moshe Weather	SHABBOS - 4:29 PM

## WEEKDAY MINYANIM

SHACHARIS

Sun - 6:50 & 8:30

Monday-Friday- 6:30, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday	1:45 PM
Mincha/Maariv: Sunday - Thursday	4:35 PM
Maariv: Sunday - Thursday	7:45 & 9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST  
[www.ohelmoshebaltimore.com/shiurim](http://www.ohelmoshebaltimore.com/shiurim)

AM Daf Yomi - Sha/Sun	7:30 AM ~ M-F	5:45 AM
PM Daf Yomi - Sun - Thu		7:00 PM
Smichas Chaver Program - Sunday		9:15 AM
Royal Tea - Monday		8:15 PM
Daf Hashavua - Mon. & Wed.		9:00 PM
Breathing Life - Monday		9:10 PM
Holy Machlokes - Tuesday		9:00 PM
Begging For More - Tuesday		9:10 PM
Connections -	Off Until January 3rd	

## SPONSORSHIPS

### KIDDUSH

@Hashkama

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Bernie Fellner

In honor of Tova's birthday and to honor the Yahrzeit of Bernie's father, Theodore Fellner, Avraham ben Ben-Zion Halevi

@Main Minyan

Sponsored by:

Simcha and Shifra Malin

In commemoration of the yahrtzeit of their friend, Moshe Topas, this past week.

### SHALOSH SEUDOS

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Rabbi Zvi Teichman

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2808 SMITH AVE

BALTIMORE, MD 21209

[WWW.OHELMOSHEBALTIMORE.COM](http://WWW.OHELMOSHEBALTIMORE.COM)

[DAVEN@OHELMOSHEBALTIMORE.COM](mailto:DAVEN@OHELMOSHEBALTIMORE.COM)

(410) 878-7521

Issue #760

## RABBI'S MESSAGE:

## Yes, We Can!

The very first title conferred upon Yosef was that he was a נער—a *lad*. (בראשית לו ב.)

The Torah also describes how at the age of seventeen he tended his father's sheep together with his brothers and was particularly fond of the children of Bilhah and Zilpah. It records too, his having reported his brothers' errant behavior to their father Yaakov. Despite all that, the Torah depicts how Yaakov displayed a special love towards Yosef, presenting him with a fine woolen tunic, which provoked his brothers' hatred toward Yosef.

What is the significance of noting his youthfulness, isn't that evident already in describing him as a teenager?

The Midrash interprets this emphasis as indicative of his typical adolescent behavior, alluding to his having been preoccupied with 'beautifying his eyes, walking daintily, and grooming his hair', an indication of his seeming immaturity.

Yet, despite this negative portrayal of Yosef's childishness, the Tikunei Zohar sees in his being defined as a נער, as a reference to the fact that he was the גלגול—reincarnation of חנוך—Chanoch, the great-grandfather of Noah, who the Torah spotlights as having 'walked with G-d' for three-hundred years, and was taken prematurely from this world, lest he succumb to the influence of his generation, and ascended to heaven by the word of G-d. (בראשית ה, כב-כד, רש"י.)

The Zohar asserts, that the famous verse in Mishlei that guides us in raising our children,

חנך לנער כד חנך לנער—Train a child according to his way, is also associating the word חנך with the personality of Chanoch, seeing its placement in the context of educating the child, an equation between Chanoch and נער, alluding as well to his soul connection to Yosef, the נער.

The Chasam Sofer contrasts the spiritual approaches of the postdiluvian patriarch Avraham, and the antediluvian righteous one, Chanoch, explaining that whereas Chanoch sought to protect himself in a self-imposed seclusion from the poisonous attitudes of that generation, Avraham courageously faced the opposition, promoting a faith in a Creator, and a devotion to His will, without fear.

Why did Chanoch cower from the task Avraham undertook?

The Sefer Nachlas Sadeh suggests it stemmed from the fact that Chanoch did not believe in himself and his abilities to accomplish such a overwhelming task.

The great Mashgiach of Mir, Rav Yerucham Levovitz bemoaned the loss of so many potentially great accomplishments because people lacked faith in themselves.

He directs us to the story of the prophet Yirmiyah who at first was reticent to assume his noble role with his claim נער אנכי—I am but a youth. G-d emphatically responds, אל תאמר—Say not, נער אנכי—I am a youth!

Yosef, the *gilgul* of Chanoch picked up where his predecessor left off, believing in himself and his talents, fearlessly promoting the will of G-d, never acquiescing to doubt. (ספר נחלת שדה הנאים והמוראים ד' קלט.)

So why then does the Torah in aligning Yosef with Chanoch emphasize this alliance in the word נער—a lad, if Yosef was indeed the improved version of Chanoch?

How does a teenager navigate successfully through the challenging years of adolescence and become great?

Perhaps the Torah is seeking to teach us that every person needs to feel positive about who they are. The moment we feel worthless, is the moment we become susceptible to the easy temptations and pleasures that the world provides, offering us delusional and temporal happiness and satisfaction.

A young man setting out on his journey in life must first gain a healthy view of himself, building confidence in himself.

We all aspire for identity, connection, and autonomy.

The 'grooming of one's hair' represents how comfortable one views oneself. Self-maintenance is a sign of appreciating oneself. Depressed individuals care not to check if their hair is brushed before they leave home as they are wallowing in their self-pity and pain. One's sense of self is evident in the way one grooms oneself, and in the type of clothing one selects, and the manner it is worn.

The 'beautifying of one's eyes', might allude to enhancing one's instrument of connection, the tool we use to look directly at one another, eye to eye. It is a necessary component to further and deepen our sense of bonding with others, which is so vital to building up self-confidence, and the ability to influence others positively.

The confident 'stride in a young man's walk' is indicative of a sense of drive, purpose, and ambition towards a destination and goal. A teenager who just shuffles along with shoelaces dangling untied, demonstrates a child in distress and displeased with oneself.

Although many a lad will become obsessed with themselves unhealthily, grooming themselves merely to draw attention; gazing at others in seeking selfish pleasures; walking haughtily in a display of immature arrogance, but that was not the case of Yosef. He was striving to discover himself so that he dedicates

those talents for the benefit of others.

In his youthful zealotry he accused the brothers of lacking these very qualities.

His report to his father that they ripped a limb from a live animal, was a demonstration of their lack of self-dignity, permitting their instincts to betray their ennobled stature, and exhibit their lack of the most basic self-respect.

Yosef suspected that their interactions with the general populace was not centered on altruism, but rather out of selfish interest and gain, and possibly tainted with inappropriate intentions toward the women they interacted with.

His accusing them of degrading the children of Bilhah and Zilpah in referring to them as the children of the maidservants, intimating they had an inferior status of servants themselves, was indicative of their failure to respect others by permitting themselves to be biased and derisive. They sought not sincere connection to others and related to others condescendingly and with arrogance.

Because of these claims Yosef was providentially challenged to display his purity of motive in these very areas that he accused them. The brothers questioned his intentions, alleging that he too was guilty of obsession with himself; was feigning purity and equally driven towards impropriety; guilty of conceit in his allegations against them implying he was better than them.

When the brothers stripped Yosef of his prized tunic, leaving him naked in the pit, he nevertheless maintained his dignity throughout, remaining calm, proving that he remained true to his elevated stature.

Even after losing his former exalted stature in the eyes of his loving father, becoming a slave, he remains a kindhearted individual who is sincerely compassionate to his masters, capturing their respect. Even when later imprisoned, he shows sensitivity to the other prisoners winning their admiration.

When facing the temptress, the wife of Potiphar, despite being far away from the inspiration and supervising eyes of his illustrious father, he remains totally in self-control of his strongest urges and not indulging in even setting his eyes upon her.

Yosef remains forever the exemplar of believing in oneself. Even as a lad, he begins his journey in transforming the cautious righteousness of Chanoch into a courageous promoter of the will of G-d, willing to confront the world and its challenges, inspiring it with a powerful faith in G-d, and an abiding faith in oneself.

The lesson of Chanukah is just that. The Chashmonaim bravely revolted against their adversaries despite the odds against them.

The Holy SHaLaH reveals that the word חנוכה is a combination of the name חנוך and the letter ה—חנוכה.

The letter ה we are taught is the foundation of this temporal world. The open bottom represents the potential for failure. The opening on the left leg, symbolizes man's ability to return in, provided he leaps upward to make it back in.

Yosef who sanctified G-d's name in private, without any influence other than his own conviction, merited that he is called יהוסף (יהוסף פא א). (תהלים פא א.)

May we believe in ourselves and rise to our innate ability in conquering the demons that seek to quash our greatness!

א גוט שבת און א פרייליכן חנוכה,  
באתבה,  
צבי יהודה טייכמאן

## AVOS UBANIM!

### Motzei Shabbos! 6:20 PM

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**L'zecher nishmas Chaim ben Zvi Hirsh**

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

For questions or sponsorship contact  
Chaim Wolfish at [jwolfish@hotmail.com](mailto:jwolfish@hotmail.com)

## MEMBER NEWS

!!!HAPPY <sup>HEBREW</sup> BIRTHDAY!!!

Avi Abramson, Tova Fellner, Yossi Frydman, Ahuva Berkovits,  
Shoshana Goldberg, Yaakov Kravetz

!!!HAPPY ANNIVERSARY!!!

Ben & Ruchie Weiskind

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Shalom Friedman (Beshalach)

### YAHARZEIT

Bernie Fellner, for his father, Theodore Fellner

ל'ציון ה-אברהם בן בן

Suri Schwartz, for her father, and Bernard Lipman for his brother,  
Judge Ronald Lipman

חנה ראובן בן משה חיים

Estehr Purec, for her father, R' Sendor Ungar

Happy Heartiversary to  
Sarah Naomi Weiskind on  
the 8th Anniversary of her  
heart transplant on the first  
night of Chanukah!

WE ARE STARTING THE SECOND PEREK OF

# כתובות

א' סבת | ON SUNDAY, DECEMBER 25

Congregation Ohel Moshe

FOR MORE INFORMATION  
PLEASE CONTACT

R' David Barer  
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