

SCHEDULE

שבת קדש

Shul menorah lighting @ 4:20	
Mincha Erev Shabbos	4:25 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K'S- מ"א 9:03 < גר"א 9:39	
Mincha- Followed by Shalosh Seudos	4:20 PM
Maariv	5:33 PM

Sunday

Shacharis (No Shiur this week)	8:30 AM
Followed by Kids Chanukah Party @ 10:00am	
Mincha / Maariv	4:30 PM

Weekday Minyanim & Shiurim

Shacharis

Mon, Tues, Wed	6:35 AM
Thurs, Fri ר"ה	6:30 AM
Mincha (Mon-Thur)	1:45 PM
Maariv (Mon-Thur)	9:45 PM



Special



Thursday Night Shiur

By Rabbi Teichman

After 9:45 Maariv

Bring Your Friends!

SPONSORSHIPS

Kiddush

Sponsored by

Uuh, Um, any takers?

Shalosh Seudos & Siyum

Sponsored by

Aryeh & Miriam Dickstein

In memory of Aryeh's Grandfather

לע"ג ירחמיאל בן טילא

Kiddush Sponsorship: Kiddush@ohelmoshebaltimore.com

Donations Can Be Made For Any Occasion



\$5 /CHILD (1 &UP) \$20/ MAX FAMILY

SUNDAY 10AM

ONLY @ OHEL MOSHE

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CONGREGATION OHEL MOSHE

שבת חנוכה א'

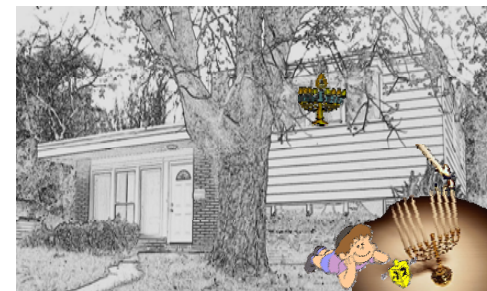
פרשת וישב

א' חנוכה

מברכים חודש טבת



אהל משה



Rabbi Zvi Teichman

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Issue #118

RABBI'S MESSAGE

Blinding Lights

How ironic it is that the גלות of יון; Greece, a society and culture that contributed so much enlightenment to the world is described by חז"ל as חושך, "Darkness?"

Apparently not all sources of light necessarily illuminate. In fact, sometimes the greatest enhancer of darkness is light itself. When a light shines directly at a person he is unable to discern that which is behind the source of light. The light indeed blinds! The magnificent powerful rays of the sun disallow us from seeing the vast galaxies that lie beyond the sun. So too is this true with the enlightenment of the secular world. It deludes us into believing that nothing else exists beyond that which is visibly perceptible. It is precisely this darkness that is the essence of יון. Despite its claim to elevating the civilized world through its contribution and appreciation of art, music, sport and the advance of science, it casts a veil of darkness on the true spiritual, although invisible, essence of life. יון denies that which lies beyond the five senses and beyond human experience. Our Torah which connects us to an ethereal world, elevates us into a higher reality. It brings us into the real world. The Mitzvos we do and the Torah we learn empower us beyond anything tangible in this limited physical world we live in. The Greeks defile a pitcher of oil with the claim that there is no visible difference in the chemical nature of the oil before and after their contact with it. Yet, we know that קדושה, sanctity and טהרה, purity are very real. We intuit during the performance of Mitzvos and during the learning of Torah a spiritual bond. It cannot be gauged by scientific equipment, yet we feel elevated and inspired by a connection to הויה הקדושה ברוך הוא that flows through our being when we are purely engaged in השם עבודת.

The limited view of Greek philosophy thus dictates that in this vast but finite natural world it is man's mission through the power of his superior intellect to dominate and control it to secure his own needs and pleasures. The Torah perspective in contrast expects us to indeed shackle the world around us but to dedicate it towards a higher purpose, submerging our own interests and accomplishments in a humble expression of subservience to Hashem.

This Greek attitude, translated into the realm of interpersonal relationships encourages a competitive quest for dominance in this arena as well, with a disregard for the infirm and weak and the veneration of athletic prowess and accomplishment. Survival of the fittest and all its consequences is the mantra of Greek culture.

Conflict, jealousy and hatred are the seeds that flourish in this "fertile" earth of selfishness. One who can not see beyond the physical parameter of another human being will easily come to see his competitor as dispensable.

The episode of יוסף and his brothers eventual hatred for him have roots in this idea. The competitive spirit that generated a קנאה, jealousy, and eventually שנאה, hatred, stemmed from a limited understanding of יוסף and his relationship with יעקב אבינו. This is reminiscent of the murderously jealous competition of קין towards הבל in his vying for Hashem's attention, and the resultant hatred of עשיו of יעקב that developed from his myopic view of יעקב's essence.

יוסף however represented the ability to see beyond the superficial. This was first evident in his sensitivity to the בני השפחות who were subjected to subtle derision by their brothers. It manifest itself as well in his dignified respect he had for even those among the lower rung of Egyptian society, that won him accolades from all that encountered him. The greatest testament to his healthy perspective through a periscope of absolute faith and submission to Hashem was apparent in his ultimately bearing no grudge against his brothers.

When one cleaves to eternal and selfless values there is no room for dominance, control or hatred.

The עמולה points out that יוסף represents the antithesis of the thinking of יון. This is indicated in the fact that יוסף is the same numerical equivalent of "מלך יון", "אנטיכוס", or "מלך יון", 156!

We celebrate eight days of חנוכה even though there was enough oil in the flask for one day and the miracle of the oil lasting was actually only for the seven additional days, is to commemorate the נצחון, the military "victory" over the Greek armies as well. (פרי חדש)

The modern Hebrew word נצחון to denote victory is not used even once in that context throughout all of תנ"ך. In Torah belief there is no "victory". Victory connotes the suppression of others and the ascendance of a champion. That is never the purpose of our existence. נצח means eternal, emphasizing the adhering to a higher intangible value.

We can never relate to those who we stand in conflict with, with a desire to simply overpower them. It is not dominance that we seek but rather a inspired bond with the source of נצח, eternity, the עולם של עולם.

If we use this yardstick wherever we confront resistance in interaction with others, focusing on the eternal values we are dedicated to rather than the need to win gain or favor, we are assured that we will avoid the pitfalls of hatred and illuminate all our relationships.

A person is described as a "נפש" acronym for נר; light, פתילה; wick and שמן; oil. Our נשמות will enlighten our world with the radiance of the שכינה if we attend properly to the maintenance of a perfect wick and pure oil!

באהבה ובהארה,
א ליכטענען חנוכה!
צבי טייכמן

Free Wi-Fi JCC membership is not required		Hours: Sun. 9am to 5pm Mon.-Thru. 9am to 8pm Fri. 9am to 3pm
to visit the cafe		
Park Heights JCC 5700 Park Heights Tel 410-542-5185		
Saturday night opening from Nov. 7 2009		We have an extensive menu featuring:
With Michael Coplan Piano		Pizza, Falafel, Wraps, Taco salad, Nacho and Cheese, Enchiladas and more....
7:30 to 11:00 pm		
Come and join us		

LADIES CHANUKAH SHIUR

By Rabbi Teichman



MONDAY NIGHT

8:15 pm

At the home of

Essie & Yaakov Berkowitz

6820 Navajo Drive

RSVP:

Essie 443-768-3108

Rachel 410-484-1110

	<h1>עונג שבת</h1>	
WITH OHEL MOSHE & YESHIVAT RAMBAM		
FRIDAY NIGHT 8:30		
ONLY @ OHEL MOSHE		