

SCHEDULE

שבת קדש

| | |
|---|---------|
| Mincha Erev Shabbos | 4:28 PM |
| Friday Night Learning (w/ Chulent) | 7:30 PM |
| Shacharis— Followed by Kiddush | 8:30 AM |
| <i>Sof Zman K"SS</i> גר"א 9:43 ז"א 9:07 | |
| Mincha- Followed by Shalosh Seudos | 4:25 PM |
| Maariv | 5:35 PM |

Sunday

| | |
|---|---------|
| Shacharis | 8:30 AM |
| -Followed by Shiur New Topics from יורה דעה, חולין | |
| Chanuka Fun! | 9:45 AM |
| Mincha / Maariv | 4:35 PM |

Weekday Minyanim & Shiurim

Monday—Friday

Shacharis (M-F)
6:40 AM

Dirshu Halacha Program
7:30AM



| | |
|-------------------------------------|----------|
| Additional daily minyan (Mon - Fri) | 8:10AM |
| Mincha | 12:45 PM |
| Mincha / Maariv- NO WINTER MINYAN | |
| Open Beis Hamedrash | 7:00 PM |
| Rabbeinu Yonah Shaar Rishon | 9:30 PM |
| Nightly Maariv (Mon-Thur) | 9:45 PM |

Thursday Night Shiur by Rabbi Teichman
After Maariv

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Kiddush

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לע"נ חנא ראובן בן משה חיים

Shalosh Seudos

Sponsorships accepted at any time (\$50)

Donations Can Be Made For Any Occasion

Practice Fire Safety!

Keep the
menorah away
from curtains or
any other
flammable objects



Keep the
menorahs away
from the reach
of small children

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The Ohel Moshe **H**achnassas **O**rchim **C**ooperative helps ensure that any time a new person in the neighborhood shows up in our shul, they feel truly welcome and get a chance to make connections in the community.

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CONGREGATION OHEL MOSHE

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פרשת וישב

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אהל משה



Rabbi Zvi Teichman

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Volume #71

RABBI'S MESSAGE

הנרות הללו; Depth Perception

In the *shet'l* lived an old *Yidene* who would religiously attend shul each and every Shabbos. She was especially attentive to the narrative of the weekly פרשה as it was read so movingly by the town's קורא. Each year on פרשת וישב as the tragic episode of יוסף's being sold as a slave by his brothers was read once again, the old *Yidene* would give out a big "*geshrei*" of grief at the merciless treatment of יוסף by his brothers. Every year the other women in the עזרת נשים would seek to console her and calm her down once again, telling her, "the same story was read last year and the years before", and each time the *Alter Yidene* would respond with great consternation and frustration, "indeed, and you see they still haven't learned their lesson!"

A fascinating and intriguing observation may be made in the recording of these events as reported in the Torah. Throughout the entire episode whenever the Torah describes the interaction and relationship between the brothers and יוסף they always relate to "**him**", and not to "יוסף".

ויראו אחיו כי אותו אהב אביהם; "His brothers saw that their father loved **him**..." (37,4).

ויוקנאו בו אחיו; "His brothers were jealous of **him**" (37,11)

ויראו אותו מרחוק; "They saw **him** from a distance" (37,18)

Yet when יעקב אבינו relates to his beloved son, the Torah describes, וישראל אהב את יוסף; "and Yisroel loved **Yosef** more than his brothers" (37,3). Even when the Arab merchants take Yosef, the Torah tells us, ויביאו את יוסף מצרימה, "they brought **Yosef** to Egypt" (37,28). Throughout the entire episode with Potiphar, his wife and the jailed butler "יוסף" is referred to time and time again, ויעזב כל אשר לו ביד יוסף; "he left everything in the hand of **Yosef**" (39,6); ויהי כדברה אל יוסף; "even though she spoke to "**Yosef**" every day" (39,10); ויספר שר חלמו ליוסף; "the butler told his dream to **Yosef**" (40,9).

The Torah is teaching us a profound lesson in human relationships. The brothers had their own agenda. They only related to יוסף insofar as he interfered or assisted them in their own goals. They never stopped to value who he truly was and the greatness that he possessed. They merely saw "him", never "יוסף". וישראל tell us that the verse that states "*His brothers went off to pasture*" is not describing their pasturing of their father's sheep, but rather of themselves. They viewed יוסף only through the lens of their own visions, understanding and needs. Would they have stopped to see the true יוסף, they would have understood his greatness and why he truly deserved יעקב's special love and regard.

The Arab merchants, Potiphar, his wife and the butler had no preconceived notions, they merely saw him for who he was and what he actually represented and indeed he radiated a special favor that was uniquely "יוסף", that was instantly recognized.

So often we view our children through our own selfish expectations and by the yardstick of our own needs. We neglect to put aside our own agendas when evaluating our children for who they truly are, the qualities they possess and the unique persons that they are. We skewer our perceptions by focusing only on what we expect and not on what they need.

How true this is in all human relationships. If only we would allow ourselves to perceive the people around us for who they really are and not how they affect us or serve us, would we live in a more pleasant and happier world.

We read the same story each year yet we fail to learn from our mistakes, still viewing the world with lenses that are tinted with our own selfish needs

The חנוכה of יום טוב is about seeing beyond the apparent. The Greeks believed in a world of external value and beauty and couldn't perceive a depth beneath the surface that was not visible or tangible. Oil that was not visibly altered couldn't possibly be tainted in their eyes! It is the only מצוה that has a stipulation for a ברכת הירואה, a blessing for merely "seeing" the light. Yet we may not use the light for any utility thus emphasizing a deeper significance behind the mere superficial "light"! How much more so is this concept true and applicable when viewing the נר ה' נשמת אדם!

May we emulate that *Alter Yidene* and give a "*geshrei*" and not be lulled into comfortable complacency, and may we begin to rectify our world by appreciating our children and the people around us by perceiving the depth of who they truly are!

א ליכטיגען חנוכה!

באהבה,

צבי טייכמן

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9:45– 11:30am

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