

SCHEDULE

שבת קדש

Mincha Erev Shabbos 5:36 PM
~Friday Night Learning 7:45 PM

Shacharis- Followed by Kiddush 8:30 AM

Sof Zman K"SS- מ"א 8:55 < גר"א 9:31

Mincha- Followed by Shalosh Seudos 5:35 PM

Maariv 6:45 PM

Megillah #1 7:30 PM

Megillah #2 9:00 PM

Weekday Minyanim & Shiurim

Shacharis  Monday, Thursday 6:40 AM

Tues, Wed, Fri 6:45 AM

Mincha (Mon-Thur) 1:45 PM

Maariv (Mon-Thur) 9:45 PM

Thursday Night Shiur by Rabbi Teichman after late Maariv

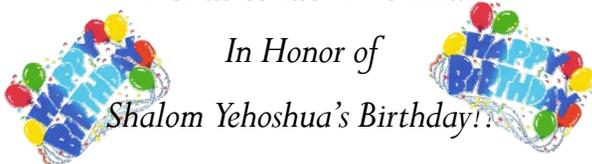
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**Sunday
Purim Day**



Shacharis #1 6:15 AM

Megillah Approximately 7:00 AM

Shacharis #2 8:00 AM

Megillah Approximately 8:45 AM

Extra Megillah Reading 10:15 AM

Yeshivas Mordechai Hatzadik 2:15PM

Learning Program for Boys

Mincha 3:00 PM

CONGREGATION OHEL MOSHE

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למנוח



Rabbi Zvi Teichman

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Issue#129

RABBI'S MESSAGE

Getting to Know You, Inside Out!

If you ask the average "man on the street" what their goal in life is, you're more than likely to hear them respond; "finding happiness". We all want to be happy, the question is how to achieve it.

There is only one instance in the entire Torah where someone is described as being "happy". When Moshe upon returning from Midian hesitates to assume the role of leadership that was held until then in the hands of his brother Aharon, Hashem assures him not to worry for, **וראך ושמח בלב** (שמורת), *and you will rejoice in your heart*. What great key to "joy" lies in this sole portrayal of "שמחה", happiness? As a reward for this display of generosity of spirit towards his brother, Aharon merited to wear the **חושן המשפט**, the Choshen, the *Breastplate of Judgment*, upon his "heart" (**שבת קלס**). It was at this episode due to Moshe's reluctance, that Hashem decided to reverse his original intent and rather now give Aharon the **כהונה**, Priesthood, and Moshe the role of a **לוי**, Levite. The designating of the **חושן** to Aharon then seems to be symbolic of the **כהונה** in general. What is it's special quality?

There were two sets of stones that served the vestments of Aharon and all subsequent **כהנים גדולים**, High Priests.

The two **אבני שהם**, *shoham stones*, that had engraved on each of them six names of the twelve tribes, was attached to the end of the woven straps of the Ephod, a apron like garment. These straps rose from the waist upward and ended on the shoulders of the **כהן גדול**. The Torah states that these **אבני זכר** (*stones of remembrance*), were borne by Aharon, **ונשא אהרן את שמותם לפני ה' על שתי כתפיו לזכרון** (שם), *Aharon shall carry their names before Hashem on both his shoulders as a remembrance*.

The second set were the twelve stones that were set into four rows on the Choshen, which was worn on his chest. Each gemstone was of a different type and was engraved each with a name of one of the tribes. Additionally the names of the Avos, **יעקב** and **אברהם**, **יצחק**, as well as the phrase **שבטי ישראל**, was engraved in them as well. These letters would light up to communicate messages from Hashem when inquired by the **כהן גדול**. Here too, a similar sentiment is expressed, **לזכר לפני ה' תמיד** (שם, כט), *Aharon shall bear the names of the children of Israel on the Breastplate of Judgment on his heart ...as a constant remembrance before Hashem*.

The two garments housing these stones were connected with a turquoise woolen cord so they would not separate.

There are two unique characteristics that are described regarding the engraving of the names on these stones. Firstly, the Torah directs the stones **תהיינה**, *to be* "be" (**שם יא וכו**), *on the names* of the children of Israel. Secondly, it requires the names to be **ככתוב** (שם), *like the engraving of a signet ring*.

This formula seems odd. Weren't the names engraved on top of the stones? Why does the Torah tell us the "stones were **on the names**"!? Even more intriguing is the similarity to the letters on a signet ring, aren't the letters of a signet ring implanted backwards in their mirror image, so that when they are impressed into the wax they appear in proper direction and order!?

The great Gaon, the Maharil Diskin, suggests a fascinating solution. The names were indeed engraved inversely at the base of the stones where they rested on the Ephod or Choshen. Being that the stones were translucent, now when looking towards the face of these garments, the stones indeed were **on the names** but nevertheless readable in the normal way due to their having been engraved, at their base, like a *signet ring*!!

What is the mystery behind the unusual nature of this process of engraving?

Aharon bore the names of the people on his shoulders and on his heart. The shoulders represent responsibility. The heart signifies love. One can only bear the burden of duty to his fellow man if his heart is filled with love for them equally. The heart of Aharon didn't view the nice and neat external image but rather the confused state and complexity of their inverted status. He understood them, he accepted them as is!

Their "remembrance" before Hashem is contingent on an equal dose of "remembrance" between fellow man, as modeled by the great **אורח ישראל**, Aharon. But it is much more than that.

One who truly wants to understand his friend has to "don his clothes" and "stand in his shoes". One has to see him from inside out. Too often we judge the outer layer without delving beneath the surface. One can only comprehend another human if he develops a ability to fathom the other person's perspective.

Most of our unhappiness especially in relationships stems from not seeing the other persons outlook correctly. Aharon was happy because **"ויראך"**, *and he saw "you"*, he melded into the other person's perception totally, without concern for his own view. He therefore epitomized happiness!

There is a custom to wear costumes on Purim. There are many theories as to the significance of this tradition. Perhaps we can offer that on Purim we strive for new levels of true **שמחה**, joy, by showing our willingness to step out of our own assumptions, our own "garments", and don clothing that is not ours so as to gain a deeper appreciation of an other's perspective, a different view from within outward.

May we rise to this challenge in deepening our appreciation for one another and in that **אורח**, newly gained "light", may we merit to experience absolute **שמחה**!

באהבה ובשמחה,
צבי טייכמן

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Would Like To Invite
The Entire Shul
To Their Home
For A Purim Mesibah
After The Seudah**

FRIDAY NIGHT LEARNING

