

SCHEDULE

שבת קדש

Mincha Erev Shabbos **5:20 PM**

Friday Night Learning - After 7:30pm

With Cholent provided by O'Fishel

Shacharis- Followed by Kiddush **8:30 AM**

Sof Zman K'S- 9:01 א"ג 9:37 א"ג

Mincha- Followed by Shalosh Seudos **5:15 PM**

Maariv **6:28 PM**

Sunday

Shacharis **8:30 AM**

~ No Shiur this week

Mincha / Maariv **5:30 PM**

Weekday Minyanim & Shiurim

Shacharis

Mon, Thurs. **6:40 AM**

Tue, Wed., Fri **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman's Thursday Night
Shiur After Maariv**



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Shalosh Seudos

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Avraham Meir Zakharin

On his Bris last Shabbos!

And to his parents

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Gaboim:

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Laining Schedule:

Gavi Cohn- Lain@

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Dovi Becker- Library@

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ח' אדר א'

אהל מי-שה



Rabbi Zvi Teichman

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Issue#174

RABBI'S MESSAGE

Of iPods and eye-Phods

Were one to guess which of the garments of the **הַכֹּהֵן הַגָּדוֹל** the high priest, was the most significant, one would inevitably suggest the **הַחֹשֶׁן** the breastplate. The **הַחֹשֶׁן** was the vehicle by which Hashem communicated to His people with the miraculous lighting up of various letters etched on its twelve stones that transmitted responses to inquiries that were presented to it. Furthermore the **פָּתַח הַחֹשֶׁן** parchment that had the Ineffable Name written on it, was inserted into the folds of the **הַחֹשֶׁן**.

Yet the first in the order of directives to fashion these garments was the command to construct the **אֶפֶד**, Ephod. Why?

Both these articles, aside from being enjoined to one another, shared a common aspect. On top of the shoulder straps that rose up from the **אֶפֶד** were two gold settings that housed two **שְׁהָמִים** Shoham stones, that had the names of the twelve tribes etched onto them, six names on each one.

The **הַחֹשֶׁן** well, had the names of the tribes engraved onto its twelve varied precious stones, one tribe per gem.

The purpose of the names appearing on the **אֶפֶד** was to serve in the capacity of **זִכְרוֹן לְבְנֵי יִשְׂרָאֵל** (שמות כח יב), *remembrance stones for the Children of Israel*.

The goal of the names appearing on the **הַחֹשֶׁן** was to affect **אֶפֶד** *a constant remembrance before Hashem*.

Why do we need two sets of stones embodying the same principle?

We are all familiar with the episode when the wife of Potiphar desperately attempted to seduce Yoseph HaTzaddik. The Talmud (סוטה לו:) reports how at the moment of truth, Yaakov Avinu appeared to Yoseph in a **חַלּוֹן** "window", and questioned Yoseph whether he was prepared to have his name erased from the **אֶפֶד** as a result of his succumbing to temptation. Yoseph withheld himself and forever became identified with this display of spiritual strength in resisting sin.

Why was Yoseph threatened specifically regarding his name that was etched together with his brothers on the **אֶפֶד** being erased, at not more significantly about his name being removed from his very own stone on the **חֹשֶׁן**?

There seems to be an added factor in the relationship between Yoseph and the **אֶפֶד** evidenced in the fact that Yoseph's unique stone on the **חֹשֶׁן** was the Shoham stone and the two stones of the **אֶפֶד** were also fashioned from Shoham.

The Talmud (זבחים פח:) states that the wearing of each of the garments by the **הַכֹּהֵן הַגָּדוֹל** affect an atonement for various sins. The **אֶפֶד** we are told expiates the sin of **עֲבֹדַת זָרָה**, idolatrous thoughts. How so?

In addition we may ask, how is Yoseph identified with the **אֶפֶד** which atones for idolatry when his resistance to sin was one of physical temptation?

The Midrash (בכר צו ג) tells how when finally meeting Yoseph, Yaakov remarks how much greater Yoseph was than he. Yoseph faced so many challenges and remained righteous, yet, Yaakov confesses, that many a time he responded to his tests in exasperation saying **וּמַסְתֵּרָה דְּרַכֵּי מִדֵּי** (ישעיה נט), *ways are concealed from Hashem*.

The commentary **מַתְנֵי חוּמָה** asks; how did he know that Yoseph never questioned G-d? He answers, that upon seeing Yoseph's unusual successes he surmised it must have been due to his steadfast faith. The Alter of Nevardok questions this premise by suggesting maybe it was in the merit of his resistance to the power of seduction that made him worthy of his success?

The Alter says something so profound we must incorporate this into our consciousness.

Yaakov knew that one who questions G-d's involvement in his life could never conjure the power within himself to resist physical desire!

A person who questions Hashem's constant loving involvement will remain with complaints against G-d. One who is critical of G-d will never find solace in serving Hashem, and will pursue indulgence as his only source of satisfaction in life!

Yaakov was quite aware that it was Yoseph's unshakable faith that enabled him to fight off desire and ultimately achieve the successes he did.

There is a glaring difference between the function of the **אֶפֶד** as described as **זִכְרוֹן לְבְנֵי יִשְׂרָאֵל** (שמות כח יב), *remembrance stones for the Children of Israel*, and the stones of the **חֹשֶׁן** that are termed **אֶפֶד** *a constant remembrance before Hashem*.

The names on the shoulders of the **חֹשֶׁן** are for **us** to be ever cognizant of Hashem, *a remembrance for the Children of Israel*. The result of that will be Hashem remembering us when **He** sees the names on the **חֹשֶׁן**, *as a constant remembrance before Hashem*. **לִזְכֹּר לְפָנֵי ד' תָּמִיד**, *to remember before Hashem*.

The Midrash Talpiot as quoted by Rabbeinu Behaye teaches that **יְהִי** "has" the same letters as **יְהִי** and is the gem of Yoseph about whom the Torah testifies **וַיְהִי כִּשְׁמֵי** *Hashem was with Yoseph, and he became a successful man*.

Yoseph had a keen ability to "reframe" every challenge as a message from Hashem prodding him towards greatness. Never complaining always rising to his tests with utter faith. This is the **חַלּוֹן** window that gives him a "real" perspective. **וְהָיָה כִּשְׁמֵי** adding one for itself, **וְהָיָה כִּשְׁמֵי** is 95, equaling **אֶפֶד** plus its letters!

Of all the garments the exact nature of the **אֶפֶד** is elusive. Rashi (כח ד) states he found no tradition or sources in identifying its exact nature. He finally concludes uncharacteristically, **וְהָיָה כִּשְׁמֵי** my heart tells me, it is similar to the riding aprons worn by women of nobility when horseback riding.

The great Tzaddik Reb Yechiel Meir of Gustinin posits that Rashi who heeded his eyes with extraordinary vigilance, came across women riding horses, he immediately "reframed" what might otherwise have been an inappropriate moment into an opportunity to learn Torah.

May we always remember our roles before Hashem, **זִכְרוֹן לְבְנֵי יִשְׂרָאֵל** and realize how kindly Hashem looks down on us and provides us with many prospects to encounter Him! It all depends on how our "eyes" perceive.

באהבה,
צבי טייכמן



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Package Party

Thank you to all who attended and participated in last weeks ladies event.

The evening was was fun and entertaining also raised over \$200 dollars for the building campaign

Special thanks to Aviva & Moshe Heineman for hosting the event at their home.