SCHEDULE

ליל שבת קדש

Mincha & Shabbos Candles 5:29 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM Shacharis - Followed by Kiddush 8:30 AM 9:36 גר"א 9:36 מ"א -Sof Zman K"S-2:15 PM Mincha -5:20 PM Mincha - Followed by Shalosh Seudos 6:39 PM Maariv CANDLES NEXT SHABBOS - 5:29 PM

Shoshana & Chaim Chernoff

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9-1

on the birth of a BABY BOY! Shalom Zachar @6204 Wirt Ave

Leslie & Chaim Klein on the birth of a **BABY GIRL**!

Rabbi Reuven & Janine Chapman

on the birth of a GRANDSON to Dov and Zoe Chapman **Shalom Zachar after 8pm**

@4014 Pinkney Rd (Kessler Family)

Weekday Minyanim **Sunday**

Shacharis I-	6:50 AM
Daf Yomi <i>- By Rabbi Teichman</i>	7:30 AM
Shacharis II -	8:30 AM
Mincha / Maariv	5:35 PM
Maariv (Su - Th)	9:45 PM

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<u>Weekdays</u>	
Daf Yomi - By Rabbi Teichman	5:45 AM
Shacharis - Mo - & Th	6:35 AM
Shacharis - Tu (Purim Katan), We, Fr	6:45 AM
Mincha (Mo-Th)	1:45 PM
Mincha/Maariv (Mo-Th)	5:35 PM
Maariv (Mo - Th)	8:05 PM
Daf Yomi (Take II)	9:00 PM
Daf Hayomi Behalacha (Su-Th)	9:15 PM
Maariy (Su - Th)	9:45 PM

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Evenings@Ohel Moshe!

8:05PM (Mo-Th)

EARLY MAARIV

8:20PM - 9:45PM (Su - Th)

SEDER LIMUD

Daf Hayomi Behalacha: 8:20pm or 9:15pm, Daf Yomi: 9:00pm

9:45PM (Su - Th)

MAARIV

BNOS GROUPS

FOR GIRLS

Join us! hot & cold beverages on tap!

Avos U'Banim

This Week at 7:30pm Learning, Prizes, Pizza & a story from the Rabbi!

AGES 4 - 6

NO SPONSOR YET Thank you Delaney family for last weeks sponsorship!

For more information and sponsorship oportunities contact Yoni Herman at yonahherman@yahoo.com

2:15 SHARBOS DAY @The Social Hall

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman-Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental: Donny & Miri Adler - Kiddush@

R' Motty Rabinowtiz & Michael Denise—Shmira@ Sforim & Siddurim:

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אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE 2808 SMITH AVE BALTIMORE, MD 21209 WWW.OHELMOSHEBALTIMORE.COM DAVEN@OHELMOSHEBALTIMORE.COM (410) 878-7521

Issue # 420

RABBI'S MESSAGE:

For Whom the Bell Tolls

(לה), Its sound shall be heard when he enters the Sanctuary before G-d and when he leaves...

Among the eight garments that were the required attire of the Kohen Gadol, the High Priest, was the Me'il, the Robe, which had gold bells and pomegranate-shaped tassels that were suspended from its hem. The verse here immediately follows the description of this garment, implying that these bells rang as he walked so as to seemingly announce his arrival and departure from the Sanctuary.

If this is indeed the sound the Torah is referring to, why is the 'sound' written then in the singular, קולם, 'his' sound, rather than the more accurate plural, קולם, 'their' sound, as there were a total of 72 bells that clapped as the High Priest moved through the Sanctuary?

We are also taught that this garment served to atone for the sin of slander, as the Talmud expresses: 'Let that item which gives forth a sound atone for the sin that comes through sound' (נבחים פה: ערכיו מים)

Is slander merely a 'noise' that can be overcome by the ringing of bells? What is the calling these bells summon us to, that can possibly help atone for the terrible effects of defamatory talk?

The Maharal makes a remarkable observation. In the beginning of the Book of Daniel there is a vision of the Four Kingdoms with each one symbolized by a different metal; gold, silver, copper and iron. He explains that metal, because of its stiffness, transmits sound waves more loudly. It is for that reason that bells, whose purpose is to produce a sound that draws attention, are composed of metals. Loudness, he says, expresses externality, a sign of superficiality. As the Talmud cleverly asserts: 'A lone coin in a flask makes noise', whereas a flask that is full is quiet. These nations are bereft of any internal values of the spirit, they bluster noisily in hopes of drowning out their otherwise lack of true significance. (Turn 'wurk' error I)

Very often slander is initiated by one who might have been slighted by, or simply jealous of, another, who reacts by 'loudly' expressing his defamatory remarks, more out of a need to simply be heard and recognized than with an intention to offend. One whose 'flask' is full however, rarely feels the need to assert oneself by being verbally critical and offensive.

So in a sense slander is simply about making 'noise' and gaining attention. Perhaps it is these 'metallic' gold bells on the hem of the High Priest in producing its noise that teach us this very vital lesson: Clamor represents an empty externality and rarely does it reflect a strong inner core of healthy identity and satisfaction with self.

There are two divergent opinions regarding the precise placement of these bells. Some allege that they were housed within the woolen pomegranate-shaped tassels while others claim the bells were interspersed betwixt them. Either way the sounds of the bells were diminished, in their capacity to clatter loudly, by the tassels. Perhaps it is precisely the image of the pomegranate, with its robust inner core, that tempers the cacophony of superficial expression. It represents the need for one to develop a healthy perspective on one's intrinsic worth. Each one of us has been bequeathed by our illustrious ancestors a powerful soul that is naturally equipped to overflow with inspiration, if only we would appreciate it and choose to develop it. Isn't that the deeper meaning beneath the famous Talmudic adage, 'Even your lowest are filled with meritorious acts-like the pomegranate'? (סבהדרין לוּ.)

If we hear the message in the stifled sounds of the bells correctly, we will be cured from the need to sound off our deficiencies by hurling caustic words towards others.

On Yom Kippur we recite, during the Musaf service, a lengthy and detailed description of the unique service that took place in the Temple on that day. The peak of the service was the entering by the High Priest into the Holy of Holies, and his offering of the special incense there

Prior to describing that moment we recite: ... ווקרב לברים, His footsteps were heard as he walked between the curtains and approached the poles of the Ark, where he went to perform the service of the incense there.

Some aver that the sounds of his footsteps refer to the bells that heralded his arrival. Yet

this seems quite perplexing since the Me'il, the Robe, was not among the four vestments the High Priest wore during the special service of Yom Kippur.

Yet, in a commentary on the Sefer Yetzirah, an ancient Kabbalistic text, attributed to the 12th century scholar and kabbalist, the Raavad, and possibly actually written by the 14th century kabbalist, Rebbe Yosef HaAruch, it clearly makes reference to 'the secret of the bell and pomegranate when the High Priest entered into the Holy of Holies to make his sound heard'

How could this possibly be?

The very first reference to אָלי , sound, makes an appearance when after their having transgressed by eating from the Tree of Knowledge, Adam and Chava discover their nakedness frantically covering themselves and instinctively hiding from G-d. The Torah describes how, (ה אַלקים מתהלך בגן לרוח היום (בראשית ג ה), They heard the 'sound' of G-d the Lord manifesting itself in the wind of the day.

The Vilna Gaon writes that until then the relationship was one of 'face to face', the awareness of G-d's was ever present. With the sin G-d concealed His presence and Man was vulnerable in thinking he could hide

Sound is a product of a physical world. Sound is merely the ear's perception of vibrations that pass through a physical medium. In a vacuum sound can not travel. In a totally spiritual world the concept of 'vibration', as we know it, simply doesn't exist. Sound is evidence of distance and represents the ability to convey a sense of one's 'presence' even when not visible.

After sinning, Man became more material in his essence and was no longer capable of perceiving G-d, nor other humans, without the help of matter to serve as a medium for awareness. The Talmud describes how a fetus can 'see' from one end of the world to the other. A spiritual entity is not limited by physical barriers. Once we enter this world however, 'messages' must be conveyed through the vehicle of a material world. We must see light waves with our eyes and absorb sound waves through the process of hearing with our ears.

That distance that now exists between Man and G-d, is our greatest challenge. We must learn to 'hear' the message by removing the distracting 'sounds' that vie for our attention and distract us. That same loss of perception is what disables us from perceiving each other accurately and dupes us into all sorts of misjudgments and inaccurate appreciation for each other.

The High Priest throughout his daily service would constantly absorb the 'secret lesson of the bells and pomegranates' while he donned the Robe. When Yom Kippur arrived he was no longer in need of the Robe, for he had adequately prepared himself for this great moment, to enter the Holy of Holies. He was now equipped with ability to cancel out all exterior 'noise', listening solely to, ילוף, 'his' sound, the inner voice within himself. He was now capable of restoring that sense of facing G-d 'face to face' once again, if only during his entering and exiting this brief but elevated service. Indeed, קולי, he heard not the bells that normally chimed, but his soul's unique heartbeat bursting with an inspired consciousness of G-d, that pined for connection and closeness.

The Talmud and Midrash derive from this verse the notion that one shouldn't enter one's home, and certainly not someone else's home, suddenly and unannounced. One should, as the High Priest did, signal and 'sound' his entry. (נדה טז: פּסחים קית: מָיק"ר פֿ"כא) פֿ"כא

Perhaps there is more than just the practical advice of not possibly finding someone in a compromising position. Before you engage with the world, take stock of yourself. Listen to the 'secret message of the bells and pomegranates' in diminishing the need to create presence by 'making noise'. Realize who you truly are, what qualities and talents you possess. You are a 'pomegranate filled with blessing and worth'. If we remain mindful of that we will safely navigate the illusions of a material word in discovering each other, by finding and being inspired by G-d's presence every moment of our lives.

באהבה, ערי מיירמאו



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