

## SCHEDULE

שבת קודש

Mincha Erev Shabbos	<b>7:00 PM</b>
Shacharis- Followed by Kiddush	<b>8:30 AM</b>
Sof Zman K'S- גר"א 9:23 < 8:47	
Pirkei Avos-	<b>7:35 PM</b>
Mincha- Followed by Shalosh Seudos	<b>8:10 PM</b>
Maariv	<b>9:25 PM</b>

### Sunday

Shacharis ראש חודש	<b>8:30 AM</b>
~ Followed by a Shiur	
Mincha / Maariv	<b>8:25 PM</b>

### Weekday Minyanim & Shiurim

#### Shacharis

Monday, Thursday	<b>6:40 AM</b>
Tues, Wed, Fri	<b>6:45 AM</b>
Mincha (Mon-Thur)	<b>1:45 PM</b>
<b>Mincha / Maariv</b>	<b>8:25 PM</b>
Maariv (Mon-Thur)	<b>9:45 PM</b>

**Rabbi Teichman Thursday Night Shiur  
After Maariv**

## SPONSORSHIPS



### Kiddush

Sponsored by

Jeremy, Nomi, & Talya Schnittman

In honor of:

*Chaim's 3rd Birthday!*



### Shalosh Seudos

Sponsored by

Elazar Levin

In commemoration of the Yartzheit of his father

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### Shul Contacts

@OhelMosheBaltimore.com

#### Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

#### Laining Schedule:

Gavi Cohn- Lain@

#### Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

#### Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

#### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

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CONGREGATION OHEL MOSHE

שבת קודש

פרשת קרח

ראש חודש תמוז

ל' סיון

אהל משה



*Rabbi Zvi Teichman*

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Issue#143

## Of Popeyes and Wimpys

Korach and his “gang” confront Moshe, accusing him of imposing his authority over them, (במדבר טו, ג), *Why do you exalt yourself over the congregation of Hashem.*

Despite being taken aback, Moshe nevertheless does not castigate them, and with equanimity recuses himself from judging them, relying on Hashem to deal with the uprising, (שם שם יא), *Therefore, you and your entire assembly that are joining together, G-d will handle it.* The Seforno explains that Moshe informed them that, “*know that I am placing the matter before G-d, for Him to stand up for my honor, but I will not impose myself on you at all!*”

Several verses later in responding to Dasan and Aviram, there seems to be a sudden change in Moshe’s attitude. (שם שם טו), *This distressed Moshe greatly! What happened?*

Despite Moshe extending a “olive branch” to Dasan and Aviram, (שם שם יב), *Moshe sent forth to summon Dasan and Aviram, they reject his entreaty and state emphatically, לא נעלה! “We shall not go up!”.* They continue their attack brazenly chastising Moshe, “*It is not enough that you brought us up... to die in the wilderness, you seek to dominate us, even to dominate further?”* (שם שם יג)

They conclude their harsh retort with great flourish, (שם שם יד), *Even if you would gouge out our eyes, ( see Rashi ) we shall not go up!* It is to these sentiments that Moshe reacts with grave pain. And then, in what seems as totally out of character, Moshe the champion of “Kllal Yisrael” always interceding on their behalf for Hashem’s mercy in all their failings, asks G-d, (שם שם טו), *Do not turn to their gift-offering..!”* What was so different this time that he abandoned them and asked for their being turned away?

Secondly what is this reference specifically of their מנחה, their gift-offering, being spurned?

Lastly, what is the nature of this most strange impending punishment Dasan and Aviram refer to, of their “eyes being gouged out” ?

An “eye popping” Gemara appears in Chagiga (3a) where it records how Rabbi Yosi ben Durmaskis went to visit with Rabbi Eliezer (ben Hyrkanus) in his hometown of Lod. Rabbi Eliezer inquires of Rabbi Yosi, “*what’s novel in the Bais Hamedrash, the study hall, these days?*” Without a moments hesitation Rabbi Yosi joyfully responds and shares with him the latest halacha that was discussed and concluded in the study hall. Upon hearing his response Rabbi Eliezer directs Rabbi Yosi, פשוט ידך וקבל עיניך, “*open your hand and accept your eyes!*” With tears and evident pain, Rabbi Eliezer then informs him that this “new” decision was already decided many generations earlier. The Gemara concludes, לאחר שתיישבה דעתו, after his “mind settled”, Rabbi Eliezer prayed that Rabbi Yosi’s eyes return to their sockets, and his sight was restored!

The Tolna Rebbe Shlit”a in explaining this strange episode directs us to the Rambam in his commentary (ידים ד, ג) who informs us that Rabbi Eliezer’s inquiry was due to his having been absent from the Bais Hamedrash because of a previous fiery debate that led to his excommunication. Rabbi Yosi caught up in his zeal for learning was insensitive to the feelings of Rabbi Eliezer who was quite forlorn over his being isolated all this time. His lack of empathy for Rabbi Eliezer’s predicament was due to a selfish shortsightedness and inconsiderateness. Rabbi Eliezer admonishes him and summons him to accept his “myopic” vision, “his eyes” into his hands. The hand representing the restricted practical domain, that which is under our control. He admonished Rabbi Yosi for limiting his view of the world to his own visible needs, not attuned well to the needs of others. He wanted Rabbi Yosi to comprehend that our perspective in any given situation must go far beyond that which is readily evident, one must “see” the entire picture!

Perhaps we may add that when the Gemara records that after נתיישבה דעתו, his mind settled, his eyesight was restored, it refers to Rabbi Yosi, who after “getting it” and regained the “insight”, the דעת, a proper perspective in how to correctly see beyond the scope of the mere physical realm, his eyes popped back into their sockets.

The Gemara states (ברכות לג), *whoever lacks understanding it is prohibited to be merciful toward him.* Moshe can accept Korach’s contention for a role of leadership and even bear the accusation מדוע תנשאור, why do you exalt yourself. But Dasan and Aviram’s accusation against Moshe that (שם שם יג), *you seek to dominate us, even to dominate further,* is totally insensitive and shortsighted. The leader who avoided any iota of self gain, (שם שם טו), *I have not taken a single donkey of theirs,* can not tolerate such ingratitude. The victim of Dasan and Aviram’s constant onslaught of complaint and griping, who is constantly מעביר על מדותיו, forgoing any resentment or deserved retribution, (שם), *nor have I wronged even one of them!*, shall not excuse their lack of sensitivity. It is one thing to forgive indiscretion or misguided ambitions, but when it comes to the character flaw of selfishness and ingratitude there is no excuse!

They well deserve to have their “eyes gouged from their sockets” for they have abused their gift of “in”sight” into others!

The meal-offering, the sacrifice even those of limited means offer with a desire to express that which is beyond their physical means, represents the inner רצון, will, that is more valuable than the fattest bull. The meal-offering is the sacrifice that the Torah attests represents the deepest emotions of the soul, (ויקרא ב, א), *ונפש כי תקריב קרבן מנחה (ויקרא ב, א), a soul that offers a meal-offering.* Do not turn to their gift-offering, they do not possess that quality, for all they live for is their limited and most self-serving needs.

Korach and his cohorts at least “put their money where their mouths were” stepping up to the challenge truly believing they were deserving even though they were way off base. Dasan and Aviram “wimped” out, because they never had a cause, they were merely interested in serving only themselves. לא נעלה, we will not go up, they declared twice, unwittingly prophesying that indeed these two “wimps” would descend rapidly, neatly wrapped up within themselves deep in the belly of the earth!

May we open our eyes and see the needs of all those around us, beyond that which meets the eye and in that merit may Hashem provide all that we need to fulfill his will!

באהבה וברצון,  
צבי טייכמן

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### ~ רפואה שלמה ~

One of our members, Mrs. Devora Meth, has recently been hospitalized and is in need of our Tefilos for a Refuah Shelaimah.

Though the exact diagnosis is had not yet been determined, she remains hospitalized for the time being.

Uri & family have many local relatives that are helping out at the moment and Shoshana Rubin has volunteered to coordinate any meal assistance that members of the Shul can offer.

If and when other opportunities arise, we will reach out for further support.

In the meantime, please daven for דבורה לאה בת חיה שיינדל.

Shoshana Rubin can be reached at  
410-486-3244