

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Sh- גר"א 9:25	מ"א 8:49
Pikei Avos - By R' Teichman	7:30 PM
Mincha - Followed by Shalosh Seudos	8:15 PM
Maariv -	9:28 PM

Weekday Minyanim & Shiurim

Sunday

Shacharis	8:30 AM
~ Shiur following Shacharis	

Mincha / Maariv	8:25 PM
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Monday - Friday

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

New Chabura Meeting Time
Monday's @ 8:45pm

Rabbi Teichman's Thursday Night
Shiur After Maariv

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Ron & Laurie Reitman on the
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מזל טוב

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

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Rabbi Zvi Teichman

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Issue#191

RABBI'S MESSAGE

“Hair” Today, Gone Tomorrow

This week we retell the fatal episode of the “mother of all disputes”, that of Korach and his cohorts.

Despite Korach’s frustration in the “inferior” position he held vis-a-vis Moshe and Aharon, we are taught that there was one final “straw that broke the camel’s back”, leading towards Korach’s full blown rebellion.

When Korach and his fellow Levites were instructed by Moshe (במדבר חז) to take a razor and shave off all their hair as part of their initiation to their new roles, everything unraveled.

Korach’s wife observed her husband totally shorn, a shocking sight indeed. Imagine, Korach who is described in the Zohar (מדרש ספר חסידים) as the “greatest among all Levites”, who certainly must have sported an impressive “rabbinical” beard, and who was no youngster at the time, suddenly walks in the door utterly “bald”! Infuriated, she exclaims angrily, “Moshe is treating you like “excrement”! (סנהדרין קי, במדבר יח ד)

It was at this fatal moment that he initiated the uprising that ended so tragically.

Ironically, the same Zohar tells us that Korach who was created as an “image of the above”, received his unique name specifically because of this special halacha requiring a one time shearing of all his hair, meaning “bald”.

What was the secret of this mysterious title of “fame”?

In contrast to the “foolish wife” of Korach who “handily led to the destruction of her home”, the “wisdom of the wife” of Ohn ben Peles “built her home”. (משלי יא)

The Talmud (סנהדרין) relates how Ohn, who had sworn allegiance with the rebels, feared they would come to get him to join the insurrection. His wife cleverly induced him into a drunken slumber. She stood at the door of her home with her hair uncovered anticipating that when the “posse” would come to fetch him they would quickly detour upon discovering her with exposed hair. She succeeded and he was spared.

Korach and his wife’s self destructive quest for hair seems to be intriguingly contrasted with Ohn’s wife’s proud display of her hair that saved her husband from the fate of the rebels!

What are our Sages trying to teach us?

Lastly, there is a tradition from the Holy Ariza”l that the Prophet Shmuel, a descendant of Korach indeed “corrected” the sin of his grandfather Korach.

Fascinatingly, there is an opinion that Shmuel HaNavi was a Nazir Olam, a category of nazirite who never cuts his hair completely, leaving it to eternally grow. (גמ' נזיר סו.)

How incongruous, that Korach is thusly named accentuating “baldness”, yet his “tikun” is from Shmuel, who from birth is destined never to remove his hair!

What is the deeper symbolism behind all these “hairy” issues?

The Great Malbim (המלבי"ם) writes: *Hair... is what is produced from the inner excesses of the body that escape outward... The Masters of the hidden wisdom, the Sages of truth, use the term “hair”... to allude to the sprouting forth of numerous inner intellectual ideas and emotions that a person achieves... that are symbolically represented by the physical hair that penetrates outward from within..*

The hebrew word שער for hair is similar to the word שער which can mean a tempest or excitement, appropriately so since hair is the outward expression of the storming emotions that stir beneath it that erupts wildly above. (גמ' בבא בתרא סו.)

The mystical Maharal directs us to the Torah’s first portrayal of this idea as evidenced in the emphasis the Torah places in observing the contrast between the “hirsute” Esav and the “smooth” skinned Yaakov.

The tame, pure and controlled nature of Yaakov is smooth and complete, as opposed to the constant and uncontrolled growth of hair emblematic of the deficient and incomplete essence of Esav. (ספר דרוש לשבת תשובה)

The human mind and soul is comprised of many ambitions and drives. When they are defined and directed in purposeful goals is the moment that man discovers perfection. When each emotion and thought entangles confusingly absent of calm and focused thinking, that is when man becomes frustrated and anxious.

The Talmud points out that despite the hundred thousand of hairs on a human head, nevertheless each one stems from its own follicle. If two hairs would come from the same follicle, the person would be blinded. (בבלי סו.)

Perhaps this infers that if we don’t comprehend the exact source of our many drives we become blinded to the reality around us and will act out of confused ambition to the detriment of our own healthy personal development, and will impose our ambitions inappropriately.

The Levites were summoned to represent the Jewish ideal of self perfection. Their induction would require a declaration of their willingness to shed selfish ambition for the sake of absolute devotion to Hashem.

Korach was a tempest of many stirring positive emotions but was unwilling to contemplate his true purpose. He couldn’t face the “bald truth”!

Men particularly are subject to the scatteredness that develops from multiple aspirations that lead us astray from our specific purpose. Women on the other hand have the capacity to use their multiple talents and dreams towards one goal, the construction of a home.

The wife of Ohn smartly utilized the symbol of her eruptive inner self to preserve her home. She implemented the understanding that each hair indeed has its own follicle, and therefore never became blinded as the wife of Korach did.

The Nazir epitomizes the one who can tame and dedicate his storming soul into one directed goal, not succumbing to personal temptation.

Shmuel HaNavi finally brought the raging ambition of his ancestor into its ultimate perfection!

May we calmly identify and understand our drives and emotions so that we may place each one in its befitting “follicle”, thereby serving Hashem with a clear, positive and happy purpose.

באתנה,
צבי טייכמאן



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Welcome New Kiddush Man!

We would like to thank Daniel Goldman for stepping up to take over the role of Kiddush and Shalosh Seudos sponsorship coordinator.

Daniel is available at :

Kiddush@ohelmoshebaltimore.com

to sponsor an upcoming event.

To make his transition easier, please feel free to provide him with as many opportunities as possible to practice his new job by sponsoring upcoming events.

Please also take this as an invitation to inquire about other volunteer roles in the shul in case you would like to get more involved.

You can always email

daven@ohelmoshebaltimore.com for more info.