SCHEDULE

שבת קדש

Mincha Erev Shabbos
7:00 PM

Daf Yomi— By R' Teichman
Shacharis-Followed by Kiddush
-Sof Zman K"SPikei Avos - By R' Teichman
7:30 AM
8:30 AM
8:30 AM
7:00 PM
8:56 A"
7:25 PM

Mincha - Followed by Shalosh Seudos
8:10 PM
Maariv 9:23 PM

Weekday Minyanim & Shiurim Sunday

8:30 AM

~ Followed by Halacha Shiur

Daf Yomi— By R' Teichman 10:00 AM

Mincha / Maariv 8:20 PM

Monday - Friday

Daf Yomi— By R' Teichman 5:45 AM

Shacharis

Shacharis
-Monday, Thursday 6:40 AM
Tuesday שבעה עשר בתמוז 6:30 AM
Wed., Fri. 6:45 AM
Mincha (Mon – Thur) 1:45 PM
Mincha/Maariv 8:15 PM
Maariv (Mon-Thur) 9:45 PM

Rabbi Teichman's Thursday Night Shiur After Maariy

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SAVE THE DATE:

Fourth Anniversary Kiddush
Shabbos Nachamu
August 13th

Join us in celebrating 4 years of Ohel Moshel

Mazal Tov

Ashley & Yoni Strauss on the Bris of Moshe Yarden (MJ) this week.

Shul Contacts

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Gaboim:

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

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

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שבת קודש פרשת פנחס

י'ד תמוז

אהל משה



Rabbi Zvi Teichman

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Issue#194

RABBI'S MESSAGE

Family Feud

(במדבר כו א). ויהי אחרי t was after the plague...

After the terrible act of immorality initiated by the Moavite and Midianite women that resulted in the tragic deaths of 24,000 lives, the verse stops mid-sentence, leaving a gap in the Torah, continuing the verse in the next paragraph.

There are times when the shock is so great we are simply silent. We must take pause. Saying anything else would only diminish the tragedy.

The verse continues with the directive to take stock and count the Children of Israel once again.

In this recounting the Torah omits the details it mentioned earlier in the beginning of the book of Bamidbar when a census was taken: according to their father's household, by number of names, every male according to their head count. (במדבר א ב)

The emphasis here is on the במשפחת, the specific families within the greater family of the במעדיוש. This is the first time in the Torah that each tribe is enumerated by the individual family groupings and names, within the tribe, המצרני וברי, משפחת החברני משפחת החברי, משפחת הח

The Torah then goes on to similarly record the families of each tribe.

Evidently the manner in which we recover from such traumatic events is by reconnecting to our "family", its values, support and strength. Discovering and redefining our role within the family unit, is the source of our sense of security, confidence and faith that powers us to proceed in life without fear and trauma.

In the enumerating of the families of Reuven, the Torah goes out of its way to mention the fact that Dasan and Aviram were the great grandsons of Reuven, and that they perished when "the earth opened its mouth and swallowed them" (במדבר כו אא).

Why is it necessary to open old wounds and mention this now? There were no remnants of their families and therefore no need to bring this issue up now.

Furthermore, the paragraph ends with a terse statement, במדבר כו יב), But the sons of Korach did not die.

Why is this verse placed here? At least the mention of the deaths of Dasan and Aviram in the previous verse, relates to the "families" of Reuven and their omission from that list due to their sins. Why however, are we mentioning the "sons of Korach" that didn't die, in the context of the tribe of Reuven?

There are varying opinions as to exact meaning that "they didn't die". Did they crawl out, are they situated somewhere beneath the earth on a high platform in Gehinnom? (סנהדריון קי, מגילה יד, רשיי תהילם מב ועוד)

Either way, they were spared the fate of Dasan, Aviram and Korach.

There is even a source that states that Korach, their father will one day also escape from Gehinnom (תנדב"א רבה ל).

Why indeed were the sons of Korach, and ultimately Korach himself, saved?

The Midrash tells us that when the sons of Korach sat at their father Korach's "tish", table, Moshe happened to walk by. They "buried their faces into the ground" seeking to avoid confrontation. They discussed among themselves as what to do. If they stand up out of respect to Moshe, it would disgrace their father. If they ignore Moshe, remaining seated, they would go against the Torah's command that tells us to show reverence for a Sage. They concluded, it would be better to get up for Moshe despite the shame they might otherwise cause their father.

(ילקוט שמעוני קרח תשנב)

The Midrash indicates silence on the part of Korach. Why didn't he react? Certainly he was still at odds with Moshe and remained so till his fateful end.

Perhaps the Torah is teaching us that despite Korach's vehemence in his disagreement with Moshe, he never imposed his opinions on his kids. Indeed, Rashi tells us that his children were part of the strategy from the start , they had a healthy relationship. Korach definitely sought allies in his sons but never compelled them. The children were able to retain a comfortable objectivity, perhaps due to their father's healthy relationship with them, that enabled them to make their own choices, which ultimately saved them. Maybe that was the redeeming factor for their loving father as well, after all, it was his healthy attitude that imbued them with that quality to choose.

Dasan and Aviram are described as (נבמדבר כו ט), Earlier they stonewall Moshe, refusing his entreaties to talk. They couldn't listen nor respect dissenting ideas. They singlehandedly destroyed their own family. There was no hope for children who grew up in so poisonous an environment, to survive.

As the Jewish people were regrouping from the terrible events that had just transpired, they needed to reassert their sense of self so that they may go forward. Dasan and Aviram are highlighted here, so that we may understand their disappearance from the scene.

They are immediately contrasted with the children of Korach. They survived because they were equipped to overcome their failure. They had a healthy family, respectful of one another even when they disagreed. A family that allowed their children not to feel forced.

The children of Korach went on to serve as the משוררים, and musicians in the Mikdash. There are eleven Psalms attributed to the children of Korach.

The playing of beautiful music requires each performer to pay careful attention to his fellow instrumentalists. Although they had erred in their judgement of Moshe, they were able to correct their mistake and go on to listen ever more carefully to those they were in contention with.

With the horrific events of this past week we are upset, having lost a sense of equilibrium in our lives.

We must grasp on to our families for support and strength. We must learn to be attuned to the subtleties of their needs. We must respect one another even as we differ. In that we will find solace, comfort and strength.

באהבה, צבי טייכמאן



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The revered and beloved Rosh Hayeshiva of Mir Yerushalayim,

Harav Nosson Tzvi Finkel Shlit"a, will be making his first ever trip to the Baltimore community this week. Please take advantage of the opportunity to see, hear, and gain chizuk from the Rosh Hayeshiva - a man who exemplifies true mesiras nefesh and ahavas Torah.

A community wide evening of chizuk to benefit The Mir will be held at Shomrei Emunah Congregation this Wednesday evening at 8:30 followed by Maariv at which we will be privileged to hear divrei chizuk from the Rosh Hayeshiva.

For private appointments or other receptions please contact R' Avraham Yeshaya
Rappaport at 443-790-6541