

# SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles	8:12 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K'S-	9:22 א"ג <> מי"א 8:31
Mincha	2:15 PM
Pirkei Avos	7:30 PM
Mincha - Followed by Shalosh Seudos	8:10 PM
Maariv -	9:22 PM

## חברת תהילים

Initiated as a Zechus for a Refuah שלמה for Maya bas Mazal Miriam

"Once a day, have a Tea with G-d"



מאן הוא חכימא למתבע בעותא  
דוד מלכא, "One who is wise,  
should submit his prayers like  
King David" -Zohar, Vayikra

-R' Teichman

-Zohar, Vayikra

Maya and her family are still very much in need of our Tefillos in her Zechus and to strengthen them until she has a complete Refuah Btoch Sha'ar Cholei Yisroel.

Imagine if every member, man and woman, undertook to participate even for just the next few months in the commitment to recite the daily Tehilim, a commitment of just 5 to 10 minutes a day. Not only will we be Mechazek Shua and Zali, but our personal Tefillos will be enhanced exponentially.

To join in this undertaking and inspire others to do the same, please sign up on the Shul web site or using the signup sheet posted at the Shul.

B'Ahava, Zvi Teichman

## Weekday Minyanim & Shiurim

ראש חודש **Sunday** ראש חודש

Shacharis I	6:35 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:20 PM

### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Tuesday, Wed., Fri.	6:45 AM

Mincha (Mon-Fri)	1:45 PM
------------------	---------

<b>MINCHA/MAARIV</b>	<b>8:20 PM</b>
Daf Yomi -Take II	9:00 PM
Maariv (M-Th)	9:45 PM

# SPONSORSHIPS

## Kiddush

Sponsored by

Lisa and Ronnie Pachino in memory of Lisa's Mother on her 1st Yartzheit

לע"נ מרים בת אליקואנדער  
Marion Cooper

## Shalosh Seudos

Sponsored by

Moe and Frayda Breitowitz in memory of Frayda's grandfather on his 1st Yartzheit

לע"נ אפרים בן אברהם  
Frank Grayman

To Sponsor please contact Daniel Goldman  
Kiddush@OhelMosheBaltimore.com

**Tova & Yitzi Filler**  
On the birth of a **Baby Boy!**  
(Shalom Zachar in NY)

**Mordechai Michael Hutman**  
On his **Bris this week**  
And to his parents  
**Daniel & Yehudis**

**Dr. Bruce & Julie Fried**  
On the engagement of their son  
**Yehuda to Nechama Gradon**

## Shul Contacts

@OhelMosheBaltimore.com

## Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

### Laining Schedule:

Pinchas Friedman- Lain@

### Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- Kiddush@

### Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

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

Dovi Becker- Library@

### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת קרח

ראש חודש תמוז

ל' סיון

# אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue#287

# RABBI'S MESSAGE

## Ride 'em Donkey

I

Despite Moshe's generous efforts in reaching out to invite Dasan and Aviram and engage them in purposeful dialogue, it remained an exercise in futility. They brazenly attack Moshe and defiantly declare, "We will not go up!"

(במדבר טו טו) ... ויחזר למשה מאד... *This distressed Moshe greatly.*

Rashi points out that Moshe was extremely pained, though not angry.

Moshe then turns to G-d: ויאמר אל ד' אל תפן אל מנחתם לא חמור אחד מהם נשאתי ולא... (שם) והרעתי את אחד מהם (שם) *and he said to G-d, "Do not turn to their gift-offering! I have not taken even a single donkey of theirs, nor have I wronged even one of them.*

Was Moshe worried that G-d might favor their offering that he felt compelled to beseech G-d not to? Wasn't the outcome inevitable? Would G-d possibly exonerate Dasan And Aviram?

Was it within the character of Moshe to prosecute another Jew? Doesn't the Talmud (ר"ה טו:) teach us that one who asks of Heaven to judge a fellow Jew, who one is in conflict with, will be punished first?

Moshe's frustrated proclamation, attesting to his never having imposed his authority nor harmed anyone, seems also misplaced. Could the Torah be implying that were Moshe to have sought reimbursement for his expenses or had unintentionally harmed someone would that justify the venomous tirade Dasan and Aviram unleashed against him?

It might have been more understandable were this response of Moshe expressed to Dasan and Aviram or to the public in general. But this entire account took place only between Moshe and G-d. Did Moshe need to justify himself before an omniscient Creator?

II

Conflict is always painful but even more distressing is being accused of wrongdoing. When one is assaulted verbally and is questioned regarding one's appropriateness and behavior, it immediately puts us on unsteady ground. There is often a natural response of "fight" or "flight" in dealing with these attacks. Either choice can bring dire consequences.

The resulting stress alone, from being in a predicament of dispute, can defeat and destroy a person.

In a world of imperfection where we nevertheless constantly strive in seeking perfection, when one is knocked off one's firm footing, a *Maamin*, a believer, seeks solace, comfort and validation foremost in our relationship with G-d.

Moshe was pained and distressed. His devotion, character and personality were placed in doubt. Even prior to taking inventory of his assets and re-evaluating his purity of intention and devotion he turns to his greatest Patron and Advocate, and simply reaffirms the obvious: *You will certainly not turn to their offering.* It wasn't necessarily an appeal to G-d to punish his antagonists but an expression of self-validation so he would maintain his ground and not falter in self-doubt. The Rambam indeed asserts that Moshe was stating the obvious "as one who retells a tale". Perhaps this device of "speaking to G-d" and exclaiming what was readily apparent and never questioned, was a most vital tool Moshe utilized to maintain his equilibrium.

This may be a healthy instrument in reducing the initial stress, yet alone it is not enough. One who refuses to re-examine one's motives or past actions, merely relying on his "relationship" with G-d to justify himself is guilty of self-righteousness, and doomed to ever greater levels of anxiety and doubt. One must constantly correct any "veering off the track" by initiating honest introspection. Moshe therefore proceeds to take stock of his actions.

The most dangerous terrain for one in a position of leader is the imposing of authority for one's own gain. Often times one is blind to one's own subconscious ambitions, interests and gain.

This is true in every relationship to some degree, since inevitably each one of us "holds the cards" in the intricacies of our daily associations, whether family, work, communal or friends. We must never abuse the authority we hold.

Moshe therefore clarified with absolute accuracy his sterling commitment to others devoid of any taint of self interest whatsoever. Never did he ever request even that which he was most certainly entitled to. With this knowledge another layer of the stress induced by this painful conflict was further reduced, as he regained his confidence in his actions. Finally, one must take full responsibility for one's faulty actions intended or not. No one should be blamed only ourselves. We can only control our own actions and emotions, not those of others. Moshe made a careful and honest survey of his behavior, never finding

any incident where he may have in any way wronged another individual.

It is only with this "earned" self-assurance that one can ward off the effects of strained relationships.

One who finds gaps in his behavior can quickly correct course and repair that which needs correction.

III

The example Moshe used to assert his selfless purity of motive was in the "חמור" the donkey he rode, without expecting others to support this expense. Was this the best illustration he could find? Weren't there myriad of other opportunities where Moshe could have asked for well deserved backing.

Rashi here reveals that Moshe was referring specifically to the donkey he used to transport his wife and children as he returned from Midian on his mission to redeem the nation from the slavery in Egypt. Rashi adds at that episode, that this was the donkey Avraham Avinu mounted as he went up to the *Akeidah*, as well as the donkey the *Moshiach* will one day arrive astride. (שמות ד ט)

What is so pivotal about these three references, that Moshe felt a need to accentuate specifically here at this juncture?

IV

The Baal HaTurim directs us to the only other verse in the Chumash that uses a similar expression used here of... אל תפן... *Do not turn...*

In Sefer Dvarim, Moshe recounts how he interceded on behalf of the nation after the Sin of the Golden Calf, appealing to G-d:

...זכור לעבדך לאברהם ליצחק וליעקב... *Remember for the sake of Your servants, for Avraham, for Yitzchok and for Yaakov...*

אל תפן אל קשי העם הזה ואל רשעו ואל חטאתו (דברים ט טו) *Do not turn to the stubbornness of this people, and to its wickedness and to its sin.*

The great Kabbalist Reb Avraham Yitzchok Horowitz of Baranov points out that embedded within this verse is the name of Korach... רשעו... חטאתו...

Moshe prayed that in the merit of the Patriarchs the effects of ק-ר-ח (ספר חמרא טבא פי קרח)

V

May I humbly suggest that perhaps these three vices: חטאתו... רשעו... חטאתו... stubbornness, wickedness and sin are diametrically opposed to the three vital elements derived from Moshe's valuable lesson in how to reduce conflict and its stressful affects.

Stubbornness stems from an attitude of self-righteousness that is bereft of a real relationship with G-d. Only one who sees himself independent of G-d will fall into the deep and helpless pit of obstinacy.

The word אדם לחיבור used in the context of a serious flaw in one's interaction between one's fellow man. The insensitive and imposing nature of Esav earned him the infamous appellation of "Rasha".

Sin as alluded in the word חטא infers even that which is unintentional, stemming from a general malaise and neglect. It connotes most often a lack of "responsible" behavior, reflecting of the sinners unwillingness to take responsibility for his actions.

The great Maharal teaches that the "riding on a donkey" is symbolic of man's mastery over his חומר, his physical essence that is naturally susceptible to inertia and stagnancy. The "beast of burden", the חומר, the donkey symbolizes raw physical and personality-less matter.

The gravitational pull of our sensual instincts as well as our self-absorption that stems from being "weighted" in חומר, matter, rather than in רוח, spirit, is the source of all trouble and conflict.

Avraham Avinu needs no one other than G-d to anchor his self-confidence to. He enthusiastically mounts the proverbial "donkey", going against the instinct of physical man, as he displays his willingness to sacrifice his beloved son in fulfillment His will, in adherence to "spirit" over "matter". He is not stubborn but rather inspired.

Moshe "mounts" his entire family on the donkey. This is Moshe's assertion of his family having mastered the complexities of relationships that are so often destroyed by man's inability to unshackle selfish interests that interfere with healthy interactions. They are ready to continue the journey of "spirit" over "matter" even as they head into the Capitol of חומר, matter, Egypt. One can defeat the forces of narcissism with the power of selfless devotion to others.



Free Wi-Fi

JCC membership is not required to visit the cafe

Park Heights JCC

5700 Park Heights

Tel 410-542-5185

Order by email

Eden.cafe@hotmail.com

Hours of operation.

Sun. 9.00 am to 5.00pm

Mon. to Thru. 9:am to 8: pm

Fri. 9:am to 3:pm

!!!HAPPY BIRTHDAY!!!

Celebrating hebrew birthdays this week...

Tzvi Meth, Pinchas Friedman, Elyahu Berkowitz, Mordechai Michael

!!!HAPPY Anniversary!!!

Pinchas & Yael Friedman  
Moshe & Shana Kravetz



This Weeks Shabbos Morning Drasha is Sponsored by Shlomo Berman in honor of his wonderful wife Adina and in honor of their upcoming first anniversary.

### KIDDUSH II:

Deborah & Akiva Shmidman invite the Shul to a Kiddush at their home following the Shul Kiddush in honor of the birth of Alta Leah ~2504 Summerson Road~

It was precisely this event that Moshe sought to display in his quest to inform for all of posterity which tools we can employ to accomplish this noble mission. It is the Prophet's description of the Moshiach as a חמור עני רוכב על החמור, "poor man riding astride a donkey" which teaches us the absolute value of reducing one's self and one's needs that can equip one with the character necessary to conquer the "donkey" of earthly passion and ambition, that too often leads us astray and to stress.

It is the one who is attuned to the needs of others and exhibits responsibility and duty to them that will herald the final ride astride the "donkey" towards redemption.

באהבה, צבי טייכמן