

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos @MAIN SHUL 7:00 PM
Mincha & Shabbos Candles @MAIN SHUL 8:17 PM

יום שבת קדש

Daf Yomi - *By R'abbi Teichman* 7:30 AM
 Shacharis - *Followed by Kiddush* 8:30 AM
 -Sof Zman K'S- 8:39 א"ט 9:30 א"ט
 Mincha - 2:15 PM
 Pirkei Avos - *By Rabbi Teichman* 7:20 PM
 Mincha - *Followed by Shalosh Seudos* 8:10 PM
 Maariv 9:25 PM

CANDLES NEXT SHABBOS - 8:13 PM

**SOLID MINYAN
 JOIN US!
 7:50 MON-FR**

Evenings@Ohel Moshe!

8:20 PM - 9:45 PM (Su - Th) SEDER LIMUD
 Daf Hayomi Behalacha: 8:20pm or 9:15pm, Daf Yomi: 9:00pm
 9:45 PM (Su - Th) MAARIV
 Join us! hot & cold beverages on tap!

Weekday Minyanim

Sunday

Shacharis I- 6:50 AM
 Daf Yomi - *By Rabbi Teichman* 7:30 AM
 Shacharis II - 8:30 AM
 Mincha / Maariv 8:20 PM
 Maariv (Su - Th) 9:45 PM

Weekdays

Daf Yomi - *By Rabbi Teichman (M-Fr)* 5:45 AM
 Shacharis - Mon & Th 6:35 AM
 Shacharis - Tu, We, Fr 6:45 AM
 Shacharis - **Mon-Fr **NEW**** 7:50 AM
 Mincha (Mo-Th) 1:45 PM
 Mincha/Maariv (Mo-Th) 8:20 PM
 Daf Yomi- Take II (Mo-Th) 9:00 PM
 Daf Hayomi Behalacha 9:15 PM
 Maariv 9:45 PM

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To Sponsor an event or book the social hall please contact Donny or Miri Adler at Kiddush@OhelMosheBaltimore.com

GOT PUBLISHER?

The Shul is looking for a volunteer to draft the weekly bulletin. Work from home! Immeasurable pay! Contact azirosenblum@gmail.com
 - 30 to 45 min Weekly - Setting up the template with updated zmanim/birthdates & other info -

Tova & Yoni Herman

on the birth of a
BABY BOY!!

Shalom Zachar at their home,
 2710 Summerson, After 8:45pm

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzti@ohelmoshebaltimore.com

Gaboi:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

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אהל משה



Rabbi Zvi Teichman

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Issue # 439

RABBI'S MESSAGE:

Many years before the debacle of Korach, his great-great-grandfather, Yaakov Avinu, prophetically foresaw that trouble was already brewing. In Yaakov's blessing to Korach's great-grandfather, Levi, Yaakov expresses his wish that (בראשית מט ו) *With their congregation, do not join, O my honor!*

Yaakov requested of G-d that when the Torah will one day record the episode of Korach and identify Korach and his lineage it should omit his "honor", his name, from any affiliation with Korach. Indeed the Torah begins this portion stating (במדבר טו ז) *Korach son of Yizhar son of Kehas son of Levi separated himself...*, stopping short of mentioning Levi's father, Yaakov.

Despite this desired disassociation from Korach, in Chronicles where the genealogy of Korach's children who served among the Levites in the Temple as singers on the platform is recorded, it enumerates Korach and his ancestors including Yaakov:

...אביסף בן קרח בן יצהר בן לוי בן ישראל (דה"א ו כב-כג) *Evyasaf son of Korach son of Yizhar son of Kehas son of Levi son of Yisroel!* (רש"י שם טש)

What message was Yaakov trying to convey by having his name omitted? Who are we kidding, doesn't everyone know who the father of Levi was? And if he was so determined to avoid any connection to Korach, why then did he permit his name to be mentioned along with Korach when describing his 'singer' descendants?

When Moshe appeals to Korach to appreciate the role he was selected for and not seek that which he is not destined for, he states:

"Is it not enough for you that the G-d of Israel has segregated you from the assembly of Israel to draw you near to Himself, to perform the service of the Tabernacle of G-d, and to stand before the assembly and to minister to them?" (שם טז ט)

This last description of 'standing before the assembly', Rashi informs us, refers to their 'singing from the platform'. Why is this aspect highlighted from among all the other activities the Levites are engaged in? This service of singing is described here as somehow 'ministering' to the people. In what way does this activity 'service' them? The non-Levites have no obligation to sing that would need to be fulfilled by the Levites acting as their agents.

The Midrash ponders the irony of Korach having been a *greatly wise man*, *הכם גדול*, and from those who were privileged to carry the *Aron*, *the Holy Ark*, and his yet having gone astray. (בבב"ר יד ג)

That such a 'wise person' chose foolishly certainly raises questions, but what is so difficult to comprehend that despite the fact that he carried the Aron he pined for something greater? Is the bearing the Holy Ark the most elevated of all services?

Even more intriguing is the fact that the service of singing is derived from the very same verse that calls for the Levites, the sons of Kehas to transport and bear the Ark on their shoulders.

Earlier the Torah reports how the tribal leaders donated wagons for the use of the Levites in their transporting the Tabernacle. Although it served virtually for nearly all the material, the Torah takes exception to the Ark:

...ולבני קרח לא נתן כי עבודת הקדש עליהם בכתיף ישאו (שם ז ט) *And to the sons of Kehas he did not give; since the sacred service was upon them, they carried on the shoulder.*

The Talmud points out that the word in the verse 'ישאו', carried, is superfluous as it could have simply stated 'the service upon their shoulder' and we would have inferred carrying. The Talmud goes on to cite another verse where the verb 'ישאו', is used in the context of 'raising' up a song, (תהילים פא ג) *Raise up a song...* The Talmud thus concludes that this verb is used specifically to teach us this additional obligation to sing on the platform. (שבב"ב יא)

What possible connection could there be between these two seemingly diverse activities?

Those who were designated to carry the Ark must remain intensely focused not only on the physical task but more significantly mentally. They were the figurative 'Chariot for the Shechina; Divine Presence', maintaining a heightened and profound consciousness of G-d. One who lapsed in this awareness risked his very life. This required years of training no doubt and those who were worthy to carry the Ark were clearly superb *עובדי השם*, *Servants of G-d*.

That elevated connection to G-d was at the same time both a great challenge to consistently raise the bar of devotion in light of one's acute vision of that relationship with G-d and its concomitant responsibilities, as well as an exquisite and joyous privilege in being in such close proximity to the Divine Presence. (העניק דבר)

The saintly Meor VeShemesh explains that the drive to continuously 'grow' closer to G-d in both

Raise Up a Song!

awareness and action can create great angst that often transforms into unhappiness and self-doubt. The greater challenge is to remain equally focused on the privilege of His closeness and the good fortune and joy of being able to attain such nearness to Him.

Although Yaakov perceived, and perhaps even admired, the intense devotion of his descendant Korach, he also observed the anxiety it produced that turned into unhappiness that evolved into jealousy which bred contempt towards others who Korach mistakenly perceived as being worthier in G-d's eyes, hence the tragic evolution of events of Korach and his cohorts.

A healthy 'bearing' of the Ark can only be accomplished if the bearer also possesses the skill to 'sing on the platform'. The singing too, was a product of one of the most deepest expressions of the soul that also required one to be specially trained in, trained not only by expert musicians but more significantly, by masters of the soul. (העניק דבר)

This second side of the coin of inspired connection to G-d; to rejoice in that opportunity, is what was missing in Korach. He was indeed *הארון*, of the bearers of the Aron, but he lacked the enthused happiness of those who merited *לשיר על הדרך*, to sing on the platform.

It is precisely because of this deficiency that Yaakov expresses *do not join, O my honor!*, the word *תחד* rooted in the word for joy, *חודיה*, emphasizing his reluctance to identify with Korach because he was missing this 'joy' in his service that might have otherwise prevented him from succumbing to envy and scorn.

On the other hand when the dedication of Korach found its healthy expression among his children, the singers, Yaakov was glad to be aligned appropriately among their illustrious lineage. (בבב"ר יד ג)

It was this notion that Moshe sought to influence Korach when he stated *לפני העדה ולשרתם*, *and to stand before the assembly and to minister to them?* reminding him of his role to 'sing', to rejoice, the antidote for his angst, and not descend into the pitfalls of self-deprecation and envy of others.

The Rambam at the end of the book of Zeraim, informs us that *לא שבת לוי בלבד*, not only the members of the tribe of Levi, but every Jew can join the 'ranks' of this inspired tribe to develop a privileged relationship with G-d. Seemingly paraphrasing the very same sentiments Moshe used to encourage Korach he writes: *Not only the tribe of Levi, but any one of the inhabitants of the world whose spirit generously motivates him and he understands with his wisdom to set himself aside and stand before God to serve Him and minister to Him and to know God, proceeding justly as God made him, removing from his neck the yoke of the many reckonings which people seek, he is sanctified as holy of holies.*

*Although we desperately await the coming of Moshiah and the rebuilding of the Temple and the restoration of the service there, there are those among us who are *הארון*, those who carry a difficult burden with purpose, focus and commitment.*

*Our brothers and sisters who abide in the land of our fathers who must always remain vigilant in warding off terrorists who seek to destroy our noble lives and often face the tragic loss of those so beloved to them at the hands of these vile murderers, but nevertheless never lose focus of the burden of Eemunah, faith, they carry on our behalf, displaying time and again their unwavering acceptance G-d's will even in the face of the most ghastly slaughters, are the true *הארון*, 'bearers of the Ark' of our generation.*

Their greatness is evident in the cries of Mrs. Rena Ariel, who lost her beautiful 13 year old daughter Hallel, in a most brutal attack while sleeping in bed, when at the funeral she declares before G-d, "Thank you for the special 'deposit' You blessed and entrusted us with for 13 wonderful years, I now return her to you, Oh Abba'la, with love and faith!"

What devotion! What commitment! What faith!

But it is even more evident in Hallel's father's request for people to come from far and wide and join the family on Rosh Chodesh Tammuz, amidst a very painful Shiva, to sing together a joyous Hallel in honor of a loving Father in Heaven.

What singers! What a high platform! What exquisite joy!

In an interview Mrs. Ariel encapsulates this families remarkable greatness when she succinctly concludes, "We will cry at night, but continue to live in the morning!"

We must all carry our burdens never faltering and remaining focused on our missions in life.

But we must regale equally in joy over the lot we are fortunate to be part of because if we fail to live inspired by joy we face the grave danger of falling into angst and its terrible consequences.

May we encouraged by these heroes who teach us, oh too often, what privilege it is to be numbered among our magnificent people, and may emulate their nobility of spirit in living inspired!

באהבת,
צבי טייכמן

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!!!HAPPY ^{HEBREW} BIRTHDAY!!!
Tzvi Meth, Chaim Zidell, Pinchas Friedman, Kayla Fink, Eliyahu Berkowitz, Rami Wealcatch, Mordechai Michael

!!!HAPPY ANNIVERSARY!!!
None that we know of... *

YAHARZEIT:
David Barer, for his father, Seymour Barer
שמואל זנוויל בן משה ליב

* MEMBERS: PLEASE KEEP YOUR PROFILE UPDATED IN SHUL CLOUD SO WE CAN CELEBRATE AND COMMEMORATE ALL YOUR IMPORTANT DATES WITH YOU! (AND OCCASIONALLY SAVE YOU FROM FORGETTING ONE !!)

HAPPY ENGLISH BIRTHDAY OHEL MOSHE!
Due to the leap year, the anniversary Shabbos will be much later in to the summer this year, however its worth noting that 7/14 marks 9 years of Ohel Moshe on the Gregorian calendar!

GOT AN UPCOMING SIMCHA?

MAKE SURE TO CONTACT THE SHUL TO RESERVE THE DATE!

Got Simcha?

KIDDUSH@OHELMOSHEBALTIMORE.com