

# SCHEDULE

לייל שבת קודש

Early Mincha & Kabalas Shabbos **7:00 PM**  
 Mincha & Kabalas Shabbos **8:18 PM**

יום שבת קודש

**HASHKAMA MINYAN!** @Social Hall **7:00 AM**  
 Daf Yomi - By Rabbi Teichman **7:30 AM**  
 Shacharis - Sof Zman K"ס- ז"ג 8:37 - נ"ז 9:28 - נ"ז **8:30 AM**

**SHABBOS MORNING GROUPS: AGES 3-5 & 6-9**

9:30 AM until after Kedusha - NO 6-9 YEAR OLD BOYS GROUP THIS WEEK

FOLLOWED BY KIDDUSH

Mincha - **2:15 PM**  
**SUMMER AVOS U'BANIM!** **4:00 PM**  
*Sponsored by Mordechai, Rochel & Chaim Diamond: L'Iliu Nishmas Harav Moshe Yehuda Ben Rav Menachem Mendel & L'Iliu Nishmas Yeshaya Lazer ben Leib Daniel*  
 Pirkei Avos - **7:20 PM**  
 Mincha - Followed by Shalosh Seudos **8:10 PM**  
 Maariv - **9:27 PM**

**89/75** מזג האוויר בשבת\*  
**88/74** Ohel Moshe Weather

**CANDLES NEXT**  
**SHABBOS - 8:16PM**

## Sunday Minyanim

Shacharis **6:50 & 8:30 AM**  
 HALACHA SHIUR W/BAGELS BY R' Nudelman - AFTER THE 8:30!  
 Mincha (Sunday - Thursday!) **1:45 PM**  
 Mincha/Maariv **8:20 PM**  
 Maariv **9:45 PM**

## Weekday Minyanim

Shacharis (M, Th) **6:35 AM & 7:50 AM**  
 Shacharis (T, W, F) **6:45 AM & 7:50 AM**  
 Mincha (Su - Th) **1:45 PM**  
 Mincha/Maariv (M-Th) **8:20 PM**  
 Maariv (Su - Th) **9:45 PM**

## Shiurim & Learning Opportunities

Daf Yomi 7:30AM(S & Th), 5:45AM(M-F) & TBD-PM(M-W)  
 NIGHT SEDER 8-9:45pm - See Signs For Details  
 Women's Tehillim Learning Thursdays 9:40 AM

**JOIN US FOR ONE OF THE NIGHTLY SHIURIM**  
**To Sponsor Contact Meir Strobel or email**  
**NightSeder@OhelMosheBaltimore.com!**



**SUNDAY HALACHA SHIUR W/ BAGELS - After the 8:30**  
**To Sponsor Contact NightSeder@OhelMosheBaltimore.com**

# SPONSORSHIPS

## Kiddush

@Hashkama Minyan  
 Available to sponsor

@Main Minyan

Sponsored By: Chaim and Deena Meister  
 In gratitude to Hashem for our daughter



**Tehila**



and in honor of her recent first birthday!

## Shalosh Seudos

Sponsored By: Dovid & Yehudis Barer

Commemorating the Yahrzeit of Dovid's father, Shmuel Zanvil ben Moshe Leib,  
 whose Yahrzeit is this Sunday, 4 Tamuz (this year July 7).

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

Mazel Tov to Dr. William and Paula Sharfman on the marriage of their daughter, Chavie, to Avraham Sosa of Yucatán, Mexico and NYC. Special mazel Tov to Chavie's grandmother, Mrs. Rae Guttman

Thank you! For Sponsoring 2 Picnic Tables!

Jeff & Barbara Ifrah, and, Rob & Larisa Waxman!  
 AND Avromi & Mindy Wiener for sponsoring the stain/seal materials!  
 AND Benjamin Wealcatch for the transportation!  
 AND Moshe Wealcatch for volunteering to apply the stain!  
 The tables are in the back yard, enjoy them!

## The YAH (Young at Heart) Ladies Shalosh Seudos

Save these dates: July 13th & 27th @ 6:30pm Location  
 and details announced in each weeks bulletin!

## Shul Contacts

@OhelMosheBaltimore.com

**Rabbi Teichman**

410-570-3333 or ravzt@ohelmoshebaltimore.com

### Gaboim:

Naftali Miller & Chaim Mordechai  
 Meister - Gabbai@

### The Shul Office:

For any administrative, financial or other  
 member or Shul matters.  
 Blumi W - Office@

### Laining Schedule:

Pinchas Friedman, Sasha Zakharin &  
 Aiton Marizan- Lain@

### Repair & Maintenance:

Fixt@

### Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

### Bulletin & Announcements:

Shoshana Goldberg - Bulletin@

### Sisterhood@

Devora Bloch & Bracha Caine

### Agudah Scrip

Sasha Zakharin - scrip@

### Sforim & Siddurim:

Dovi Becker - Library@

# CONGREGATION OHEL MOSHE

שבת קודש

פרשת קרח

ג' תמוז תשע"ט

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE  
 BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM  
 DAVEN@OHELMOSHEBALTIMORE.COM  
 (410) 878-7521

Issue #588

## RABBI'S MESSAGE:

Dasan and Aviram lace into Moshe, cynically accusing him of having brought them out of Egypt, a 'land flowing with milk and honey', to die in the wilderness, abusing his authority to dominate them. They add one more indictment.

(במדבר טו יד)...(במדרש טו יד) **אף**, לא אל ארץ זבת חלב ודבש הביאתנו... **Also**, you did not bring us to a land flowing with milk and honey...

After castigating Moshe for callously jeopardizing their lives, what significance is there in their adding, "by the way you 'also' didn't keep your promise to bring us to the Holy Land either?"

The Midrash points out that there were four individuals who prefaced their words with the word 'and' were afflicted with the, **אף**, זריון **אף**, wrath, of G-d, in retribution. (בייר יט ב)

The serpent began his seduction of Chava to partake from the Tree of Knowledge with his introductory query: **אף** כי אמר אלוקים לא תאכלו מכל עץ הגן (בראשית ג א): *"Did G-d really say that you may not eat from any of the trees of the garden?"*

He was cursed for his insolence.

During the incarceration of Yosef in Egypt, the Chamberlains of the Cupbearers and Bakers each have a dream. After favorably interpreting the Chamberlain of the Cupbearers dream, the Chamberlain of the Bakers exclaims: **אף** אני בחלומי... (שם טז ה): *"In my dream..."*, going on to depict his exact dream, seeking Yosef's interpretive skills.

His interpretation though forebodes his doom.

The congregation of Korach, as quoted earlier, who began their plaint with **אף**, were decimated by His anger.

Haman cannot tolerate Mordechai's gall in not bowing down to him. Fuming and seeking to calm his ego he arrives home and boasts about his wealth and stature, adding how: **אף** לא הביאה **אף** אסתר המלכה עם המלך אל המשתה אשר עשתה כי אם אותי וגם למחר אני קרויה לה עם המלך (אסתר ה יב): *"Also, Queen Esther invited no one but myself to accompany the king to the banquet she had prepared, and tomorrow too I am invited by her along with the King"*.

He too, succumbs to the wrath of G-d.

Is this merely a cute play on words? The word **אף** although in its simplest interpretation means 'also', alternatively is used to imply anger, as the nostrils of our nose which are termed **אף**, flare with wrath when enraged.

So was it simply their careless use of the term **אף** that was used in their own contexts to mean 'also', that forebode their doom?

Rav S.R. Hirsch ponders the usage of the word **אפיך**, in the description of man's curse to eat bread **אפיך**, *by the sweat of your face*, rather than the more common **בניך**, your face, when describing the sweaty beads of moisture that flow when laboring hardily in the production of the literal and proverbial 'bread'.

The **אף** is the nostril, the portal through which G-d breathed life into our souls. **אף** additionally means, 'also'. He writes: *Hence **אפיך** means the opening of the body through which man greedily take in the stream of life necessary for the maintenance of life, i.e. the nose and also used in a broad sense, in general, the striving, wishing, longing, face, hence **אפיך** patience, **אפיך** impatience, and **אפיך** unsatisfied desire, anger. But **אפיך** in general, is the face turned in any direction... **אפיך** *בועת אפיך תאכל לך* and **אפיך** *בניך*, the effort to absorb the world in oneself to gain a little piece of the universe to oneself, is the object of all work. **אפיך** *בניך**

Ironically, the same nostril that was the portal through which life, the spirit of G-d, was infused within man, that should fill us with gratitude and joy in the knowledge that we live by His breath, is so often the same conduit for expressing our unhappiness with life when things do not go our way. We symbolically reject His force, by which all circumstances of life are directed, with exasperated frustration.

What exactly frustrates us in life?

The serpent by rhetorically questioning Chava whether she was prohibited from eating from all the trees in the garden was deviously asking her a more pointed question.

## Oof!

"Is it possible that G-d denied you the greatest pleasure on earth, that of eating from the Tree of Knowledge?" Can a human be expected to be aware of exquisite delights that are denied to him and yet withhold the uncontrollable urge to experience it? The notion that it is simply not reasonable to expect man to control that was is so instinctive to him, is poisonous idea the serpent sought to plant into the mind of Chava.

The Chamberlain of the Bakers thought logically he would surely be exonerated, since the crime of the Chamberlain of the Cupbearer was certainly the greater offense, since it was the Chamberlain who carelessly held the fly infested cup himself, placing it into the very hand of Pharaoh, as opposed to the Baker who unwittingly served bread in which a not visible pebble had previously fallen into.

We often rely on our own logic and understanding to determine our expectations. When circumstances confound that logic, we erupt inappropriately with agitation.

The Congregation of Korach's gravest error wasn't simply the accusation against Moshe for bringing them to die in the wilderness. It was their misguided thinking that one's personal objectives must be met in order to appreciate life. They had longed to finally put stakes down in the promised land and settle there. This became their overriding goal in life. When they sensed that goal eluding them, they broke down and angrily lost all faith.

We, too, create dreams and define goals and expect them to be achieved. When they are foiled, or the timetable is delayed we get angry and frustrated.

Haman was upset with Mordechai's defiance. But what disturbed him even more was that to all the evidence around him, things were going his way. He brought proof to that from the special treatment he received from the Queen herself who invited him exclusively to accompany the King at her feasts.

Another grave mistake we make in life is in drawing conclusions from the circumstances in our daily lives that things are going our way assuming we are riding in first class with nary a fear that it may abruptly change. When it does, we react with utter disappointment wondering how G-d could have abandoned us.

Instead of taking a deep breath in, savoring the joy and fortune of live, we angrily spew our frustration back at G-d.

The great Tzaddik, Reb Efrayim'l of Pshedvorz, reports having heard from a disciple of Breslov, that **אפיך**, is the same *gematriyah*/numerical equivalent as **אפיך**, nature.

*(Essay based on **אפיך** and **אפיך** לוי רבי שלמה אלקבץ **אפיך** **אפיך**)*

We have natural expectations in life. We assume we have physical limitations we cannot go beyond. We think that logic rules supreme. We expect personal goals are a personal right. We even believe that we determine our standing before G-d by judging the favorable station we find ourselves in.

We are mistaken. One must live without expectations, for no one can fathom G-d's greater plan for our good.

**אפיך** also a contraction of the two most important words we need to live by: **אפיך** **אפיך**, simple belief.

Reb Efrayim'l brings that the sum total of the years of the lives of our patriarchs, Avrohom, Yitzchok and Yaakov, 175,180, and 147 respectively equals: 502! **אפיך** **אפיך** **אפיך**

There is a common expression when experiencing frustration to blurt out 'OOF!'

The next time you face difficulty and 'life' lets you down, take a deep breath and contemplate the value of life. Remind yourself how much G-d loves you and cares about your welfare like no other can. Don't permit the rush of air 'naturally' escaping in angst to scream out in anger 'OOF'. Instead, exhale slowly letting the thoughts of your trust and faith in G-d encompass you and allow you to happily and calmly accept the goodness that you receive every moment of your life.

באהבה,

צבי יהודה טייכמאן

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



**TOTAL PLEDGES: \$339,936.08**

COLLECTED FROM PAYMENT SCHEDULES: \$225,861.75

Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee at [building@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!

### !!!HAPPY BIRTHDAY!!!

Tzvi Meth, Chaim Zidell, Pinchas Friedman, Zalman Dov Leiter, Rami Wealcatch, Eliyahu Berkowitz, Avraham Delaney, Mordechai Michael

### !!!HAPPY ANNIVERSARY!!!

Chaim & Rachel Rabenstein, Gershon & Deborah Bandos, Chaim and Leslie Klein

### !!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Avraham Eliezer Delaney (Chukas)

Leah Berkowitz (July/Tamuz)

Shalom Kermaier (Cheshvan/Nov - Chayei Sara)

### !!!BAR MITZVAH PARSHA ANNIVERSARY!!!

Pinchas Friedman, Tzvi Meth

## YAHRTZEIT

This Week

David Barer  
For his Father Seymour Barer

שמואל זנוויל בן משה ריב

\*Members: Please keep your profile updated in Shul Cloud so we can celebrate and commemorate all our important dates with you! (And occasionally save you from forgetting one!!)

**HELP WANTED:** We are looking for high school age candidates interested in leading groups this coming year at Ohel Moshe!

Candidates must enjoy working with children. Groups are from 9:30am-approx.10:45am. Leadership entails leading children in davening, parsha, story time/games, playtime and snack. Please email if you are interested at [KidsGroups@ohelmoshebaltimore.com](mailto:KidsGroups@ohelmoshebaltimore.com)

Did you know that you can dedicate a Siddur, Chumash, Yahrtzeit Plaque, and general donation in honor of someone or something? Details available on our website!



**THANK YOU FOR YOUR SUPPORT!**