

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:49 גר"א 9:25	
Pirkei Avos Shiur	7:40 PM
Mincha- Followed by Shalosh Seudos	8:15 PM
Maariv	9:27 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur</i>	
-New Topics from יורה דעה, חולין, תולדות	
Mincha / Maariv	8:25 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:40 AM & 8:10 AM
Tuesd, Wedn, Fri.	6:45 AM & 8:10 AM
Dirshu Halacha Program (Mon-Fri)	7:30 AM
Mincha (Mon-Thurs)	1:45 PM
Mincha / Maariv (Sunday-Thurs)	8:25 PM
Shiur Sefer Da Es Atzmecha (M-T)	9:30 PM
Maariv (Mon-Thurs)	9:45 PM
Thursday Night Shiur by Rabbi Teichman	After Maariv

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Yechezkel Menachem Goldsmith

On his bris this week

And to his parents

Eli & Avi

מזל טוב

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Volume #96

RABBI'S MESSAGE

Honorable “Mentschen”

We all seek it, we all enjoy it, we all pine for it. **כבוד, Honor!**

Who doesn't thrill to hear their name mentioned publicly? Who doesn't get excited when seeing one's name in print? Who doesn't yearn for that fleeting moment of fame?

What compels us to pursue “honor”? Are we so corrupt that we instinctively crave for כבוד?

קרח in his chasing glory questions the reputation of the ענו מכל אדם, the humblest of all men, משה רבינו. What motivates a קרח to be so blinded to the genuineness of the most venerated of נביאים?

The quest for respect is of the most ancient of professions. קין offers from his possessions homage to Hashem in the form of a sacrifice. His younger brother, הבל, mimics his brother's initiative by also bringing of his gain in deference to Hashem. Hashem accepts הבל's sacrifice seemingly ignoring the offering of קין. In a desperate attempt to stifle his frustration he murders his innocent brother, doing away with the one who stands in the way of his desire for recognition.

The ספרים הקדושים point out that קרח possessed the נשמה of קין. This is alluded to in his name קרח בן יצהר which have the letters of “קין” encrypted within it. Furthermore, it is cryptically inferred that משה (543-) is numerically equivalent to קרח (803) + (73) הבל! That משה is the polar opposite of קרח is self evident, the one who fled honor as opposed to the pursuer of honor. But how does הבל the quiet and subservient brother who is happy to emulate the ways of others fit into this equation of opposites?

Is כבוד really all that bad? Our very נשמה is called כבוד, ... למען יזמרך כבוד, *So that my soul might make music to you ...!*

The great מחשבה בעל מחשבה, HaRav Yitzchok Hutner זצ”ל reveals for us the depths of the nature of this urge for כבוד, and writes the following (פחד יצחק שבועות מאמר כא) :

Man was created alone. This singularity exists even after the world is filled with men. Even now one must still claim “בשבילי נברא העולם”, “for me alone the world was created!”. Nevertheless the existence of myriads of humans conceals the uniqueness of each individual even to man himself. Beneath that concealment, in the recesses of our soul, burns a thirst to taste that individuality. Man is constantly mining, seeking to break through that barrier of multiplicity in his quest to discover his unique essence, hoping to quench his soul's craving for definition. The root of the yearning for honor stems from this drive. The lust for honor is the passion for personal identity. A person takes offense when he is regarded as merely part of the masses of men and not as the individual he truly is. His uniqueness takes umbrage. The broader the categorization the greater his insult. The more he is generalized the more he is defiled. Conversely, the more he is delineated, specified, the more you sate his passion for honor.

קין and הבל both failed in their missions. קין rather than excelling with his unique abilities as only he could, takes the easier route of acquiring definition by crushing the competition. הבל too had allowed himself to lapse into a complacent existence in not seeking his unique role. His merely imitating קין in bringing a קרבן and not initiating on his own was a failure to seek out his own unequaled essence. The מהר”ל directs us to the nuance in the verse when it reports והבל הביא גם הוא, *and הבל also brought*, as evidence of this flaw. One who pursues false honor has the same deficiency as one who happily submerges his singular abilities and talents, effortlessly melding into the undefined masses. It is therefore קרח (= קין) and הבל who were the antithesis of משה. משה was constantly responding to the challenges that lured him into singular greatness never allowing himself the comfort of complacency nor the submission of others in finding his true self.

It has been suggested that the word כבוד, and it's root כבד is a contraction of the sentiment כָּ-בָד, as one, כבד as in לבד and כבד implying alone.

The test of one having found oneself is how one perceives oneself independently of others. True greatness lies in pursuing and realizing our unique strengths without having to put others down nor seek the adulation of others in achieving definition.

Artificial honor rings hollow precisely because it is not a reflection of our true self. When one has discovered his true essence that is when our souls sing the most beautiful of songs, למען יזמרך כבוד!

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4:30 PM

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PLEASE RSVP

\$10 adults & \$5 Kids (2-12)

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Raindate: July 12th

Volunteer Opportunities Are STILL available

Family Barbecue

We Need YOUR Help

Helpers to transport from Shul to Wellwood

Helpers to setup / cleanup

Helpers to pickup items on Sunday Morning

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