

SCHEDULE

שבת קודש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:52 גר"א 9:28	
Pirkei Avos Shiur	7:40 PM
Mincha- Followed by Shalosh Seudos	8:15 PM
Maariv	9:26 PM

Sunday

Shacharis	8:30 AM
<i>Followed by Shiur</i>	
<i>Shiur will resume next week</i>	
Mincha / Maariv	8:25 PM

Weekday Minyanim & Shiurim

Shacharis

Monday	6:40 AM & 8:10 AM
Tuesd, Wedn, Fri.	6:45 AM & 8:10 AM

Thursday **שבת** 6:30 & 8:10 AM

Thursday Mincha / Maariv **8:10 PM**

Dirshu Halacha Program (Mon-Fri) **7:30 AM**

Mincha (Mon-Thurs) **1:45 PM**

Mincha / Maariv (Sunday-Wed) **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
will resume next week

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Volume #97

RABBI'S MESSAGE

Minding Your P's and "Cues"!

There are many Jewish traditions that we are often exposed to without thinking twice. One many of us might be familiar with is when our beloved *Bubbies* recited the "mystical" chant of "poo poo poo" followed by a feigned triple spit in the hopes of warding off an "evil eye". Whether this is effective or not we'll never know, but this custom is remarkably similar to a *segulah* that is recorded in the famed 17th century commentary on Shulchan Aruch, the Magen Avraham. The *אוי"ח סיני* א' (א) cites the *ספר הגן* who writes that if one seeks to annul an inappropriate thought that is distracting him from concentrating on his davening "he should say three times *פי פי פי* and then spit thrice!"

The renowned *בני יששכר* quotes in the name of the saintly Reb Tzvi Hersh Ziditchover זצ"ל that these three *פי*'s correspond to the three consecutive portions of *חַקַּת*, *חַקַּר*, and *בַּלֵּק* wherein the Torah refers to the *פִּי הָאָרֶץ*, the "mouth" of the earth that swallowed *קַרַח*, the *פִּי הַבְּאֵר*, the "mouth" of the well of *מְרִים* that is prominent in the events recorded in the *פְּרָשָׁה* of *חַקַּת* and the *פִּי הָאֲתוֹן*, the "mouth" of the donkey that put *בִּלְעָם* in his place.

What great secrets lie beneath this intriguing custom and its relationship to these *פְּרָשִׁיּוֹת* ?

A great Kabbalist who perished during the Holocaust, Rebbe Shem Klingberg of Zloschitz זצ"ל added to the mystery of this practice by equating the triple *פי* to the *אבות*, *יצחק*, *אברהם*, and *יעקב* who are alluded to in a verse in *ישעיהו* (נט כא) where it says; *לא ימוש מִפִּי זָרַע וּמִפִּי זָרַע וּמִפִּי זָרַע*; describing the *תורה* never leaving from the "mouth" of *אברהם* nor from the "mouth" of his seed *יצחק* or from the "mouth" of his grandson *יעקב*! Furthermore he states that following the theme of the *זוהר* that parallels the *אבות* to the threefold *קדושה קדושה קדושה*, this is evident in the three *ק*'s embedded in the names of the *פְּרָשִׁיּוֹת*, *ק-ח-ק-ת-בל-ק*, in first, second and third position respectively! (**Kudos to HaRav Pinchas Friedman, Rosh Kollelim of Belz, for these two gems!**)

There are three instinctive forces that need to be shackled. The hunger for power and control, the lust for physical pleasure and the passion for honor and respect. *לֹא יִמוּשׁוּ מִפִּי זָרַע וּמִפִּי זָרַע וּמִפִּי זָרַע* term it *חז"ל*. *כבוד* and *קנאה*, *תאוה* and *קנאה*'s nemesis *נמרוד* was the embodiment of *קנאה*, a power hungry despot who sought to quash through brute strength any competing ideology. *אברהם* conquered *קנאה*, rooted in the word *קנין*, acquisition, the unquenchable thirst for dominance, by teaching and revealing to the world of G-d's benevolence and absolute mastery of the universe. It is *אברהם* who utilizes the appellation, *שמים וארץ*, the "acquirer" of heaven and earth, absolving any notion of "control" other than of the Creator. *יצחק* *אבינו* in symbolizing mans ability to master his physical desires. *יצחק* is the only one of the Patriarchs who asks for "food that he loves", *מטעמים כאשר*, for he represents that perfect balance between desire, *תאוה*, and service to Hashem, in stark contrast to his impulsive brother. *יעקב* *אבינו* has no issue with granting the grandiose honor his nefarious brother *עשו* so covets, because *יעקב* is so secure in his own identity he needs no artificial wealth or respect to give him credence. *יעקב* is the sole father who refers to his "כבוד", *כבודי*, since he displays the true essence of self respect in startling counterpoint to his brother's need for veneration.

קַרַח was guilty of being jealous of the positions granted to his relatives *משה* and *אהרן*. His thirst for ascendance could only be controlled by the "earth", which is the illusionary playing field for those who seek control, which subsumed him. *אברהם* is the antithesis to this inclination.

The Jewish nation losing sight of themselves with the departure of *מְרִים* and the sudden loss of the well they merited in her *זכות*, their source of water, allow themselves to be influenced by the most base instinct of hunger, forgetting their allegiance and lapsing in their willingness to sacrifice even momentarily their comfort. This was indeed a poor reflection of the legacy of *יצחק* *אבינו* and his readiness to give the ultimate.

בלק and his feared loss of stature in the shadow of the great nation of *ישראל*, seeks to preserve his fame by ridding himself of those who are truly greater than he by employing the wicked *בלעם* to fulfill his wish. The boastful *בלעם* is humbled when the donkey opens his "mouth" and teaches him a thing or two about true self respect.

Our mouths serve "three" functions; to communicate and relate our attitude towards others, to consume food and to express ourselves and ideas. There are coincidentally, "three" sets of salivary glands that instinctively produce saliva to prevent dryness and keep things lubricated, to provide enzymes that aid in digestion and to maintain healthy teeth.

Teeth, *שן*, is the term used to define an animal who will encroach on the territory of others to fulfill it's needs without compassion or concern. Teeth are also a vital component of a smile that conveys positiveness towards others. It's up to us to determine whether our mouths are a vehicle for *קנאה* or a tool reflecting the attributes of Hashem.

How we use our mouths for consuming food defines whether it is merely a funnel to indulge in *תאוה*, or a vehicle to supply us nutrients and strength to serve Hashem with extra vigor.

Our mouths can espouse our nobility in the expressing of our deepest ideas and hopes or simply be self serving in creating a fanciful disguise of our empty inner self, seeking false *כבוד* and respect.

The saying of *פי* three times may be symbolic of a consciousness of the power of our mouths in these three vital areas that hopefully echo the attributes of our *אבות*. The spitting of the instinctively produced saliva may represent our dispelling of the base instincts that so often deter us from taking the correct cues in our actions.

May we always mind our *פי*'s and follow the "cues" of our illustrious *אבות* !

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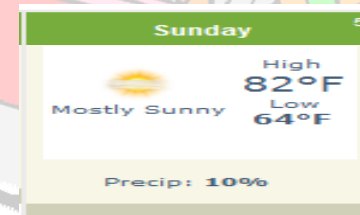
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4:30 PM

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The Baltimore Eruv does NOT cover the main entrance into the Quarry. Please refrain from carrying in that area.