

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K'S- גר"א 8:49 < גר"א 9:25	
Pirkei Avos-	7:30 PM
Mincha- Followed by Shalosh Seudos	8:15 PM
Maariv	9:28 PM

Sunday

Shacharis	8:30 AM
~ Followed by a Shiur	
Mincha / Maariv	8:25 PM

Weekday Minyanim & Shiurim

Shacharis

Monday, Thursday	6:40 AM
Tuesday שבעה עשר בתמוז	6:30 AM
Fast Begins: 4:31 AM	Fast Ends: 9:19 PM
Tuesday Mincha/Maariv	8:10 AM
Wed, Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha / Maariv	8:25 PM
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman Thursday Night Shiur
After Maariv

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Kiddush

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As they journey from Baltimore, the Friedman and Weiss families would like to sponsor Kiddush in honor of Rabbi and Rebbetzen Teichman and family, in appreciation of their kindness, inspiration, and extraordinary leadership of our community.

Shalosh Seudos

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Shul Contacts

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Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

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Issue#145

RABBI'S MESSAGE

“Will”ing and Dealing

One of the greatest pledges of allegiance to following the dictate of Hashem was authored by none other than Bilaam HaRasha!

...אם יתן לי בלק מלא ביתו כסף וזהב לא אוכל לעבור את פי ד... (במדבר כב יח) *If Balak will give me his houseful of silver and gold, I cannot transgress the word of Hashem...*

Were we to live by this motto we would seemingly be quite righteous! Was Bilaam lying outright in this “noble” expression of devotion?

The Great Gaon and Martyr, HaRav Elchonon Wasserman זצ”ל, directs us to a verse in Yirmiyah to properly read between the lines in understanding Bilaam’s true intent here.

Hashem admonishes His people for deviating from observance:

...and they have built the high places of Baal, to burn their sons ..., which I commanded not, nor spoke it, neither came it into My mind.

The Targum translates these three components, which are seemingly synonymous, as referring to the three divisions of Torah.

1) לא ציויתי; **דלא פקדית באורייתא**; *that I did not command in the Torah.*

2) ולא שלחתי בידי עבדי בניאייא, **ודלא רעוא קדמי**, *that I did not send through the agency of My Prophets.* 3) ולא עלתה על לבי, *that is not in accordance to my will.*

One can follow the words of the Torah and the instructions of the Prophets, yet never once fulfill “the will of Hashem”!

Reb Elchonon instructs us that the key qualifier in Bilaam’s statement is “**פי די**”, the “*word of Hashem*”. Although he certainly was aware of the “will of Hashem”, that he dare not entertain harming the Jewish nation, Bilaam was only committed to following the exact “words” only, **פי די**. As long as Hashem said “קום לך אתם (שם שם כ)”, *arise and go with them*, that was sufficient for Bilaam.

The fatal flaw in his thinking was his unwillingness to adhere to the “**רצון די**”, will of G-d!

How honest are we in seeking to measure all the activities we engage in against this litmus test of “the will of G-d”? How often do we satisfy ourselves with finding a “heter” or loophole in so many areas of our personal and religious life, knowing good and well that it doesn’t coincide with the “**רצון די**”?

The face of our observance may “look good” but only we know how closely it fits with “**רצון די**”!

The Mishna in Avos (5,19) exhorts us to distinguish carefully between the behavior and character traits of “the students of Avraham Avinu and the students of Bilaam the Wicked”. Why not analyze the contrast between Avraham and Bilaam? The nuances between those who follow the word of Hashem and the will of Hashem are not always so glaringly apparent in the parent or the teacher. It is in those who live and pick up this subtle distinction, their children and students, that the difference becomes so magnified and obvious. (Based on פשוטו של מקרא, הרב יהודה קופרמן חת”ס)

Bilaam’s counterpart Balak is at the polar opposite of this spectrum.

The Talmud (סנהדרין קה) reports that in the merit of the forty two sacrifices Balak brought he merited having Rus, the “Mother of Royalty”, be his descendant! מתוך שלא לשמה, *even an intention that is not solely for the sake of Hashem will develop into a pure unadulterated desire to serve Him*. Deep down there was a “will” to connect to Hashem, that was displayed in his sincere bringing of sacrifices, which ultimately found it’s full expression in the persona of Rus. Although he pined for connection he was nevertheless unable to accept Hashem’s dictate in giving supremacy to the Jewish nation.

The nation of Moav begins with a desire to fulfill the “will of G-d”, as the daughter of Lot mistakenly fearing the “end of the world”, sacrifices herself to commit an act of incest with her father to assure the continuance of the world. The Talmud (בבא קמא לר) indeed informs us that due to the older sisters zeal in preceding by one night and conceiving her son Moav, she was worthy to merit four extra generations in Klal Yisroel starting with Rus’s union with Boaz, bearing Oved, whereas Naamah, the descendant of her sister’s son Amon would first wed Shlomo HaMelech and mother Rechavam four descendants later. Yet due to her naming her child מואב, which expresses the fact that he was born **מ-אב**, *from her father*, in an incestuous union, Hashem commanded that although we shall not conquer this nation of Moav we should impose taxes and duty upon them in contrast to the nation of Amon we are warned to refrain from any form of infliction.

The fatal flaw inherent with this nation lies in her proudly displaying the sin that was committed as if to say it’s the objective not the means which is important, a victory of “will” over precise “observance”.

The verse states that *Balak the son of Zippor was king of Moav at that time*. The Seforim HaKedoshim point out that *ההוא*, equals 472, the numerical equivalent of “**יייז בתמוז**”! The first tragedy in the long history of this day was the breaking of the Luchos as a result of the fashioning of the Golden Calf which was a feeble attempt in adhering to the “will” of Hashem in creating a medium to guide them, at the expense of the exact dictate of Hashem which precludes any constructing of molten images.

Moav became fearful of the nation because it was numerous. The Seforim continue, that “**ריב**” is the acronym for **ר**ות ו**י**רות ו**י**תו. Balak couldn’t fathom a relationship of commitment to both will and exact directions, which is the embodiment of these two great personalities. **בו**עו represents **בו**עו, *in him is unswerving strength and devotion to the dictate of Hashem*. The name **רות** stems from **רעוּתא דליבא**, *the innermost will of the heart!* (זר)

The Chasam Sofer makes a fascinating discovery in calculating the dating of the story of Rus’s interaction with Boaz. It begins “**בתחילת קציר שעורים**”, at the onset of the season of harvest of barley, which is the 16th of Nissan. The Midrash states that the harvest season lasts three months, concluding on the 15th of Tammuz. Naomi sends Rus that evening, the 16th, to the silo to present herself to Boaz.. Boaz says he needs to first ascertain the intention of Ploni Almoni, the closer relative, in giving him preference to fulfill this mitzvah. After Ploni Almoni relinquishes his right, Boaz decides to take Rus that following night as his wife, the 17th of Tammuz! That night she conceives the child that will begin the legacy of Malchus Beis Dovid culminating with the coming of Moshiach!

We are constantly struggling with these two forces, strict and meticulous observance as well as fulfilling the unspoken “will of Hashem”. The potential for success is as great as the possibility for failure. This is our challenge. We rationalize so many of our behaviors with the notion of “my heart is in the right place”. Too often we stick to the details and miss the true **רצון די**!

The sin of seduction at the hands of the daughters of Moav took place at the end of their forty year journey. In the time before Moshiach, we too will be tempted by the seductions of Moav, the forces which seek to weaken our resolve in carefully executing both the will and uncompromising devotion to the details in our Avodas Hashem.

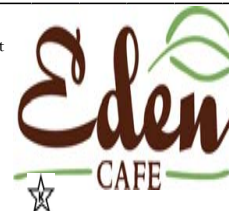
May we live up to Balak’s fear of **הוא** “**רבי**” in emulating the greatness of Rus and Boaz and defeating Moav and it’s influences!

באהבה וברצון,
צבי טייכמן

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Best wishes to our friends:

Rabbi Michael and Nikki Friedman

Moving to Dallas
To work with Congregation Shaare Tefilla and Yavneh Academy.



Yitzi, Libby, and Bella Weiss

Moving to Toronto
Where Yitzi is joining the prestigious Kollel in Toronto!



~ **רפואה שלמה** ~

Please daven for **דבורה לאה בת חיה שיינדל**.

Shoshana Rubin has volunteered to coordinate any meal assistance that members of the Shul can offer.
410-486-3244