

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:00 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:29 < 8:53	
Pikei Avos - By R' Teichman	7:30 PM
Mincha - Followed by Shalosh Seudos	8:15 PM
Maariv -	9:25 PM

### Weekday Minyanim & Shiurim

#### Sunday

Shacharis	8:30 AM
~ No Halacha Shiur this week.	
Daf Yomi— By R' Teichman	After Shacharis
Mincha / Maariv	8:20 PM

#### Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
-Monday, Thursday	6:40 AM
-Tues., Wed., Fri.	6:45 AM
Mincha (Mon—Thur)	1:45 PM
Mincha/Maariv	8:20 PM
Maariv (Mon-Thur)	9:45 PM

**Rabbi Teichman's Thursday Night  
Shiur After Maariv**

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## SAVE THE DATE:

Fourth Anniversary Kiddush  
Shabbos Nachamu  
August 13th  
Join us in celebrating 4 years of Ohel Moshe!

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

### Gaboin:

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

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# אהל משה



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Issue#193

# RABBI'S MESSAGE

## The Micro and Macro of *Mitzvos*

Have you ever wondered why this week's portion is named after that wicked King of *Moav, Balak*?

*Korach* too, makes it to the "hall of fame" of *parshiyos*, but we are told he was an accomplished and pious scholar destined for greatness, whose children repented and authored several chapters of *Tehilim* and are referred to for perpetuity as *בני קרח* the children of *Korach*.

*Balak* however, in his venomous hatred, sought to eradicate the Jewish nation!

What did he do to deserve having his name eternally recalled?

The Talmud cites the opinion of *Rav* who encourages us to engage in *Torah* and *Mitzvos* even when our motives are not for "the sake of Heaven". We are assured that if we stick to it, ulterior motives not withstanding, *מתוך שאלו לא לשמה*, we will eventually reach a level of purity of intentions in our actions. (סנהדרין קר).

The source for this concept is none other than our esteemed villain, *Balak*!

*Balak* in his quest to capture G-d's attention and favor, brings a total of forty two *קרבנות* sacrifices, on seven different altars. The Talmud goes on to tell us that in the merit of these offerings, despite its nefarious intent, made *Balak* worthy of having *Rus* descend from him.

*מתוך שאלו לא לשמה*!

The irony lies not only in the fact that his efforts were frustrated, but in the reality that the Davidic dynasty that would stem from *Rus* would be the one who would ultimately "rise" to "pierce the nobles of *Moav*", *וקם... ומוחץ פאתי מואב* (במדבר כד יז).

This a reference to either King David who will conquer the nation of *Moav* in his days (*Rashi*) or the *Melech HaMoshiach* who in the end of time will not spare *Moav* (*Ramban*). Some reward!?

Further mystifying this theory is a passage in the Talmud (סוטה מו) that quotes *Rabbi Chanina* as saying that as a consequence of these forty two sacrifices of *Balak*, an equal number of children were felled by a bear in the times of *Elisha* the Prophet. (מלכים ב ב).

That episode took place when *Elisha* miraculously sweetened water that had gone bad, for the people of Jericho. The youths of the region who had been capitalizing on the situation by providing water and charging for it, were obviously upset when there was no longer any need for their services. They taunted *Elisha*, calling him *קרח* "baldy", alternately intimating with this insult that he made "bald" their source of income through his intervention. As a punishment for their chutzpah, two bears emerged from the forest and tore them apart.

The question is posed there, that this seems to contradict the previous statement that implies the merit for his sacrifices was that *Rus* descended from him? Was he then deserving of two rewards?

The Talmud answers: *תמידיהו מיהא לקללה הוי, תמידיהו מיהא לקללה הוי, תמידיהו מיהא לקללה הוי, תמידיהו מיהא לקללה הוי.*

Does the desire then give him a right to a double reward? Is there a reward for his wanting to curse them? What is the deeper meaning beneath this?

Every spiritual action has an inherent value and impact on us. The mere engaging in a *mitzvah* infuses the doer with a sense of *kedushah*, holiness. Even an act done for ulterior motives is suffused with a power to effect us. As long as one doesn't engage in a *mitzvah* merely with the intention to get back at someone, such as in a case where one learns *Torah* seeking to become proficient, solely that he may put down and "cut off" others, the act has significance. Even when one studies *Torah* to gain honor and accolades for his scholarship, it still renders the learner a spirit of *kedushah*. One who sees *Torah* as a value, something that gains respect, albeit utilizing it for his own personal honor, still benefits from the aura of its affect. One who engages to spite another has no inherent appreciation for it other than its utility in quashing another.

(תוס' נזיר כג: בד"ה שמתוך שלא לשמה)

*Balak* acts out of fear that his nation might be attacked by the newly emerging and copious Jewish nation, *and Moav became very frightened of the people, because it was numerous*. He pines for self preservation.

*Balak* is merely seeking to maintain his nation's honor. He presents his sacrifice in some form of tribute and appeal to G-d, to seek His assistance in warding off this imagined foe. He has an ulterior motive, but there is a connection to G-d that is being addressed. This "micro" deed finds its "macro" effect in the evolution of *Rus*. The force of a small act of *kedushah*, no matter how misguided, finds its expression centuries later. That is the power of a *mitzvah*.

This minute investment reaps its full reward in the appearance of *Rus*. This now enters into the collective soul of the Jewish people, as *Rus* represents a sense of *תמידיהו*, instilling an entire nation with that quality.

But it is a double edged sword.

On the other side of this micro infusion of *kedushah* lies a larger dose of selfishness and baseless fear. The moment the Jewish nation exhibits that same flaw that appeared in *Balak*, it erupts violently. The young lads who were caught up in their own self-centeredness, that echoed the "desire" of *Balak* for self preservation, acting derisively to *Elisha*, results in the deaths of forty two of them, allowing the negative aspect of those sacrifices to rear its ugly head.

*The reward for a mitzvah is the mitzvah, the reward for sin is the sin itself.* שכל מצוה מצוה, שכל עבירה עבירה (אבות ד ב).

Reward here is used here perhaps in the vein of consequence. It is a *תמידיהו* absolute reality. The *mitzvah* has a powerful inherent effect on the person just as the sin influences the individual committing it. When we do an act that has a mixed formulation it possesses the ability to find its expression both positively and negatively, when we mimic the original flaw.

*Balak* teaches us a vital lesson. Even the wicked can gain a micro dose of hope that can transform it completely into good as it did in the emergence of *Rus*. Her striving for and finding definition was the macro expression of that minuscule seed planted by her ancestor.

Every *mitzvah* we do packs a mighty wallop no matter how deficient our intentions may be. Every person who has a regard for *Torah* has to be valued for the micro deeds they embody.

If we become aware of the power of our connection to *Hashem* we will seek to purify our intentions and merit a positive macro affect on our lives, family, community and the world.

באהבה,  
צבי טייכמן



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