# **SCHEDULE**

7:00 PM Mincha Erev Shabbos Mincha & Candles 8:18 PM Daf Yomi 7:30 AM 8:30 AM Shacharis-Followed by Kiddush -Sof Zman K"S-9:24 אר"א 🗢 8:32א'מ Special Guest Speaker -Rabbi Senter of Yeshiva Aderes Hatorah-Mincha Pirkei Avos 7:35 PM Mincha - Followed by Shalosh Seudos 8:15 PM Maariy -9:27 PM Weekday Minyanim & Shiurim **Sunday** 6:50 AM Shacharis I Daf Yomi- By R' Teichman 7:30 AM Shacharis II 8:30 AM Mincha / Maariy 8:25 PM Monday - Friday Daf Yomi-By R' Teichman 5:45 AM **Shacharis:** Monday, Thursday 6:40 AM Wednesday, Friday 6:45 AM Mincha (Mon-Fri) 1:45 PM MINCHA/MAARIV 8:25 PM Daf Yomi -Take II 9:00 PM Maariv (M-Th) 9:45 PM שבעה עשר בתמוז <u>Tuesday</u> **Fast Begins** 4:29 AM Daf Yomi-By R' Teichman 5:45 AM **Shacharis** 6:35 AM Mincha 1:45 PM Mincha/Maariv 8:15 PM

Fast Ends

(42 min) 9:21 PM

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# All aboard!

A new Masecta starts Shabbos at 7:30am It's gonna be matza fun!

## **Shul Contacts**

## Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

<u>Gaboim:</u> Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

#### Laining Schedule:

Pinchas Friedman-Lain@

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# אהל משה



Rabbi Zvi Teichman

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Issue#289

# RABBI'S MESSAGE

## Off the Derech

The emissaries of Balak return home empty handed after Bilaam refuses their request of him to curse the Jewish nation. Bilaam denied their petition after G-d appears to him and warns him not to accede. The determined Balak dispatches a contingent of higher level officers, bringing offers of greater honor and riches that await Bilaam if he consents to their nefarious plan. Bilaam arrogantly defies their entreaties and claims he can only join them if G-d so wills it. That night G-d appears once again, but this time He allows Bilaam to "go with them", warning him however, "but only the thing that I shall speak to you - that you shall do."

The Talmud (מכות כי) derives from this sudden change of direction a valuable principle of life:

ותו בדרך אדם רוצה לילך בה מוליכין וותו, In the path a person desires to go in, they lead him

The moment G-d observed Bilaam's inner will to fulfill their request He "paved" the "slippery slope" towards Bilaam carrying out that plan, and allowed him to participate in their quest.

Yet at the onset of the journey Bilaam finds himself suddenly diverted from continuing on his path as his she-donkey stalls three times as the angel impedes her from following on her route.

Evidently the take-off wasn't quite cleared yet for Bilaam to pursue his deepest hope. But didn't we just learn that G-d allows man to plunder on his path? Why the sudden re-direction?

The venerated Reb Tzadok teaches that this principle, that G-d leads a person in the way he wants to go, is only true when one sets out on a spiritual quest. The word used in this sentiment "קבדרץ", the path, Reb Tzadok asserts, is used throughout Proverbs solely in the context of one in pursuit of "the path of Torah and Mitzvos". Divine assistance is only offered to one who quests for "truth".

Bilaam, in his perverted understanding of justice, was nevertheless following a notion of truth that empowered him with the ability to succeed. Reb Tzadok points out that "success" is never an indicator of one's correctness. It is possible that even the misdirected can achieve levels of accomplishment that are not a vindication of their pursuing a totally just cause. (דקת הצדיק סד)

What is the mystery behind this idea that G-d dispenses success even to the misguided, provided they are seeking a truth?

In the realm of החירה, free-willed choice, G-d allows for each man to pursue his own path. For G-d to simply interfere and deter one from one's choice is antithetical to the belief of free choice.

Yet, G-d precisely designs each one's journey to offer an equal opportunity to continue to make choices, both good and bad.

For the individual who has wisely chosen the path of absolute truth, G-d will place obstacles in one's way to test his mettle and commitment, providing one with the opportunity to fine-tune the "good" one has chosen. One however, who has selected a path of confused ideals, will be presented with obstructions in one's path that will prod one to reconsider the justness of his goal, and correct his direction.

The great Gaon of Vilna cites that there were ten tests that Bilaam endured, parallel to the ten that Avraham Avinu faced. (אדרת אליהו פרשת בלק מה"ת פס"ו)

The third, fourth, and fifth challenges were when the she-donkey veered from the path, pressed Bilaam's leg against the wall and crouched beneath him, respectively.

The corresponding tests by Avraham were, when he was told without any specific designation to leave his homeland, to face the famine and its consequences, and finally the shock of Sarah being taken in the House of Pharaoh.

Avraham knew accurately his objective and perceived an absolute truth. He was thus confronted with circumstances that would test his resolve in that goal.

Bilaam was uncertain, he had a befuddled perception of G-d and His directive, clouding his thinking with an arrogant self-assuredness. In his encounters of challenge he was given an opportunity to either continue on his confused path or see in the obstacles perhaps a message that he reconsider.

They both faced a detour from a "path". They commonly had to endure "suffering". They both found themselves in a "paralyzing" predicament.

Avraham never questioned, trekking mightily with faith, embedding within his soul a unshakable commitment to G-d. Bilaam plodded onward, unwilling to read the cue from G-d that he rethink his self-indulgent philosophy.

In life we each face a myriad of challenge. How does one know whether the difficulties we face in our journey of life are barriers to be hurdled or stop signs to reflect on the accuracy of our route?

The Holy Izbitzer in his marvelous work Mei HaShiloach gives us a road-map for success.

(כ), for there is no divination in Yaakov and no sorcery in Yisroel.

Bilaam in a moment of clarity sees the greatness of our people.

There is an aspect of our nation when we are labeled עקב, referring to the עקב, the heel, the lowest part of our body, when we are imperfect, confounded and unsure. As we set out on our travels, not defining with clarity our destination, we are to pay close attention to the obstacles that appear on our path as guideposts as to where are to correct our map. The word ערשב, means determined obstinacy. Bilaam observed that this nation when experiencing a lack of clarity and encountering obstruction in their path will not simply plod forward blindly, but will hear in it a message to re-route and seek a greater clearness.

When, however, we achieve the noble appellation of אראל, rooted in the word for mastery, אין, indicating our acute perception of an absolute truth, we are equipped to leap over any blockades in a single bound. קסט, the Izbitzer states, implies a notion of judging our direction by the indication of how events and circumstances seem to be leading us. Those who see their objective with clarity will never succumb to being misled by the natural conclusions drawn by "logic" but will remain steadfast in their journey to the ultimate truth.

Bilaam was delude by his bloated sense of self. He refused to see the handwriting on the wall of his obstacles that appealed to him to get down from his high horse of self-assuredness and realize that the truth awaited him if he would only admit he was confused.

In life we inevitably will face numerous challenges. If we are honest with ourselves we will learn how to discern whether we can have the confidence to continue with determination or perhaps to recalculate the unclear notions that drive us.

It requires, unlike Bilaam, a humility of Avraham in able to pare away the ulterior motives that often lace our beliefs, and being brutally honest of ourselves and our goals.

If we will aspire to this noble idea and "path" we are assured that G-d will lead us to perfection.

באהבה, צבי טייכמאו



Fri. 9:am to 3:pm

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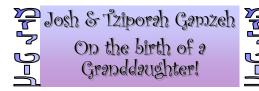
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""HAPPY Anniversary"

Shlomo & Adina Berman, Aron & Chana Schnur, Shimy & Rivka Klein, Ezra & Sema Frager, Yossi & Naomi Frydman



Everyone is invited to:
A Siyum Leiluy Nishmas Michal Franklin
At the Home of Ron & Lisa Pachino
2715 Woodcourt Road
Friday Night At 9:30 PM

Please Continue to Daven! Maya Bas Mazal Miriram Bier Is in need of your continued Tefilos!

#### SHIUR FOR WOMEN:

Mrs. Teichman invites the members of Ohel Moshe to join her Shabbos afternoon Shiur at 5PM

2705 Summerson Rd