

# SCHEDULE

## שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K"ס</i> ג"א 8:55 ג"א 9:31	
Avos Shiur	7:35 PM
Mincha- Followed by Shalosh Seudos	8:10 PM
Maariv	9:23 PM

## Sunday

Shacharis	8:30 AM
<i>-No Shiur This Week</i>	
Mincha / Maariv	8:20 PM

## Weekday Minyanim & Shiurim

### Monday—Friday

Gemarah Shiur	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

### Shacharis

Mon, Thurs	6:40AM	Tues, Wed, Fri	6:45AM
Dirshu Halacha Program	7:30AM		
Additional daily minyan (Mon - Fri)	8:10AM		
<b>Mincha</b>	1:45 PM		
<b>Mincha / Maariv</b>	8:20 PM		
Open Beis Hamedrash	7:00 PM		
Shiur (Mon-Thur)	9:30 PM		
Nightly Maariv (Mon-Thur)	9:45 PM		

Thursday Night Shiur, Rabbi Teichman  
After Maariv



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## RABBI'S MESSAGE

### Tinted Lenses

One of the most difficult episodes in the תורה to comprehend is that of בלק's intention to entice בלעם to curse בני ישראל. It is evident from the תורה's account that בלעם clearly informs בלק that he is beholden to the word of השם and that whatever השם "places into my mouth" is all that he can speak. Even after several unsuccessful attempts בלק persists in his futile efforts. What was בלק thinking?

The great Gaon and Rav of Brisk, and subsequently ירושלים, Harav Yehoshua Leib Diskin (מהרי"ל דיסקין), זצ"ל, in answering this questions reveals for us a fascinating insight regarding נבואה.

A נביא is not simply a receptor of a message from השם. The נביא must interpret the prophecy through the lens of his own נשמה. Upon reaching a level of intense devotion and heightened awareness the נביא "comprehends" that what he sees in light of the "clarity" of his own soul.

The גמרא teaches us that no two Prophets prophecy identically, for each נביא is unique on the level of his own personal spiritual development. He compares the comprehension of נבואה to viewing an item through colored glass. If the hue is blue everything observed through it will have a blue tinge. In the same vein, depending on the degree of personal perfection, will a נביא see things more accurately. Based on the prophets perception will the prophecy be realized and fulfilled. The נביא in fact determines the outcome of his unique "vision".

This the מהרי"ל דיסקין explains is the meaning of תז"ל distinguishing between the נבואה of משה רבינו and the other נביאים in terms of אספקלריא מאירה; a clear unfiltered glass, and אספקלריא שאינה מאירה; a dimmed lens. משה possessed a level of selflessness that upon seeing the דבר ה' it was clear and unclouded, as through clear glass, and exactly as השם depicted and expressed it, without deviation whatsoever. The other Prophets however had a "tinted" and subjective perception that was limited in its accuracy but nevertheless valid and implemented accordingly.

It was with this knowledge that בלק sought to tempt בלעם into viewing the words of השם through his sullied and selfish נשמה, thereby allowing for his skewered interpretation to "hopefully" result in a curse upon the בני ישראל.

בלעם however stifled this feeble attempt of בלק by permitting בלעם, undeservedly, to see the word of G-d through the אספקלריא המאירה; the pristine lens, disallowing him from the ability to translate the message other than the clear blessings that they represented and were intended.

Our entire world and the interactions and events we experience are all messages from השם that are laden with opportunity if we read them correctly. How we perceive them is how healthily we live our spiritual lives. How we interpret them determines the implementation of our goals. בדרך שאדם רוצה לילך בו מוליכין אותו; *in the manner in which we desire to go is the direction we are lead to.*

When looking at life through colored windows, the darker the color of the glass the more obscured is that which stands behind the glass. ***Proportionate to the opaqueness of the glass the more we see our own reflection in the glass,*** thus blotting out that which awaits us behind the partition and only seeing ourselves.

בלעם saw the world through a lens of selfishness, thus crippling himself from utilizing the magnificent talents השם endowed him with for the betterment of humanity.

When we view the world and the people around us and see only ourselves we are guilty of being the disciples of בלעם who lived by the narcissistic credo of עין רע; evil eye, נפשו רחבה; an arrogant spirit and נפש גורמת; a greedy soul.

Our ability to read our responsibilities correctly is contingent on purifying our own selves enabling us to see those around us with an אספקלריא המאירה. Living by the values of אברהם אבינו, עין טובה; a good eye, נפשו נמוכה; a humble spirit and נפש שפלה; a meek soul we are assured to elevate ourselves and all those around us in reading and carrying out our responsibilities accurately.

באהבה מאירה,  
צבי טייכמן

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