

SCHEDULE

ליל שבת קדש

Candles 8:14 PM
Mincha & Kabalas Shabbos @Main Shul 7:00 PM
Mincha & Kabalas Shabbos @Main Shul 8:14 PM

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM
SHACHARIS
@Main Shul 6:50 AM
@Main Shul 8:30 AM

Netz - 5:53 am | Sof Zman K'S 8:42 א"ת 9:32 א"ת | Sof Zman Tefilah - 10:46 א"ת

Followed by Kiddush

Mincha 2:15 PM
Pirkei Avos 7:35 PM
Mincha 8:05 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 9:22 PM

95/67 *מוז האוויר בשבת*
76/67

CANDLES NEXT
SHABBOS - 8:10 PM

WEEKDAY MINYANIM

SHACHARIS

Sunday (FAST OF TAMMUZ) - 6:30 & 8:30
Monday, Thursday - 6:35, 7:50 & 8:50
Tue, Wed, Fri - 6:45, 7:50 & 8:50

MINCHA & MAARIV

Mincha Sunday-Thursday 1:45 PM
Mincha/Maariv Monday-Thursday 8:20 PM
Maariv Sunday-Thursday 9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi— S/S - 7:30 AM ~ M-F - 5:45 AM
PM Daf Yomi - Sun.-Thu. 7:35 PM
Smichas Chaver Program - Sunday 9:15 AM
Daf Hashavua - Mon. & Wed. 9:00 PM
Breathing Life - Monday 9:10 PM
Holy Machlokes - Tuesday 9:00 PM
Begging For More - Tuesday 9:10 PM
Mishna Brura Yomi - Sun-Thu 9:25 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

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@Main Minyan

Sponsored by:
Etzion & Faye Brand

In honor of the Yahrzeit of Etzion's mother,
Paula Brand, Pessel bas R' Chaim Zev Halevi

SHALOSH SEUDOS

Sponsored by:
???

To sponsor an event or book the social hall please email
kiddush@ohelmoshebaltimore.com

Fast of Tammuz - Sunday, July 17

Start of Fast - 4:42 am
Shacharis - 6:30 & 8:30 am
Mincha - 1:45 & 8:05 pm
Maariv - 8:55 pm
End of Fast - 9:14 pm

Shul Contacts Rabbi Teichman

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Learning & Growth Coordinator
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Gabai:
Naftali Miller & Chaim Mordechai Meister - Gabbai@
Laining Schedule:
Pinchas Friedman, Sasha Zakharin & Aiton Marizan- Lain@

Repair & Maintenance:
Chaim Mordechai Meister - Fixit@

Sisterhood@
Adina Schwarzbaum, Tzipora Zeidel, & Aliza Zirkling

Sponsorship & Hall rental:
Jake Kates - Kiddush@

Bulletin & Announcements:
Shoshana Goldberg & Ari Braun - Bulletin@

Agudah Scrip
Sasha Zakharin - scrip@

Sforim & Siddurim:
Eiton Marizan - Library@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת בלק
י"ז תמוז תשפ"ב

אהל משה



Rabbi Zvi Teichman

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Issue #739

RABBI'S MESSAGE: Between a Rock and a Hard Place

The great Gaon of Vilna asserts that just as Avraham Avinu famously endured ten tests, similarly, did Bilaam. The only difference being that Bilaam failed them all miserably, while Avraham passed each one with flying colors.

When enumerating each of the ten trials of Bilaam, the Gra lists the three detours the she-donkey took — veering off the road; pressing against the wall of the two stone fenced path in the vineyard; crouching in the narrow space totally blocked by the angel — as three independent tests.
(אדרת אליהו כב ט)

The sudden undirected change in course the she-donkey took and her eventual total breakdown, can clearly be seen as two levels of frustration he was challenged to deal with. But the additional annoyance of the she-donkey brushing up against the wall was just another confounding misstep no different than the first. Why is it listed as an independent challenge?

The angel of the Lord stood in a path of the vineyards, with a fence on this side and a fence on that side. The she-donkey saw the angel of the Lord, וַתִּלָּחץ — and she was pressed against the wall. וַתִּלָּחץ — She pressed Balaam's leg against the wall, and he beat her again. (במדבר כב כד-כז)

Rashi points out the identical words used here yet vowelized differently. He explains that the first indicates 'she **herself** was pressed', in the *niphal* form, while the second, expressed in the *kal* form, denotes that 'she pressed **something else**', namely, Bilaam's leg.

This seems to be an unnecessary splitting of hairs. Inasmuch as she was pushed by circumstances external to her — the presence of an angel — so too was Bilaam's leg being crushed, an equal result of the angel blocking her way. If, though, the intention is to be exact in describing the she-donkey choosing to avoid the angel and therefore 'she herself pressed' in the process Bilaam's leg, then by the same token she was not initially literally 'herself' pressed either, but simply chose to avoid the angel.

After being stricken three times the she-donkey finally 'speaks up' asking incredulously, "What have I done to you that you have struck me these three times?"

What has she done?! She cripples Bilaam for life, leaving him lame, and she cannot fathom why Bilaam is upset?

In fact in Bilaam's response to this question, he seems more disturbed by her caustic response than in the physical wound, as he blurts out, "because you mocked me!" with this inane question. His bruised ego is of greater concern to him than his maimed foot.

In truth though, the she-donkey tells it like it is. She hadn't done anything deserving of admonition as she was merely reacting to the angel in front of her, and totally guiltless. Although Bilaam had not been privileged to perceive the angel's presence, he should have nevertheless known better that all occurrences in life are orchestrated from on high and never random.

What appeared to Bilaam as the donkey 'pressing' him against the wall, was the hand of G-d, teaching him a vital lesson. That might explain why the Torah depicts it as if the she-donkey pressed his leg against the wall, due to Bilaam's misperception.

I believe though there is a more pointed lesson here.

Rashi informs us that she-donkey was killed by the angel. The reason given is so that people should not say, 'This is the one that silenced Balaam with her rebuke, and he could not respond', for the Omnipresent shows regard for human dignity.

Are we so concerned for this villain's dignity?

Perhaps the Torah is teaching us that despite the she-donkey's righteous indignation in being falsely accused by Bilaam for her straying, there is a dangerous precedent inherent with this attitude. For a donkey indeed there is no accountability for an action that impinges on others, as she is merely a tool in the hand of providence. Human involvement is different. Although every inadvertent act is ordained from above, nevertheless we may never ignore the fact that we have been the vehicle for harming another. We must extend sympathy and apology when we are implemented as instruments of affliction.

The emphasis on describing the she-donkey 'herself' pressing on Bilaam's leg, is instructive in terms of how one should perceive one's role in foisting harm upon another.

The victim may never lay blame on the perpetrator, and the offender may never turn apathetic to the plight of the sufferer.

The she-donkey tasks Bilaam for hitting him שלש רגלים — three times. This term is alternately used as a reference to the three pilgrimages we made to the Temple each holiday, when it stood.

Rashi quotes the Midrash Tanchuma that teaches that this allusion was intended to hint to Bilaam's audacity in seeking to uproot a nation which celebrates three festivals in a year.

Why is this among all the great commandments we adhere to, the one that compels us to condemn Bilaam's *chutzpah*?

The founder of the Vishnitz dynasty, the Ahavas Yisrael, refers us to a famous passage in the Talmud that states that when the multitude of Jews ascended to the Temple on the festivals, one of the great miracles that transpired each time was that despite their being in extraordinarily crowded conditions, nevertheless no one ever complained there was no space. (יומא כא)

The marvel was not in the fact that the 'space expanded', but in the greater accomplishment that no one ever complained there was too narrow of a space.

A nation so attuned to one another, who would not ever condemn those who accidentally encroached on their space, and whose unintentional trespassers would sincerely apologize and try their utmost to be sensitive to others, would certainly be impervious to the self-absorbed enemy, Bilaam, and his nefarious intentions.

May we live up to our reputation and merit to foil all who seek our harm.

באהבה,
צבי יהודה טייכמאן

MEMBER NEWS

!!!HAPPY BIRTHDAY!!!

Refael Drabkin, Aylee Zaslav, Mordechai Frager, Chaim Wolfish, Hadassa Kermaier, Dovid Mirkin, Azriel Felder, Eli Waxman, Chaya Cohn, Shua Eskin, Talya Schwarzbaum, Rob Waxman, Menachem Benyowitz

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Danny Lasson, Shaya Steger, Dovid Berkovits

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Tani Kates (Vaeschanan)
Avi Schwartz (Ekev)
Zecharya Meth (Reel)

NEW SHIUR

"ROYAL TEA"

Fighting foes, giants, and enemies within,
these are the stories of Dovid & Shaul.

Navi shiur on sefer Shmuel by Rabbi Levi

Mondays at 8:15pm @Main Shul
Starting Monday, July 18th.

Monday's Night Seder and POPPERS are
sponsored in honor of Sara and Meir
Strobel for their tireless devotion to
spreading Torah in Baltimore.

B'ahava,
Rivka and Benjamin Rubenstein

Other shiurim available on Monday:
Daf Hashavua - 9:00 PM
Breathing Life - 9:10 PM



Though you can't see any physical progress, we have had several very productive meetings with our architect and construction team & making progress toward new concept drawings that are in line with our budget and goals.

Maximizing the value for our investment based on the priorities of what the project goals are is guiding our efforts! As soon as we have a working draft that meets the financial and operational goals we will be thrilled to share it for feedback and improvement!