

# CONGREGATION BAIS TORAH

July 8, 2011 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · [www.baistorah.org](http://www.baistorah.org) ח' תמוז ערב שבת פרשת בלק

## פרשת בלק – פרקי אבות פרק ה'

### ערב שבת פרשת בלק

מנחה (summer schedule)	7:00 PM
הדלקת נרות (Shul accepts Shabbos)	7:20 PM
הדלקת נרות (actual)	8:13 PM
שקיעה	8:31 PM

### שבת פרשת בלק

דף היומי (Rabbi Y. Fischer)	8:00 AM
שחרית	8:45 AM
סוף זמן קריאת שמע	9:16 AM
Contemporary Halacha Shiur	7:00 PM
Rabbi Dr. Howard Apfel: <i>Limited Medical Resources- who gets priority?</i>	
מנחה	8:00 PM
שקיעה	8:31 PM
מעריב	9:13 PM

### שחרית Weekday

Sunday		7:45 AM
Mon, Thurs	6:20 AM	7:45 AM
Tues., Weds, Friday	6:30 AM	7:45 AM

### מנחה-מעריב Weekday

Sun-Thurs: 8:15 PM

### ערב שבת פרשת פנחס

מנחה	7:00 PM
הדלקת נרות (Shul accepts Shabbos)	7:20 PM
הדלקת נרות (actual)	8:10 PM
שקיעה	8:28 PM

## Shul Announcements

This week's Kiddush is sponsored by an anonymous donor.

סעודת שלישיית is co-sponsored by David Abramczik commemorating the yartzheit of his father Hachaver Yosef ben Shimon and Carl Markowitz commemorating the yartzheit of his father Avraham Zev ben Kalman

The **new KOSHER DISCOUNT CARD** is now available. Cost is \$20.00. The card benefits Bais Torah and Jewish Family Service. Call Aviva at 352-1343 or Leslie at 352-3257

The **Kosher Food Pantry** canned fruit collection date is July 11. Our goal is 120 cans for the month

It is still not too late to buy tickets for the Mostly Mozart concert which promises to be another enjoyable Bais Torah evening. **Mostly Mozart at Avery Fisher Hall, Tuesday, August 23rd at 8:00 p.m.** Tickets are \$45 pre-paid and can be obtained by contacting Sandra Thurm at 368-3418 or by emailing [sfthurm@optonline.net](mailto:sfthurm@optonline.net).

## Mazal Tov

Philip and Marcia Holzer on the engagement of their nephew Baruch Ruttner to Sandy Strader of Florida  
Yussie and Fayge Deutsch on the birth of a granddaughter, born to Aron and Tammy Deutsch of Alon Shvut  
Manny and Chana Mayerfeld on the marriage of their grandchildren Yehuda Leib and Brocha Leba Mayerfeld, children of Tzvi and Dena Mayerfeld of Passaic, NJ

## Shiurim

Women's תהילים Shabbos afternoon **30 minutes before the Pirkei Avos shiur**

Sundays at 8:30 AM מסכת סנהדרין – Rabbi Yisroel Gottlieb

דף היומי I Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman

דף היומי II, Monday through Friday 7:00 AM – Rabbi Yisroel Gottlieb

דף היומי III, Sunday through Thursday 10:00 AM – Rabbi Yosef Fischer

Monday through Friday at 7 AM – גמרא מסכת סוכה-ירושלמי – Mordechai Rudman

Monday through Friday after the second שחרית- נבאים – Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM גמרא שיעור – Rabbi Leibel Reznick

## Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Henry Shapiro - חיים מאיר יחיאל בן מלכה לאה

Manny London - מנחם מונש בן חנה פרידא

Esther Lutwak - אסתר מלכה בת קילה

Bob Schore - חיים ראובן בן הענדל יהודית

Suzie Kirshenbaum's father- יוסף בן שרה

Tova Eizik's grandson - שלמה יעקב יונתן בן חנה רייזל

Leni Loebenstein - הילני בת רחל

Ben and Fran Horwitz's son in law –

חיים יששכר בן חיה משקט

Ben Zauderer - בנימין בן בילה

Chana Mayerfeld - חנה פרומה בת יהודית גיטל

Joel Rosenwasser's mother -

פשע לאה בת שפרינצא

Larry Seligson - אריה לייב בן רבקה

Larry Seligson's son- רפאל אפרים בן סימא פריעדל

## How to Reach Us

**Rabbi** Yisroel Gottlieb 357-3913, rabbigottlieb@gmail.com – Daytime emergency 362-8362

**President** Michael Kronenberg 368 -1064, president@baistorah.org

**Treasurer** Jay Kimmel, 357-9571

**Facilities** Yis Helprin 494-7446

**Shul Secretary** Aviva Schmutter 352-1343 aviva@baistorah.org M-TH 9:00-3:00, To receive e-mail updates, write to baistorah@gmail.com

**Simcha Room Reservations/Kiddushim** Jack Gross, 357-4121

**Bikur Cholim** Eveline Kranzler, 352-8410 and **Eiruv** 362-4302

Chosh Levy, 425-6827

**Mikvah** 425-6101

**Chesed Committee** Charlie Grandovsky, 425-4683

**Youth** Jonathan Rosenstock 369-6349

**Sisterhood Liaison** Betty Schloss, 369 –1833

Hinda Kimmel 357-9571

**Lost and Found** Michael Loebenstein, 425-8895

**Chevre Kadisha** Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

**Sisterhood Tribute Cards**, Mona Selzer 356-0219

**Bais Torah Bulletin** Email: baistorahbulletin@gmail.com, or call (845) 371-5337. All submissions are subject to review and must be submitted by 9pm Wednesday evening.. This bulletin is downloadable from the web at [www.baistorah.org](http://www.baistorah.org).

## In Case of Emergency

The **red Hatzolah phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzolah phone.

## Parashas Balak-5771 Bilam and Moshe

The Talmud asserts that Bilam was injected into history to preclude a claim of partiality by the nations of the world against HaShem.

That claim would have been that the Jewish People were able to succeed spiritually and morally and outshine the other nations in those areas because they were given the great prophet Moshe Rabbeinu, while they were given no such prophet. The Talmud is thus implying that Bilam and Moshe were essentially equal in their prophetic abilities. This equation has always bothered me, because on the surface, there seems to be no comparison at all between the two prophets!

On one hand, Moshe never deviated from a life of holiness and virtue. He became a “resident in the House of HaShem,” established the rights of humanity to the Torah, received the Precious Document from HaShem at Mt. Sinai, and taught its contents to the Children of Israel. Bilam, on the other hand, as one infers from everything written about him in the Written and the Oral Torah, lived in a different moral universe from Moshe. We meet him in a conference room in Egypt where he recommends the genocidal plan to the Pharaoh, whereby Jewish baby boys are to be drowned in the Nile. The Talmud in Sanhedrin 105 at first jeers at his self-description as “One who knows the *“Mind of the Most High”* (BaMidbar 24:16) by pointing out the absurdity of one who couldn’t even understand the mind of his donkey as having a glimmer of an iota of the Divine Intelligence!

The approach of Chaza”l to the idea that Bilam *“knew the Mind of the Most High”* was that “he knew how to gauge precisely the infinitesimal moment that G-d was, so to speak, angry at the world, and direct that anger against the nation he was hired to destroy.” (Sanhedrin 105) As we find in *Michah* (6:5), *“My nation, remember, if you please, what Balak, King of Moav, suggested and how Bilam son of Beor responded to him, from the Shitim until Gilgal, in order that you understand the Righteousness of HaShem towards you.”* And Michah had in mind these words of Bilam, *“How can I curse a nation whom G-d has not cursed? And how can I direct Divine anger against them, if there exists no such anger?”* (BaMidbar 23:8)

Chaza”l generally understand the words of blessing that Bilam uttered regarding Israel as the **opposite of what he had in mind to say**. “Rav Yochanan said, ‘From the blessing of that wicked person, one can learn what he truly had in mind: He wanted to say that they should never have Houses of Prayer and Houses of Study, but he said, *‘How goodly are your tents, O Yaakov’* (BaMidbar 24:5).

I would like to suggest a slightly different approach to understanding Bilam, which would answer our original question, regarding the vast divide that seems to exist between Moshe and Bilam. Perhaps the beautiful prophecies Bilam spoke in Parashas Balak are to be understood as **what was really in his prophetic mind, except that he suppressed them in favor of pursuing a very negative form of prophecy**. According to this idea, Bilam had meant precisely these words, *“How beautiful are your tents, O Yaakov, your dwelling places O Yisrael...”* meaning to praise Israel for their Houses of Prayer and Houses dedicated to the study of Toras HaShem. His powerful Yetzer HaRa would have driven that meaning from his mind, but HaShem **restored it**. So beautiful is this thought that it was selected by Chaza”l to be the first words of the Daily Morning Prayer. **Bilam had the potential to be a Moshe to the nations, but instead he chose to make his prophetic gift a weapon.**

Bilam had the ability to see the future, to the time of the “Moshiach.”

*“I shall see him, but not now, I shall look at him, but it is not near;*

*A star has issued from Yaakov, and a scepter-bearer has risen from Israel”* (BaMidbar 24:17)

He saw the ultimate end of the arch-enemy of Israel:

*“Amalek is the first among nations, but its end will be eternal destruction”* (BaMidbar 24:21)

A great prophetic soul had come into the world, but, instead of contributing to the development of civilization and world peace, it became an enemy of peace. Since it was therefore an enemy of G-d, Whose Name is “Shalom,” meaning “Peace,” it cannot possibly be admitted to the “World-to-Come,” the Abode of the Righteous, Who love G-d.

*L’Illuy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem*