

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

www.chabadshul.org



June 26, 2021

Balak

16 Tammuz, 5781

Making Time

A time-management professional is brought into a busy corporation for a lunch-time lecture. He starts by offering a visual portrayal of how to make the most of one's time.

He fills a jar with stones until no more fit in. "Is this jar full?" he asks the audience.

All heads nod in concurrence.

The speaker takes out a sack of pebbles and begins to pour them into the jar, shaking and shifting as he pours. Half the sack is now empty and no more pebbles will enter the jar. He asks the audience again, "Is this jar full?"

A few heads vigorously nod in agreement while a number of faces express uncertainty.

The speaker lifts a bag of sand and pours it into the jar. The fine grains glide through the obstacle course of pebbles and stones. He continues to pour the sand until the jar can contain no more.

"Now is the jar full?" he asks.

Although nearly everyone is now certain that the jar is finally filled, only a few people sheepishly nod their heads.

Finally, the speaker reaches under the table and pulls out a bottle of water. He slowly pours the water into the jar. It passes over the small stones and pebbles and sand, settling in the bottom of the jar, then midway up, now at the top, and finally a few drops flow onto the table.

"Now is this jar full?" asks the speaker.

Hesitantly at first, and then more assuredly, the participants shake their heads in agreement.

"What do we learn from this little demonstration?" asks the time-management professional.

Instantly people raise their hands. The speaker calls on an enthusiastic-looking young man perched on the edge of his chair in the front row.

"We learn that no matter how full a person's schedule is, he can always squeeze more in," the young man says.

"Wrong!" bellows the speaker.

The audience is taken aback. Isn't the lesson of the stones, pebbles, sand and water obvious?

"We learn from this little exercise," the expert says, "that first we must schedule into our days that which is most essential and significant. Afterwards, we can begin to pencil in the 'important' matters. We follow that up by adding to our schedules matters of lesser importance. And only after we have incorporated all of these into our days and weeks do we fill up the rest of our time with the inconsequential matters."

This Sunday we begin the three-week period of mourning for the destruction of the Holy Temples. The first Holy Temple was destroyed nearly 2,600 years ago. The Second Temple was destroyed nearly 2,000 years ago. And for all of these years we have been praying for the rebuilding of the Holy Temple, the ingathering of the Jewish people to the Land of Israel, and Moshiach.

The hope and prayers for the Redemption have always been part of the personal and collective jar of the Jewish people.

Before our jars get packed with time-wasters and energy-sappers, let's fill them with simple acts of goodness, dignified acts of kindness and the foundation stones of Torah study and mitzva observance. Let's increase in acts of goodness and kindness, in Torah study and in holy deeds, as a preparation for the era that will be utterly good, kind and holy for the Jewish people and the world.

(from <http://www.lchaimweekly.org/>)

Balak: Reading the Fine Print in Bilaam's Refusal to Go

There is a strange similarity between a pasuk in Parshas Balak and a statement in Maseches Avos. When Balak tries to entice Bilaam to come and curse Klal Yisrael, Bilaam at first refuses and says, "If Balak will give me a house full of silver and gold, I am unable to transgress the word of G-d." This is strikingly reminiscent of a statement in the sixth chapter of Pirkei Avos, where somebody came to Rabbi Yossi ben Kisma and made him an offer that he seemingly could not refuse. A person approached the Tanna and invited him to come to his city to build a Yeshiva there. He made him an outstanding offer to which Rabbi Yossi ben Kisma responded, "My son, even if you offer me all the silver and gold and precious stones and jewels in the world, I refuse to live in any place other than a place of Torah." [Avos 6:9]

Now, even though this sounds strikingly similar to what Bilaam said, Bilaam is condemned. Chazal take Bilaam's statement as being an implicit hint to the officers of Moav that he would really like all that silver and gold, and that he thinks he is worth it. No one suspects Rabbi Yossi ben Kisma of intimating that for the right price he could indeed be convinced to come. What is the difference between the statement of Bilaam and, l'havdil, the statement of Rav Yossi ben Kisma?

Rav Yaakov Kamenetsky makes a very interesting observation: "If Balak will give me a house full of gold and silver... I won't do it!" What about two houses? What about five houses? For one house? Nu! What is one house full of gold and silver worth? For that price alone, I will not consider coming. By specifying that a single house is the offer he refuses, he implies that if the price were right – then maybe there would be what to discuss.

What is the language of Rabbi Yossi ben Kisma? It is "all the silver and gold and precious stones and jewels in the world." There is nothing more to talk about! No money in the world can change my mind. I will only live in a place of Torah. That is the difference between Bilaam's refusal and the refusal by Rabbi Yossi ben Kisma in Pirkei Avos.

(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)



Rabbi Kaplan is holding a weekly Thursday evening (after Ma'ariv) online shiur on the topic "Igeret HaTeshuva." This online shiur is open to anyone who would like to attend and can be joined at: <https://cutt.ly/join-shiur>

We happily wish Mazel Tov to
Yehudah and Bracha Buchwalter and Family
on the **birth of their granddaughter, Faiga Leeba Mond**
born to their children **Nachum and Leah Rivka Mond**.
Faiga Leeba is named after Faiga Leeba (Florette) Buchwalter.



Yahrzeits This Week:

Ariel Goodman 22 Tamuz - Thursday night / Friday for father Kalman Chaim ben Avraham

DAVENING AND SHIURIM SCHEDULE

Friday, 6/25 — 15 Tammuz

Shacharit — 7:00 a.m.
Shabbat Candles — 8:19 p.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 6/26 — 16 Tammuz

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:23 a.m.
Minchah — 8:05 p.m.
Ma'ariv — 9:22 p.m.

Sunday – Fast of 17th of Tammuz, 6/27— 17 Tammuz

Fast Begins — 3:50 a.m.
Shacharit — 8:00 a.m.
Mincha / Ma'ariv — 8:10 p.m.
Fast Ends — 9:10 p.m.

Monday, 6/28 — 18 Tammuz

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Tuesday, 6/29 — 19 Tammuz

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Wednesday, 6/30 — 20 Tammuz

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Thursday, 7/1 — 21 Tammuz

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Friday, 7/2 — 22 Tammuz

Shacharit — 7:00 a.m.
Shabbat Candles — 8:18 p.m.
Minchah / Ma'ariv — 7:00 p.m.