

KIDDUSH IS CO-SPONSORED BY
Gary and Barbara Frank, In honor of Our 60th Wedding Anniversary and our beloved children and grandchildren, **Michael, Ethan, Arden, Stephan, Gail, Liam and Noah**, visiting with us. **Baruch Hashem!**


The Congregation Expresses Condolences to
Todd, Diane, Leah and Aryeh Salovey on the loss of **Todd's father, Ronald Salovey.**

WE THANK OUR SECURITY VOLUNTEERS	
Friday Evening	
6:45 p.m.	Yaakov Shore
7:20 p.m.	TBD
Shabbat Morning	
9:00 a.m.	Steve Weitzen
9:30 a.m.	Roland Goldberg
10:00 a.m.	Jonny Borok
10:30 a.m.	Lionel Kahn
11:00 a.m.	David Feifel
11:30 a.m.	Neil Berkowitz

SPONSOR A KIDDUSH
 For a regular kiddush the Primary Sponsorship is \$295 (designated as such in the bulletin). All co-sponsors of kiddush \$175. Email Annette Olson at info@adatyeshurun.org or call her at 858-535-1196 to reserve your date.
DATES THAT ARE AVAILABLE:
July 7th, 14th, 21st & 28th

MINYON SCHEDULE

6/29 Daf Yomi.....	6:00 p.m.
6/29 Mincha/Kabbalat Shabbat.....	6:45 p.m.
6/29 Candles by.....	7:10 p.m.
Hashkama Minyon.....	7:50 a.m.
Talmud in Depth.....	8:00 a.m.
Shabbat Morning.....	9:00 a.m.
Shema-Latest Time.....	9:18 a.m.
Daf Yomi.....	6:05 p.m.
Contemporary Issues.....	6:50 p.m.
Shabbat Mincha.....	7:35 p.m.
Shabbat ends.....	8:43 p.m.

THIS COMING WEEK

Sunday Shacharit.....	8:30 a.m.
Sunday Mincha/Ma'ariv.....	7:30 p.m.
Monday - Thursday Mincha/Ma'ariv.....	7:45 p.m.
Mon. & Thu. Shacharit.....	6:30 a.m.
Tue. & Fri. Shacharit.....	6:45 a.m.
Wed. Shacharit.....	8:00 a.m.

CLASS SCHEDULE

Sunday	
Talmud in Depth.....	7:45 a.m.
Daf Yomi.....	6:45 p.m.
Monday-Thursday (No Class Wednesday)	
Talmud I.....	6:00 a.m.
Monday-Friday (Wednesday is at 7:15 a.m.)	
Talmud in Depth.....	7:30 a.m.
Monday	
Daf Yomi.....	7:00 p.m.
Pirkei Avos.....	8:15 p.m.
Tuesday	
Women's Class/Mesillat Yesarim.....	11:00 a.m.
Daf Yomi.....	7:00 p.m.
Wednesday	
Women's Class/Pirkei Avot.....	11:00 a.m.
Daf Yomi.....	7:00 p.m.
Prophets/Mishlei.....	No Class
Thursday	
Daf Yomi.....	7:00 p.m.
Parsha.....	8:15 p.m.

17th of Tammuz
Fast Day - Sunday, July 1st

Fast Begins.....	4:32 a.m.
Talmud in Depth.....	7:45 a.m.
Shacharit.....	8:30 a.m.
Daf Yomi.....	6:45 p.m.
Mincha/Ma'ariv.....	7:30 p.m.
Fast Ends.....	8:43 p.m.

In Memory of Linda Neiman

THE CONGREGATION ADAT YESHURUN
WEEKLY NEWS BULLETIN

Rabbi Jeffrey Wohlgeleter **Todd Salovey, President**

Vol. XXVI No. 37 Balak

17 Tammuz 5778 June 30, 2018



The Torah Reading begins on page 598 in the Hirsch and page 856 in the Stone. The Haftorah begins on page 900 in the Hirsch and page 1189 in the Stone.

PARSHAS BALAK BEGINS with an account of Balak's reaction to the defeat of Sichon and Og at the hands of the Jewish people. Fearing a similar fate, Balak, king of Moav, went to the Midianites to gain insight into the powers and character of Moshe Rabbeinu, who had grown up there. The elders of Midian responded by saying Moshe's entire power lay in his mouth, meaning his ability to pray. Therefore, in order to defeat Moshe and the Jewish people it would be necessary to choose a person whose power was also in his mouth. It was for this reason Balak sent for Bilaam, to curse the Jewish people and to signal their defeat.

THE ENTIRE SECTION of Bilaam poses a great problem for our commentaries. It is difficult to understand how there could be such a thing as a prophet in the non-Jewish world, why Hashem would rest His presence on such a person, and of what significance is the entire Parsha dealing with Bilaam and his curses. Many of our commentaries explain that Bilaam was in essence not a prophet, but rather a magician or sorcerer. Due to the fact his services were needed however, he was given the ability to have prophesy. Hashem set up a situation where a person who was greatly respected and feared by nations and kings would be the instrument through which would come His message. The Jewish People would be victorious, it was futile to attack them. In truth, Hashem had decided it was not a good idea for the Jewish People to be attacked and be involved in a war at this time. The most effective way of getting the nations of the world to step away from the Jewish People was to give them a message via a personality they respected and trusted. It is in this vein that the entire incident is explained, including the incident of the donkey, serving as a message to Bilaam or as a message to those gathered around him, that Bilaam's powers were coming from Hashem as opposed to sorcery.

UNTIL THE VERY last section of the Parsha the entire sidrah deals with the account of Bilaam and Balak, and Bilaam's attempted curses of the Jewish People. We see the curses he attempted to level against the Jewish People were all miraculously turned into blessings. The Torah recounts to us the details, and records the four curses-turned-blessings that Bilaam leveled against the Jews. In his first attempt to curse the Jewish people, Bilaam said (v.9) "I see this nation from mountain tops, and gaze on it from the heights." Chazal explain Bilaam looked at the root and source of the Jewish People, the Patriarchs and Matriarchs, who are ultimately responsible for the immortality of the Jewish Nation. Bilaam recognized that although the nations would eventually blend together and assimilate, the Jewish people

PARSHA PAGE 2

would remain as a nation which was forever alone and unique in its laws. As long as the Jewish Nation had Torah they would be protected. No nation would have the power to overcome them.

IN THE SECOND attempt at cursing the Jewish People, as Bilaam stood over them and perceived the essence of the Jewish People and their relationship to their land, he understood that their strength lay not in sorcery (v.23), but through Hashem's protection. All of their movements were dictated by Divine Providence (v.21). At the end of this second prophesy he was given the ability to see that Moshe would not die until he brought down both the King of Moav, as well as Bilaam himself.

IN THE THIRD attempt, which begins in chapter 24, a change comes over Bilaam. It is at this point he is enveloped by a Divine Spirit and is given an even stronger ability to perceive and understand the workings of the Jewish People. It is in this attempt that Bilaam states (v.5), "How good are your tents, Oh Yaakov, your dwelling places, Oh Yisroel!" in which he expresses his absolute amazement at the modesty and purity of the Jewish community. It was during this attempt that all of Balak's hopes of changing Hashem's will were destroyed. He thus broke his ties with Bilaam. It was therefore Bilaam's own initiative to continue with the blessings.

DURING THE FOURTH and final attempt Bilaam prophesied about the end of days: the destruction of the nations of the world and the subsequent victory of the Jewish People and of G-d. At the end of this curse Bilaam and Balak officially parted ways, returning to their respective homes.

FIRST, HOWEVER, BILAAM advised Balak on how to prevent all of the blessings from occurring. He explained that the blessings take place only when the Jewish People are seen in a favorable light to G-d. There is one way to cause them to be distanced from G-d though, through idolatry and immorality. The Parsha goes on to describe how the Moabite women set up stalls and invited the Jewish men in, to entice them to worship their idols.

THE PARSHA CONCLUDES with the story of the Midianite woman who was brought into the Israelite camp by one of the heads of the tribe of Shimon. It was at that moment that Pinchas, son of Elazar, the son of Aharon, could no longer contain himself. Feeling justice must be carried out, he followed the Israelite man and the Midianite woman into the tent's inner chamber and drove a spear through them. At that point, the plague which had struck the Jewish People stopped, and the death toll remained at twenty-four thousand.

WAS PINCHAS JUSTIFIED? Was it moral for Pinchas to take the law into his own hands in order to cleanse the Jewish People of their immorality? Was G-d pleased with Pinchas' actions? We will see next week in parshas Pinchas.

WHAT IS SHIV'ASAR B'TAMMUZ?

SUNDAY, JULY 1st is the 17th of Tammuz. The Fast begins at 4:32 a.m. and ends at 8:43 p.m. The purpose of the fast is to commemorate five tragedies that happened on the 17th of Tammuz, marking it as a black day in Jewish history. It was on this day that Moses broke the Ten Commandments as he descended from Har Sinai, while the people were worshipping the golden calf. It was on this day that the walls of Jerusalem were breached during the times of the First and Second Temple. It was on this day that Aposthumus the Wicked burned a Torah scroll, and the wicked king Menashe placed an idol in the Temple courtyard.

THE 17th OF Tammuz marks the beginning of a period of three weeks of mourning over the destruction of the temple and for every tragedy which has befallen our people. It is during this period of time we reflect on the cause of our troubles, draw conclusions and make efforts as both individuals and as a nation to repair the damage that has been done. This three week period of mourning begins with the 17th of Tammuz and ends with Tisha B'Av, the 9th of Av, the day on which we commemorate the actual destruction of the Temples and other tragedies.

THROUGHOUT HISTORY THIS period of time has been one of death and destruction for our People. The 17th of Tammuz cannot be ignored as a day which some religious fanatics have designated a fast day. It is a day that marks tragedies, disasters, deaths, persecutions, sufferings, mutilations of other Jews; events which we can not ignore or sweep under the table. It is therefore not an appropriate day to be sitting on the beach or strolling on the golf course. It has been established by our sages as a day of fasting, prayer, and reflection. The 17th of Tammuz does not carry the same power as Tisha B'Av; one need not sit on the floor or refrain from wearing leather shoes or any of the other prohibitions specific to the 9th of Av. However, keeping within the spirit of the day is certainly appropriate. It is understood that young children need to be taken care of and as they do not need to fast, and do need to function, there are activities that must be done for them and with them. The choice of these activities should be in keeping with the spirit of the day however, satisfying both the needs of the child and the obligations of the fast day. If there are any questions on the laws of the fast, please speak directly to the Rabbi.

IMPORTANT EMAIL DIFFICULTIES

Unfortunately in the process of sending out the emails yesterday and this morning with regard to the passing of Todd Salovey's father, Ronald Salovey, and the Shiva and service information, we discovered that Gmail is spamming emails from Adat Yeshurun, and some work-place email address, as well.

We are working to resolve the issue, but in the mean time for those with Gmail accounts, and in some cases those who have provided us with a work email, it will be important for you to check your spam or junk folders for email from the Shul and to go into your email settings and make sure to set the following shul email address as Safe Senders:

rjfromlj@adatyeshurun.org
annette@adatyeshurun.org
Catharine@adatyeshurun.org
info@adatyeshurun.org

Shiva and Service Information for the Salovey Family

The following is the Shiva and Service information that was sent out on Wednesday, June 27th but blocked by Gmail and other email providers.

Todd Salovey will be sitting Shiva at his home in La Jolla. Below please find service times that will take place at the Salovey home. **Shiva visits are welcome any time of the day, until 10:00 p.m.**

Service Times:

Friday, 6/29

Shacharis 6:45 am

Sunday, 7/1

Shacharis 8:30 am

Mincha 7:30 pm

Monday, 7/2

Shacharis 6:30 am

Mincha 7:45 pm

Tuesday, 7/3

Shacharis 6:45 am

Mincha 7:45 pm

Wednesday, 7/4

Shacharis 6:45 am

DO YOU KNOW SOME- ONE WHO IS ILL, COULD USE OUR PRAYERS, OR A VISIT?

If so, the Rabbi and the Shul's Board of Directors ask that you please share this with the Rabbi as he would appreciate having the information and offering his services. Please call 858-535-1196 or e-mail info@adatyeshurun.org if you have questions or information.

We are in great need of volunteers to check the Eruv

If you would like to be part of the team checking the Eruv, please contact Catharine in the shul office at catharine@adatyeshurun.org or call (858) 535-1196 Opt 1.