

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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פרשת בלק
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RABBI YEHUDA MUNK
EDITOR
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MRS. AVIVA KOHN

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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

NOT ABUSING THE GIFT OF SPEECH

Twerski on Chumash by Rabbi Abraham J. Twerski

ותאמר האתון אל בלעם הלא אנכי אתנך אשר רכבת עלי מעודך
The she-donkey said to Balaam, "Am I not your she-donkey, that you have ridden upon me all your life until this day?" (22:30)

Rav Itzele of Ponevezh once attended a community meeting where several important community issues were to be resolved. However, instead of discussing the pros and cons of the issues, a heated verbal battle erupted among the attendees. Some claimed that they were greater contributors to the community coffers and had the right to be heard first. Others claimed seniority, while yet others said that as officials of the community, they should speak first. Soon there was a clamor, with each one asserting his rights, and no one addressing the issues for which the meeting had been called.

R' Itzele pounded on the lectern and demanded silence. Out of respect for him, everyone was quiet.

R' Itzele said, "I must tell you a story which explains a portion of the Torah.

"The donkeys came before Hashem with a bitter complaint. 'Why have we been singled out from all animals to suffer? Wild animals roam the jungles freely, and have no master over them. Cows and sheep give their milk and wool, but are left

at leisure all day to graze in the pasture. We alone are beasts of burden. We know no peace. Our masters place heavy loads on our backs and



Rav Itzele Ponevezh

**DONKEYS WHO KNOW
NOTHING OTHER THAN
TO ASSERT THEIR
IMPORTANCE DO NOT
DESERVE TO SPEAK.**

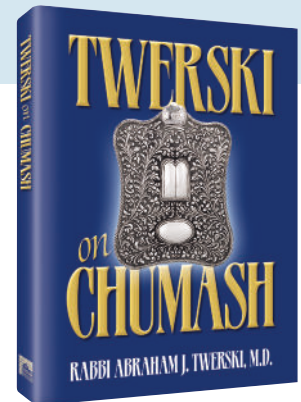
whip us if we don't move fast enough for them. It would only be fair for us to be able to speak to our masters and tell them when we are tired and not to overburden us.'

'Hashem said, 'You have a just complaint. I will give you the ability to speak.' "So Hashem gave Balaam's donkey the ability to speak. But instead of explaining to Balaam that there was an angel standing

in her way, what did the donkey say? 'Am I not your she-donkey that you have ridden all your life until this day?' It started telling how important it was. Hashem then took the power of speech away. 'Don-

keys who know nothing other than to assert their importance do not deserve to speak.' "

We would do well to remember R' Itzele's parable. 📖



HASHGACHAH

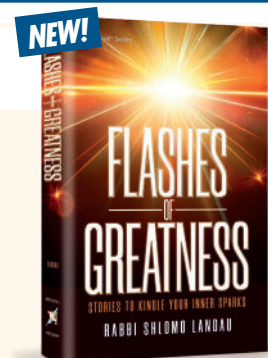
BUMPER TO BUMPER

Flashes of Greatness by Rabbi Shlomo Landau

Machsom Erez is the busy border crossing for those entering and leaving Gaza. The soldiers stationed at the crossing are constantly vigilant not just for possible terrorists entering Israel, but also for stolen cars leaving Israel and en-

tering into the Gaza Strip. Once a stolen car passes into Gaza it is all but gone forever. Toward this end, the Israeli soldiers are trained to carefully inspect each and every car to ensure that it is not stolen.

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MESORAH HERITAGE FOUNDATION

BUMPER TO BUMPER

continued from page 1

One day, a brand-new car pulled up to Machsom Erez driven by a beady Arab fellow. The soldiers immediately became suspicious and subjected the car to a full search, thoroughly inspecting all the documents. But try as they might, they could find nothing wrong and decided to let the car pass. A second before they waved the car onward, their supervisor emerged from inside the guard house and upon seeing the brand-new car decided to investigate. He walked around to the back of the car and immediately ordered the driver out. "Thief!" he began to shout. "Miserable thief, I know that this is a stolen car. Admit to your crime or it will be ten times worse for you!" After a minute or two, the Arab broke down and admitted that it was a stolen car.

The perplexed soldiers looked at their supervisor in bewilderment. They had just searched the car and interrogated the driver and all had seemed in order; how did their superior ascertain so quickly that the Arab was a thief? The supervisor smiled and motioned that they come around to the back of the car and take a careful look at the bumper. Proudly displayed on the bumper was a sticker with the words "*Ein Od Milvado*"! Clearly, this was a Jewish car that the Arab had stolen!

But this is really just the beginning of the story, for when the su-

pervisor traced down the Jewish owner he was treated to another remarkable chapter in this story.

The owner was a secular Jew living in Maaleh Adumim and he had just recently purchased a brand-new car. When the supervisor called him he burst into tears. All he could muster was a single sentence, "Hakadosh Baruch Hu



NOT HALF AN HOUR LATER, HE EXITED HIS HOME TO DISCOVER THAT HIS CAR WAS GONE!

is great!" After he calmed down, he shared that the fact that his car was found was solely the credit of Yeshivas Kaf HaChaim and their kiruv efforts.

He continued to explain that just one day earlier, a group of *avreichim* had knocked on his door. He had just received his brand-new car and all that he was interested in was the supple leather seats and the many luxuries of his new ride. The last thing that he was interested in doing was engaging in

conversation with a bunch of religious fellows. He communicated his disinterest, but before the *avreichim* took leave of him one of them said, "Even if you are not interested in doing anything for your Yiddishkeit, would you at least consider putting an '*Ein Od Milvado*' bumper sticker on your car?" He thought for a minute and said, "You know what, I am ready to do that for Hakadosh Baruch Hu." He took the sticker and affixed it to the rear bumper of his new car.

Not half an hour later, he exited his home to discover that his car was gone!

He was furious! Here he had just showed recognition for Hakadosh Baruch Hu and this was the payback? A stolen car?! He quickly hurried to Yeshivas Kaf HaChaim and asked to speak with the rosh yeshivah. When he met the rosh yeshivah, he unloaded and bitterly lamented the fact that less than half an hour after he had publicly acknowledged Hashem, his brand-new car had been stolen. The rosh yeshivah empathized and immediately gathered a group of bachurim to recite Tehillim.

Within hours he received a call from the supervisor at Machsom Erez that his car had been recovered only moments before it was too late! And all because of his "*Ein Od Milvado*" bumper sticker!

Truly, the "*Ein Od Milvado*" had been there for him just in the nick of time. 📌

THIS WEEK'S DAF YOMI SCHEDULE:

JULY / תמוז

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20 י' ב'סב	21 י"א ב'סב	22 י"ב ב'סב	23 י"ג ב'סב	24 י"ד ב'סב	25 י"ה ב'סב	26 י"ז ב'סב
Bava Basra 25	Bava Basra 26	Bava Basra 27	Bava Basra 28	Bava Basra 29	Bava Basra 30	Bava Basra 31

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JULY / תמוז

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20 י' ב'סב	21 י"א ב'סב	22 י"ב ב'סב	23 י"ג ב'סב	24 י"ד ב'סב	25 י"ה ב'סב	26 י"ז ב'סב
Kiddushin 1:10-2:1	Kiddushin 2:2-3	Kiddushin 2:4-5	Kiddushin 2:6-7	Kiddushin 2:8-9	Kiddushin 2:10-3:1	Kiddushin 3:2-3

NOT SO FAST

From Sorrow to Celebration by Rabbi Paysach J. Krohn

There are many lessons to learn from the sad and sorrowful day of Tishah B'Av. However, a clever insight into Tishah B'Av offered by the great Rebbe, Reb Simchah Bunim of P'shis'che (1767-1826) reveals a perception about guests and their appropriate demeanor.

R' Simchah Bunim was a beloved Rebbe whose disciples clamored to be in his presence. Among his great disciples were the Kotzker Rebbe and the Chiddushei HaRim. Those who could not be with him during the week would try to come for Shabbos or Yom Tov.

One disciple, a bitter and critical individual, once traveled to be with the Rebbe for Shabbos, but arrived after Shabbos had ended. When asked where he had been, he explained that on the way he had been delayed and detained so often that he could not get to P'shis'che before Shabbos.

Reb Simchah Bunim listened to the complainer's story and told him, "Shabbos is a very kind and gracious host, and it treats its guests with dignity. For example, when Rosh Chodesh comes on Shabbos, Shabbos is kind enough to give up

both its regular Haftarah and Mussaf to its guest, Rosh Chodesh. When Yom Tov comes with all its joy and splendor, Shabbos not only steps aside for the reading of the Haftarah, Shacharis, and Musaf, but it also gives away its Torah reading.

"When Yom Kippur comes and brings with it the wonderful portent of acceptance of our teshuvah and forgiveness of our sins, Shabbos gives away even its holy meals in honor of Yom Kippur.

"However, when melancholy Tishah B'Av, with its sadness

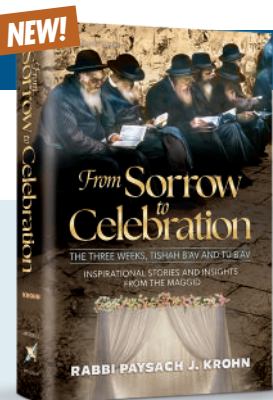
and depression comes on Shabbos, there is a different attitude. The Shabbos says, 'No, you wait and bring your sadness after Shabbos!' Tishah B'Av is pushed off until Shabbos is over.

"Perhaps by not letting you get here for Shabbos, Hashem sent you a message. Unhappiness, and those who bring it, are not welcome until the joy of Shabbos is over. Change your ways, and Shabbos will welcome you as well." 🌟



Rabbi Paysach Krohn

THE SHABBOS SAYS, 'NO, YOU WAIT AND BRING YOUR SADNESS AFTER SHABBOS!'



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MISHNAH YOMI

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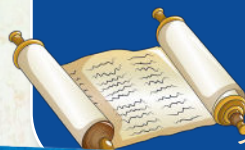
לע"כ מו"ר ושו"ת בן מו"ר משה צבי, מו"ר בני הירושלם בן מו"ר נחמן חיים צבי,
ר' יעקב בן ר' שמואל יוסף רענדור ז"ל, ר"מ חורבקה בת ר' שמשון עזר

FREE MISHNAYOS WILL BE DISTRIBUTED
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*This week's
Yerushalmi Yomi
schedule:*

JULY / תמוז

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20 Maaser Sheni 47	21 Maaser Sheni 48	22 Maaser Sheni 49	23 Maaser Sheni 50	24 Maaser Sheni 51	25 Maaser Sheni 52	19 Maaser Sheni 53



Parashah for Children

פרשת בלק

Eager to Go

1n the morning of the day you are going to camp, you get up early. You are excited and eager to go. You pack your own bags quickly and hardly have patience to even eat breakfast.

For Bilaam, the morning after Hashem spoke to him was like the day a boy or girl goes to camp. Why? Because Bilaam hated the Jews. Now that Hashem had let him go, he was very excited! Maybe he would find a way to curse the Jews, and destroy them! So that morning, Bilaam got up early. He quickly jumped out of bed. He was so eager and in such a rush to get going, he didn't even wait for his servants to saddle his donkey. He did it himself!

Bilaam and Balak's officers set out for the country of Moav and its king. On the way, something amazing happened!

An Angel Holding a Sword

An angel holding a sword stood on the road where Bilaam was traveling. Bilaam didn't see the angel — but his donkey did!

What was an angel doing on the road?

Bilaam was eager to go, even though he knew what he wanted to do was evil. He was doing something Hashem didn't want him to do! Hashem sent an angel of mercy, hoping that when Bilaam met the angel, it would stop him from sinning. Bilaam would realize he was going against Hashem, and he would turn around and go back home!

If Bilaam continued on his evil way, it would lead to his death! Hashem was actually trying to save Bilaam. But things didn't exactly turn out that way. Why not? Because everyone can choose. Everyone has free will. They can do what Hashem wants ... or not! Bilaam chose not to do what Hashem wanted. That was a very bad choice!



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THE WEEKLY QUESTION

Question for Balak:

If Hashem didn't want Bilaam to go to Moav, why did he tell him to go?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. **HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.**

The winner of the Shelach question is: YOSEF SHALOM STERN, Los Angeles, California

The question was: Why was Calev given the area of Chevron? The answer is: In the city of Chevron, Calev went to pray at the Me'aras HaMachpeilah not to be influenced by the other meraglim. Because of that, Hashem gave Chevron to him.



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