Among the fifty-four parashios of the Torah, the titles of five of them are names of people. These five are Noach, Yisro, Korach, Balak and Pinchas. Noach was a very pious man, as the Torah itself testifies (Bereshis 6:9): “Noach was a righteous man, perfect in his generations.” Yisro’s suggestion of delegating the authority of the judges earned his distinction of adding the portion of “And you shall discern...” (Shemos 18:21) to the Torah (see Rashi Shemos 18:1). According to our sages (Sanhedrin 110a), Korach was a great Torah scholar, able to determine the intercalations of the months and years. In fact, one indication of his stature is that the last letters in the phrase (Tehillim 92:13) “גא”ך מפי ארץ מפי פינחס” - “A righteous person will sprout like a palm” - spell out the name of Korach. Pinchas rose up and acted with appropriate zeal to defend the honor of God as he created a kiddush Hashem (see 25:11). We must wonder, though, what is Balak doing among this illustrious group, and in what merit does he deserve to have a parasha named for him?

Birkas Avraham notes that the Gemara (Sota 47a) teaches us that in the merit of the forty-two offerings which Balak brought, he earned the distinction that Rus, the Moavite, descended from him. This also means that David HaMelech and Shlomo HaMelech were also descendants of Balak.

Accordingly, we see that the merit of David, Shlomo, and the Moshiach himself earned Balak the honor that a parasha of the Torah be named for him.

Three Factors

The sages portray this statement of Bilaam’s as an indication of his disregard for the will of God (see Rashi). Yet, it seems to say the opposite. Seemingly, Bilaam is proclaiming that the word of Hashem is inviolable!

The prophet Yirmiyahu (19:5), in exhorting the Jewish people against idolatry, speaks of people who sacrifice to idolatry “which I (God) never commanded, nor spoke of, nor considered in My heart”. The Targum on that verse explains the words of the prophet to say that such idolatrous practices were abominable due to three factors. They were neither commanded in the Torah, nor were they commanded through a prophet, nor were they understood to be a fulfillment of Hashem’s will. We see from this that there are three motivations that obligate a person to fulfill the will of Hashem: an explicit command written in the Torah, the word of a prophet, and that which is understood to be Hashem’s will even without its having been stated.

Rav Elchanan Wasserman explains that in this way we can understand how we find רמא - decrees - by Torah sages even before the Torah was given. We know of decrees handed down by the rabbinical court of Shem, the son of Noach, and the extra day that Moshe himself added on before the giving of the Torah. From where was there an obligation to heed these decrees? We infer that even without an explicit command from Hashem, one still has the obligation to follow the will of Hashem if it is known.

This explains why Bilaam’s statement has a negative connotation. Bilaam said that
he could not violate an explicit command of Hashem, but, as long as something wasn’t stated explicitly, even though it was known to be Hashem’s will - for example, not going with the agents of Balak to curse the Jews - Bilaam felt no obligation to fulfill it.

*THEY COMPARED BILAAM TO MOSHE*

They brought along all sorts of charms so that Bilaam should not say, “I do not have the implements I use with me.” Another interpretation is that the elders of Midian took this “charm” in their hand and said, “If Bilaam will come with us at this time it is a sign that there is substance to him”, but if he will push us off, “there is nothing to be gained from him.” Therefore, when he said to them, “Spend the night here,” they said, “There is no hope in him.” They left him and went off, as it says (Verse 8), “So the officers of Moav stayed with Bilaam”, but the elders of Midian went off.” - Rashi

Earlier, in his comment on Verse 4, Rashi points out several critical insights as introductory background to our episode. The nations of Midian and Moav were bitter enemies. Yet, in order to battle the Jews, whom they each viewed as a common threat, they joined forces. The leaders of Moav saw that the Jews were defeating each of their opponents in an unnatural manner. They knew that Moshe, the leader of the Jews, had grown up in Midian. The people of Moav therefore contacted the Midianites in order to determine the nature of Moshe. When they heard that his strength was in his power of speech, they contacted Bilaam, who was also known for his cunning abilities to control destiny with his power to pronounce verbal curses.

Rabbi Akiva Eiger points out a lesson. It is intriguing to decipher the strategy of Moav. Even though Bilaam was a capable orator, and his power of words was strong, it would be at best questionable as to whether he would be effective against Moshe, who was an established giant in the verbal domain. After Bilaam would pronounce his curse, Moshe would simply counter his verbal venom with a response which would neutralize and nullify it. It was also certain that the blessings of Moshe would be successful, for concerning Moshe we already find that he was declared as the chosen one (BeMidbar 12:7): “In My entire house he is the trusted one.”

It is perhaps this very point which the elders of Midian were sent to determine. They were not sure whether Bilaam was greater, equal to, or less than Moshe. When they arrived at the house of Bilaam they set out to find out. They knew that when Moshe wanted to know the halacha of Pesach Sheni, he told the people (BeMidbar 9:8):

“Stand by, and I will hear what God will command for you.” Thus, it was known that Moshe could ask Hashem a question whenever he wanted to. The officers of Midian now set out to see Bilaam. If Bilaam would immediately announce that he was ready to go with them, this would indicate that he was greater than Moshe (שַׁמַּעְתָּה בְּשָׁמַעְתָּה, for Moshe had to delay before getting his response from Hashem. If Bilaam would say that he had to consult with Hashem to see whether he could go and curse the Jews, this would indicate that he was, at best, equal to Moshe. This, however, was worthless to them (אִם בְּעַלְיָת וְלָכָּד), for Moshe would cancel any effect which Bilaam could hope to have. When Bilaam not only told them to wait, but he also told them to stay overnight, they realized that he was on a level even lower than Moshe. At that point, they realized that there was no hope at all (אָרָס בְּקָרָה), and the elders of Midian immediately departed without waiting. This is why the verse attests that it was only the officers of Moav who remained overnight.

*IN THE MERIT OF THE FESTIVALS*

“They were not sure whether Bilaam was greater, equal to, or less than Moshe.

**IN THE MERIT OF THE FESTIVALS**

 יַקְרַת ה אֶת פִּי הַמַּעֲרָכָה לָהֶם לְכָלִים עַשֵּׂית כֶּלֶם כֹּל כְּלָיָן לְכָלִים מְעַנְּרָה רִבְּבוֹת לָכֶם**

“And God opened the mouth of the donkey and it said to Bilaam: ‘What have I done to you that you have struck me these three times?’” - BeMidbar 22:28

“why did the donkey mention the celebration of the three festivals specifically, out of all the other mitzvos, as representative of the mitzvos that would be abolished if the Jews were to have been wiped out, קרי? **Sefer Binyan Ariel** explains that when Bilaam later established his position overlooking the Jewish camp, he prepared to pronounce what he hoped would be a vicious curse. At that moment, the verse tells us (24:1): “He set his gaze toward the desert.” **Targum Yonasan** explains that the intent of Bilaam was to arouse a scathing accusation against the Jews by highlighting the fact that they had earlier erred so tragically by worshipping the Golden Calf in the desert. Nevertheless, the Midrash reports that the declaration of the festivals, which is introduced with the
preamble “These are God’s festivals...” (Vayikra 23:4) was a direct manner by which the Jews attained a level of atonement for their having earlier sinfully proclaimed (Shemos 32:4): “This, Israel, is your god, who brought you out of Egypt.” Through the rejoicing of the holidays, the Jews were forgiven for their earlier lapse of following the tumult surrounding the Golden Calf. In fact, in the special additional prayers of the chazzan’s repetition of the Amidah on the second day of Pesach, we find: “For in exchange for ‘a festive tomorrow’, He chose the bull as a festive offering. The snare ‘This is your god’ that led them astray to idols was atoned for through ‘These are your festivals’.”

The donkey, then, was indicating to Bilaam that if he was going to look toward the desert to search for an accusation, his mission would be futile. The nation’s having associated themselves with the Golden Calf had already been atoned for. Their periodic celebrations of the festivals created a system of coming close to Hashem. This corrected the distancing which was created by the Golden Calf debacle. If Bilaam were to look “toward the desert”, the iniquities of the nation would be non-existent.

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TO GET IN “THE LAST WORD”

“Amor belev yelovot...”

“And Bilaam said to the donkey...” BeMidbar 22:29

Bilaam, who was the greatest prophet of the nations, lower himself and talk to a donkey? Sefer Meged Yosef explains how we see the terrible effect that the need to have the last word has on people. Bilaam was so busy and concerned with answering the donkey’s criticism that he failed to be moved by the great miracle that he had witnessed. Also, his stature couldn’t stop him from replying to a donkey. Someone without refined character traits must always have the last word at the expense of everything and anything.

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EXCITED FOR TORAH

“Al hamei amenu bishkeb lile ‘erets hayel beshamayim ha’ilaham hayel bevaharet Malkha yadeyenu el’omei israel. ‘Eilehem hashem hayel bevehareta Malkha yadeyenu el’omei israel. ‘Eilehem hashem hayel bevehareta Malkha yadeyenu el’omei israel. ‘Eilehem hashem hayel bevehareta Malkha yadeyenu el’omei israel.” BeMidbar 23:21

According to Ohr HaChaim, Bilaam here detected an element of the greatness of the Jewish people. Even though they toil in Torah, they do not do it with any reluctance or any concern for the exertion which must be expended. The righteous perform mitzvos as a person enthusiastically involved in capitalizing on a great profit. They love the Torah and deal with it as with a cherished trade.

The Dubno Maggid offers a parable. A merchant arrived on a ship from overseas with his merchandise. He contracted a hauler at the port to arrange to have his goods transported from the ship to his house. When the goods were finally delivered, the workers arrived exhausted and completely fatigued from having performed the difficult task. They approached the merchant for their pay, whereupon the trader directly accused them of bringing the wrong merchandise to his house. “How can you be sure?” they asked him, “for you have not even inspected the contents of the boxes yet!” The man answered simply. “My packages were small and easy to carry. They contained valuable diamonds, which, although being expensive, are not a burden to bear. I see that whatever you have carried to my house has taken its toll and has caused you great pain. It is obvious that you have not brought me my goods.”

The verse in Yeshayahu (43:21) bemoans how the Jewish people had fallen short of what was expected of them. “But you have not called upon Me, O Yaakov; but you have been weary of Me, O Yisrael.” We can now read into this verse using the insight which was illustrated in the aforementioned parable. How does the prophet prove that the people had not called out in the name of God? It is due to the fact that they appear weary and exhausted. When the righteous study and perform mitzvos, they do not consider their efforts to be excessive and frustrating. In fact, the opposite is true, for they become invigorated and driven further with the sheer excitement provided by the mitzvah observance.

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It is forbidden to utilize a sacred book for one’s own personal convenience, such as using it as a screen against the sun, or to prevent people from seeing what one is doing. However, if the sun is shining on the book out of which one is studying, one may screen it with another sacred book, since it is not for one’s material benefit. Similarly, one is allowed to place one book beneath the other in order to raise it for the purpose of studying. However, one is not allowed to place one book within another to use as a bookmark. A notebook may not be placed on a sacred book for the purpose of ruling it, because a notebook is not sacred until something sacred is written in it. One should not put something in a sacred book, such as a sheet of paper or a flower, in order to keep it flat or to preserve it.

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**Halachic Corner**

The purpose of ruling it, because a notebook is not sacred until something sacred is written in it. One should not put something in a sacred book, such as a sheet of paper or a flower, in order to keep it flat or to preserve it.

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**Questions for Thought and Study**

1. How do the first words of the parasha indicate how fearful Balak and the people of Moav were of Bnei Yisrael?  
   See Rabbeinu Bachya 22:2

2. Why did Balak ask Bilaam to curse “for me” (לְנָא), as if it was a personal favor?  
   See Ohr HaChaim 22:6

3. How do we know that Bilaam was not a true prophet (רב חכמים).  
   See Ramban 22:31

4. Why did Bilaam and Balak sacrifice seven bulls and rams? What was significant about the number seven?  
   See Ba’al HaTurim and Ibn Ezra to 23:1

5. How did Bilaam not really intend that the mention of the uncountable numbers of Yaakov be a blessing but really an act of frustration?  
   See Ohr HaChaim 23:10

6. What did Moshe mean when he said to the judges that “each man shall kill his men” (לְשַׁחֵךְ מֵאֵישׁ אֶל חֲבָּרָיו) Did the judges listen?  
   See Rashi and Ramban to 25:5

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**This Week Likutei Peshatim is Sponsored**

- By Hebrew Theological College wishing mazal tov to Rabbi & Mrs. Gavriel Bachrach on the marriage of their son Avraham Menachem to Chaya Rochel Goldberg; to Rabbi & Mrs. Tzvi Haskell on the birth of a grandson, Aryeh Fried; to Rabbi & Mrs. Yaakov Sussman on the birth of a grandson, born to Rabbi Yehuda & Elisheva Bresler; to FTC Board of Governors member Michael Nussbaum and his wife Dvora on the birth of a great-grandson, born to Eytan & Alyssa Veres; to FTC Board of Regents member Dr. Michael Friedman and his wife Susan on the birth of a great-grandson, born to Ruven & Rachelli Rosengarden, and on the Bar Mitzvah of their grandson, Elazar Menachem Stefansky; to Rabbi & Mrs. Shmuel Kurtz on the birth of a granddaughter, born to Mr. & Mrs. Moshe Kurtz, and on the birth of a granddaughter, born to Mrs. & Mrs. Uriel Kurtz; and to FTC Board of Regents member Rabbi Bernard Neuman and his wife Miriam on the engagement of their grandson, Gidon Neuman, to Dena Weiss.

- Hebrew Theological College’s Gourmet Torah at Shallotts Bistro will take place this Thursday, July 25, 12:35-1:15. Speaker: Rabbi Dr. Hertzl Yitzhak. Complimentary appetizers as well as a speaker?

- Hebrew Theological College wishing mazal tov to Rabbi & Mrs. Gavriel Bachrach on the marriage of their son Avraham Menachem to Chaya Rochel Goldberg; to Rabbi & Mrs. Tzvi Haskell on the birth of a grandson, Aryeh Fried; to Rabbi & Mrs. Yaakov Sussman on the birth of a grandson, born to Rabbi Yehuda & Elisheva Bresler; to FTC Board of Governors member Michael Nussbaum and his wife Dvora on the birth of a great-grandson, born to Eytan & Alyssa Veres; to FTC Board of Regents member Dr. Michael Friedman and his wife Susan on the birth of a great-grandson, born to Ruven & Rachelli Rosengarden, and on the Bar Mitzvah of their grandson, Elazar Menachem Stefansky; to Rabbi & Mrs. Shmuel Kurtz on the birth of a granddaughter, born to Mr. & Mrs. Moshe Kurtz, and on the birth of a granddaughter, born to Mrs. & Mrs. Uriel Kurtz; and to FTC Board of Regents member Rabbi Bernard Neuman and his wife Miriam on the engagement of their grandson, Gidon Neuman, to Dena Weiss.

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- How should we teach the Holocaust to our children? HTCs Blistein Institute for Women, the Associated Talmud Torahs of Chicago, the IL Holocaust Museum, & Yad Vashem International School of Holocaust Studies invite you to an important 3-day symposium. This exciting program for local educators will take place from Sunday, Aug. 4, through Tuesday, Aug. 6, at 7:00 PM, at the IL Holocaust Museum. Fascinating speakers will enlighten you to the importance & pedagogy of teaching the Holocaust to the next generation.

- The Sunday night event, featuring Rabbi Daniel Raccah, Rav of Cong. Ohel Shalom and Dayan at eRc, and Dr. Rob Rozzet, Senior Historian at Yad Vashem, is open to the general public. Go to https://www.iholocaustmuseum.org/teaching-the-holocaust-summer-institute-for-orthodox-educator/ to register for the Symposium, which is generously supported by Mr. Rudolph Tessler, the Hartman Family, the Rajchenbach Family & the Davis Family. Info: Mrs. Chani Friedman at ATT: 773-973-2828.


- Park Plaza Senior Living Community enriches the quality of life for our residents through daily shuirim, live music, exercise classes, lectures, outings and much more. Park Plaza also has beautifully furnished apartments for rent: daily, weekly and long term or for your simcha. For more information, visit our website at park-plaza.org or contact Adina at adina@park-plaza.org.

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Ida Crown Jewish Academy will be offering Sports Clinics in wrestling, baseball, fencing, girls and boys basketball and cross country with our own Ida Crown coaches and players for students in grades 3-8. Sports Clinics will be held on August 19, 20, and 21. Come find out what it’s like to be an Ida Crown Ace! All kids welcome! For more information and to register, visit our website at www.icja.org or call 773-973-1450.

• Please join us for an historic evening as we are privileged to welcome back the renowned Tzadik HaRav Uri Zohar ז"ל, Monday, July 29th - The 10th Annual Event for Peylim / Lev L’Achim, hosted by Nachy Shabat, Nesanel Davis and Josh Rosen. Co-Chairmen: Mendy Berger, Shuie Davis, Shimon Fink and Benzie Friedman.

• “How Did We Let Zionism Become a Dirty Word”, with Herut’s Karma Feinstein-Cohen. Please join AFSI (Americans For a Safe Israel) this Mon., July 22, 7:30 PM at Young Israel of West Rogers Park, 2706 Touhy. Karin Feinstein-Cohen is Executive Dir. of World Herut & a Member of the Board of Governors of the Jewish Agency and of the presidium of the Zionist General Council of World Zionistic Organization. Articles by Ms. Feinstein-Cohen have appeared in many Jewish publications.

• Join Young Israel of Skokie for the last 2 sessions of our Dor L’Dor series. On Monday, July 22nd, we will hear from a tax attorney, Rabbi Colman Ginsparg. On Wednesday, August 7th, we will hear from Rabbi Gershon Schaffel, Rav of Young Israel of Skokie. His topic: “Soothing the Soul”. Both these events will take place at 7:00 PM at Young Israel of Skokie, 8746 East Prairie Road.

• Please join Young Israel of Skokie for a docent-guided tour of the Illinois Holocaust Museum, 9603 Woods Drive, Skokie, Sunday, August 4th, from 10:00 AM - 12:00. The tour will be led by Faye Levinson. Parking is free. For more information and to make a reservation, please contact Sheldon Schaffel at schelschaf@iol.com.

• In preparation for Tisha B’Av, Wisdom of Torah Institute presents a lecture by Dr. Esther Shkop on “יגיון על עיניים - Dying for Kiddush HaShem throughout the Ages in Light of Tehillim 44”, on Tuesday, July 30, at 8:00 PM, at the Wi-Fi Bet Midrash, 8170 McCormick Blvd., Skokie. Open to the public.

• Please join No Shame On U and JCFS Chicago on Sundays, July 28th & August 4th, 9 AM to 1 PM, for Youth Mental Health First Aid, a course designed to teach parents, family members, caregivers, teachers, school staff, peers, neighbors, health and human services workers, and other caring citizens how to help an adolescent (age 12-18) who is experiencing a mental health or addictions challenge or is in crisis. Space is limited. For registration and more information: www.mhfajuly19.eventbrite.com.

• Need a head being directed to the right organization that can best help your needs? Just One Chessed Chicago has an anonymous hotline that can direct you. Call the concierge phone line at 833-4chesed and we will help you navigate our community’s resources. Save, Share and Call.

• Simcha Link is delighted to wish a heartfelt mazol tov to two wonderful couples. Mazal tov to Duvi Sterman and Leah Eider and their families, and Tzvi Pomerantz and Penina Gordon and their families on their engagements. May Hashem give them all much beracha v’hatzachla. Simcha Link Shadchanim can be reached at simchalink.org.

• Allow the ARK job professionals to present innovative, energetic and informative employment clinics to your shul, business, organization or school at no cost. We promise a motivational and lively environment regardless of your professional direction. Call Andrea Storz, Director of Employment, for detailed information: 773-681-8964.

• Mazal tov to Benny Berkowitz on the occasion of his Bar Mitzvah! Benny – you did an amazing job on your brachos. We’re so proud! May we go from simcha to simcha b’Yachad! A special thank you to Camp Moshava Wild Rose for hosting. Love, your friends at Chicago Yachad and the Yachad Summer Program at Camp Moshava.

• All women of the community are invited to NILI’s Shabbat afternoon shiurim. In WRP at the home of Faye Meyers (3020 Jerome Street) at 6:00 PM with Rabbi Daniel Kanter. In Skokie at the home of Rachael Arons Gelman (4240 Suffield Ct.) at 5:30 PM with Rabbi Michael Friedman. In Lincolnwood at the home of MRI Sova (6538 Christiana Avenue) at 5:30 PM with Rabbi Ari Zucker.

• All women are invited to NILI’s Annual Yarchei Kallah: Women’s Learning Conference. Join us for 2 days of non-stop Torah learning, Sunday-Monday, Aug. 4-5, at Or Torah. Learn from over 15 local scholars & our keynote speakers: Rabbi Reuven Brand, Rosh Kollel; Mrs. Emma Katz, incoming NILI Community Scholar; Mrs. Deena Kobre, Head of School, Naaleh High School for Girls; and Mrs. Tamar Shames, NILI Program Dir. & Dir. of Professional Development, REACH. For women only. Register at www.nilitorah.org.

• The cE is proud to offer Vegetable-Inspection Training Seminars with Rabbi Yisroel Langer, our Rabbbinic Cooundent, who oversees research, cE produce and training. The one-hour seminars will be hosted at various shuls over the course of the next month. For seminar times and locations, and to register (space is extremely limited!), please see the link at the top of www.crcweb.org. For more information, please email info@crcweb.org.

• Our monthly J-Fit Pass gives you access to a variety of classes and exercise facilities at Bernard Horwich JCC in West Rogers Park. Available to families and individuals ages 16+. Daily passes can also be purchased at the front desk. We offer open lap swim, open gym time, modern equipment and separate-gender workout rooms. Go to jccchicago.org or call 773-761-9100.

• Hillel Torah (Skokie, IL) is seeking a Preschool Lead Teacher. Our ideal candidate will have a background in early childhood education, be committed to providing a nurturing and developmentally appropriate classroom experience, and have knowledge and background with Judaic curriculum. Send résumé and cover letter to resumes@hilletorah.org.

• CJYA Onegs & Events hosts young adult events in the Chicago Orthodox Jewish community in partnership with Eric Rothern and family. Next Shabbos, from 6:30 to 9 PM, we invite all young adults to join us for a Shalosh Seudos in West Rogers Park featuring Rabbi Shmuel Schuman, CEO of Hebrew Theological College. It will be a great opportunity to meet new people & hear words of Torah. For more info & location, please visit oneg.eventbrite.com or email cjyaevents@gmail.com.
Looking for a fun and fulfilling opportunity? Lev Chicago Respite is hiring! We are seeking enthusiastic, dedicated staff for our after-school program, serving children with special needs. Monday-Thursday, from 3:30-7:30. Will train. Background check required. Send résumé to rivka@libr.org.


Looking for a wonderful, part-time teacher assistant position at Cheder Lubavitch Preschool. We’re looking for Morahs who love children, are attentive and can be a team player. The position is for the full school year, with the hours of 8:45 AM - 1:00 PM. Please email EGreenspan@clhds.com your résumé and references.

Hatzalah Chicago would like to thank Meir Katzenstein, Jacob Kaufman, and Dr. Zucker for their tremendous job well done putting together the Midwest Charity Ride! Hatzalah was grateful to have Bikur Cholim, Maot Chitim, and Refuah-311 coordinating as well. Thank you to all the riders (and volunteers) who raised money for these great causes. Looking forward to the ride next year!

The Wi-Fi Chevra recommends that you start your day with a Good Morgan! Good Morgan Café! Located in the Wi-Fi Building on McCormick Blvd., Good Morgan offers a delicious array of breakfast and lunch specials daily. Try their delicious Belgian waffles or omelet specials! Don’t miss their famous fried whitefish sandwich and other tasty sandwiches and wraps. Open daily 8:30 AM to 4:30 PM.

Wishing mazal tov to Rachel & Yaakov Rothner, on the birth of a baby boy, Binyamin, and to great-grandparents, Lois and Bernie Rothner, and to great-grandparents, Lois and Bernie Cohen, Joe & Shirley Katz, and Neal & Beata Rothner. May he be a source of nachas and joy to the entire family.

Mazel tov on the engagement of our daughter, Adina Storz, to Yitzi Kaplowitz, son of Jonathan and Chaya Kaplowitz from Queens, NY. We can’t wait!! - The Storz Family.

By Rosalie & Daniel Novick and family in memory of their beloved father, zaidy, and big-baizy, Cantor Philip Silverstein - "ein mazal tov," on the occasion of his 9th yahrtzeit on 18 Tammuz. May his neshama have an aliyah and may he be a meilitz yosher for us. He is truly missed.

By Ben, Gloria, Jeffrey, Michael & Erica, Ryan, and to family, and to parents, Rabbi & Mrs. Moshe Deri - "ein mazal tov," on the occasion of his 9th yahrtzeit on 18 Tammuz. His love of Eretz Yisrael, helping many people, his beautiful voice and sense of humor are sorely missed. May his neshama have an aliyah.

In loving memory of Bernice Young, "ein mazal tov," on the occasion of her 9th yahrtzeit on the 19th of Tammuz - July 22nd, 2019. Loving mother, grandmother, and great-grandmother. She was the matriarch of our family and is truly missed. May her neshama have an aliyah. With love, Norm & Judy Litz; Fischel & Rachel Bensinger; Eli & Rivkie Sharfman; Tzvi & Rena Harris; Joey & Arielle Litz; Coby, Max, Ella, Rose, Elian, Tobie, Gershon, Zoley, & Millie. May her memory be for a blessing.

By Shirley Linker, Lola & Eli Zussman (Denver), Maureen & Dr. Charles Ovitsky (Or Torah), Alan & Peggy Linker (Ft. Lauderdale), and their families, in loving memory of her beloved husband, Louis Linker, "ein mazal tov," father, grandfather and great-grandfather, on his third yahrtzeit on 19 Tamuz. He was a Holocaust survivor, yet he always expressed kindness, love, and complete emunah in Hashem. May his neshama have an aliyah.

In loving memory of our dear wife, mother, grandmother and sister, "ein mazal tov," on the occasion of her Yahrtzeit is Tammuz 20. We love her and miss her, but she is always in our hearts. - Shimon Greenberg, Faige & Moshe Deri, Miriam & Louis Kolom, Raquel & Noam Schwab, Frances Levitansky, loving grandchildren and great-grandchildren.

By Pearl & Arthur Cohen in loving memory of her beloved mother, Jean M. Werner, "ein mazal tov," on the occasion of her Yahrtzeit is Tammuz 20 - corresponding to Friday, July 26, 2019. Circumstances don’t make a person, they create a person.

In loving memory of our dear mother and grandmother, Helene Rubin, "ein mazal tov," on the occasion of her 3rd Yahrtzeit on the 18th of Tammuz. - Esther and Glenn Kapetansky and family.

Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, "ein mazal tov," their memory be for a blessing.

Answers:
1. After seeing what Bnei Yisrael did to Sichon and Og, Balak was so afraid of Bnei Yisrael that he no longer considered himself a king.
2. One explanation is that Balak was asking Bilaam to act quickly and curse Bnei Yisrael before Moav was destroyed so that the curse would save them. Another explanation is that Bilaam had blessed Balak that he would become King of Moav. Balak was telling Bilaam that his blessing would not protect him if Moav was destroyed.
3. The Torah says "וקם העיניים של בִּלְאָם בִּזְיוֹרָה" ("and Hashem uncovered Bilaam’s eyes"), indicating that Bilaam had no special powers of prophecy, and Hashem only opened his eyes temporarily to see the מלחים. Also, when Hashem appeared to him previously (22:9) it was only due to the merit of Bnei Yisrael.
4. 17 Ba’al HaTurim says that they brought an animal representing each of the mitzvos they had (non-Jews have only seven mitzvos). Ibn Ezra says that the number seven represents deep mystical secrets to which they wanted to connect.
5. Bilaam wanted to count (or number) Bnei Yisrael, which is a source of curse if it is done when not commanded by Hashem. Because Bnei Yisrael were uncountable, he was unable to curse them this way.
6. Rashbi says that each judge killed two men who sinned. According to Sanhedrin (18a) there were 78,600 judges who killed 157,200 people. Ramban finds that to be impossible, as each judge can’t determine the death penalty individually. Also, the census did not change (26:51) by this large number of people. Ramban says that the judges were gathered to kill the sinners but stopped when Pinchas stopped the plague by killing Zimri and Cozbi.