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FEDERATION

Parshah

# THE ADVANTAGE OF HAVING SECOND THOUGHTS

''ויאמר אליהם לינו פה הלילה, והשיבותי אתכם דבר כאשר ידבר ה' אלי, וישבו שרי מואב עם בלעם.'' (כ''ב, ח')

'And (*Bilaam*) said to them (the Elders of *Midyon* and the Elders of *Moav*), stay the night, and I'll give you an answer, as *Hashem* speaks to me. And the officers of *Moav* stayed with *Bilaam*'.

The *Gemorah* in *Sanhedrin* דף ק''ה. asks why the *Posuk* only mentions that the Elders of *Moav* stayed the night, but not the Elders of *Midyon*? The *Gemorah* explains, that once *Bilaam* explained that he was only able to curse *Klal Yisroel* with the approval of *Hashem*, they realised it was a lost cause, as 'A Father would never hate his son'.

*Reb Chaim Zeitchik ztz"l* asks, why the Elders of *Midyon* didn't think of this earlier? How could they have possibly thought that *Bilaam* could harm *Klal Yisroel* without *Hashem* letting it happen?

He explains that often one decides one is going to do something, and we jump straight into it without necessarily thinking through all the angles and ramifications of our actions. If only we would allow ourselves to pause and reflect, we might have a different understanding than our initial impulsive decision. The Elders of *Midyon,* were held up for a short period of time, but it was long enough to enable them to think through their plan in a more thorough way. It was at this point that they realised, the mission could never succeed.

Application to Business

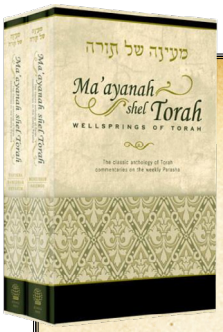
The *Chofetz Chaim* in his *Sefer Ahavas Chessed* impresses the need for two parties who are about to enter into a business arrangement, whether employment, partnership or investment, to clearly discuss all the relevant terms and conditions in advance. If they do this, they are far less likely to have disputes and differences of opinion down the line.

The vast majority of disputes in these situations occur because the parties didn't realise that they weren't on the same page to begin with. Each person assumes implied terms according to their own personal *negios*. Sometimes it's not even a case of being on different pages initially; rather there was no "page" to begin with! In other words, there are factors which neither party had given consideration to initially. It is only after things begin to go wrong and circumstances occur which had not been foreseen, that now the parties each try to ascertain what the correct position should be. However, at this late stage when each party is now biased, as a result of their circumstances, it is often difficult to go back in time and say honestly and correctly what the original deal was.

This often results in a complete breakdown in the relationship, with each person perceiving the other party as fraudulent and as having "moved the goalposts". If they would realise that there may not have been any dishonest intentions, rather without realising it, each of them might have had a different understanding of what was being agreed; then they may be more prepared to settle their differences in an amicable way and continue working together.

One of many examples where this often occurs is with regard to the matter of liability. Often in a partnership or investment scenario, one party can provide the funds, and time is spent discussing how profits will be split, but the issue of whether the other party in the deal would be liable for a proportion of the funds invested, is not discussed.

Let us make sure we allow ourselves time to analyse and think through our plans thoroughly, before we implement them.




## *A Quick Vort: Ma'ayanah shel Torah*

BY YISROEL AVROHOM KAYE

The pasuk (Bamidbar 22:28) says "And Hashem opened the mouth of the donkey."

The Ma'ayanah shel Torah brings the Kli Yakar who explains this was to bring it home forcibly to Bilaam that he had no cause to consider himself great just because he was equipped with nevuah. Even the donkey which was certainly not fit for either nevuah or even speech was given it as it would be of benefit to Bnei Yisrael, so too Bilaam was only given his capabilities for the benefit of Bnei Yisrael.

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לע"נ שמעון בן שרגא ז"ל

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2. In most *Ashkenazi Siddurim*, after davening there are six remembrances. In the Siddur of the *Chida*, there are actually ten remembrances one of which is in remembrance of *Parshas Balak*. What is it?