

חומש עם רש"י • חקת-בלק • רביעי

Complete Word-for-Word Interlinear • Navy & Gold Edition

CHUKAS-BALAK • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn of the incredible nissim Hashem performed for Klal Yisrael as they neared the Promised Land. After peacefully requesting passage through the land of Sihon, king of the Amorites, and promising to stick strictly to the highway, the Bnei Yisrael are met with outright war. With the help of Hashem, Klal Yisrael defeats Sihon, conquers his lands, and goes on to vanquish the mighty giant Og, king of Bashan, taking possession of his entire territory before encamping in the plains of Moab.

Seeing these miraculous victories, Balak, the king of Moab, is filled with dread and a deep fear of the Jewish people. Realizing he cannot defeat them through natural warfare, he partners with the elders of Midian and sends messengers to the notorious rasha Balaam, hoping to use the power of curses to destroy Klal Yisrael. However, Hashem intervenes immediately, warning Balaam in a dream not to go with them.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל סִיחֹן מֶלֶךְ הָעַמּוּרִי לֵאמֹר:

saying the Emori king of Sichon to messengers Yisrael And sent

רש"י

וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים. וּבְמָקוֹם אֲחֵר תּוֹלָה הַשְּׁלִיחוֹת בְּמֹשֶׁה, שֶׁנֶּאֱמַר "וַיִּשְׁלַח

"And Isent as it is said to Moshe the mission it attributes another and in a place messengers Yisrael And sent

מַלְאָכִים מִמִּדְבָּר קְדֵמוֹת" דְּבָרִים ב', וְכֵן "וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקְדֵּשׁ

from Kadesh messengers Moshe "And sent and so too chapter 2 Devarim Kedemoth" from the wilderness of messengers

אֶל מֶלֶךְ אֱדוֹם" בַּמִּדְבָּר כ', וּבִיפְתָח הוּא אוֹמֵר שׁוּפְטִים י"א "וַיִּשְׁלַח

"And sent chapter 11 Shoftim says it and regarding Yiftach chapter 20 Bamidbar Edom" the king of to

יִשְׂרָאֵל מַלְאָכִים אֶל מֶלֶךְ אֱדוֹם" וְגו', הַפְתּוּכִים הֵלְלוּ צָרִיכִין זֶה לָזֶה, זֶה

this one that one this one need these the verses etcetera Edom" the king of to messengers Yisrael

נוֹעַל וְזֶה פוֹתַח, שֶׁמֹּשֶׁה הוּא יִשְׂרָאֵל וְיִשְׂרָאֵל הֵם מֹשֶׁה, לוֹמַר לָךְ שֶׁנֶּשִׂיא

that the prince of to you to say Moshe are and Yisrael Yisrael is that Moshe opens and that one locks

הַדּוֹר הוּא כָּכָל הַדּוֹר, כִּי הַנָּשִׂיא הוּא הַכֹּל תַּנְחוּמָא :

Tanchuma the whole is the prince because the generation like all of is the generation

פסוק ב

Pasuk 2

אֶעֱבְרָה בְּאַרְצְךָ לֹא נֹטָה בְּשָׂדֶה וּבְכַרְם לֹא נִשְׁתָּה מִי בְּאֵר

a well water of drink we will not or into vineyard into field turn aside we will not through your land Let me pass

בְּדֶרֶךְ הַמֶּלֶךְ נֵלֶךְ עַד אֲשֶׁר נַעֲבֹר גְּבֻלָּהּ:

your border we have passed that until we will go the king by the road of

רש"י

אֶעֱבְרָה בְּאַרְצֶךָ. אֲעַ"פּ שֶׁלֹּא נִצְטִיּוּ לִפְתּוֹחַ לָהֶם בְּשָׁלוֹם בִּקְשׁוּ מֵהֶם

from them they sought with peace to them to open they were commanded that not Even though through your land Let me pass

שָׁלוֹם שָׁם:

there peace

פסוק ג

Pasuk 3

וְלֹא נָתַן סִיחֹן אֶת יִשְׂרָאֵל עֹבֵר בְּגִבּוֹלוֹ וַיֵּאסֹף סִיחֹן אֶת כָּל עַמּוֹ

his people all of — Sichon and gathered through his border to pass Yisrael — Sichon did allow and not

וַיֵּצֵא לְקִרְאֵת יִשְׂרָאֵל הַמִּדְבָּרָה וַיָּבֹא יַחֲזָה וַיִּלָּחֶם בְּיִשְׂרָאֵל:

against Yisrael and he fought to Yahatz and he came to the wilderness Yisrael towards and he went out

רש"י

וְלֹא נָתַן סִיחֹן וּגְו'. לְפִי שֶׁכָּל מַלְכֵי כְנָעַן הָיוּ מַעֲלִין לוֹ מִסֵּה, שֶׁהָיָה

because he was tribute to him paying were Kenaan kings of that all Because etc. Sichon did suffer And not

שׁוֹמְרֵם שֶׁלֹּא יַעֲבְרוּ עֲלֵיהֶם גִּיסוֹת, כִּיּוֹן שֶׁאָמְרוּ לוֹ יִשְׂרָאֵל אֶעֱבְרָה

Let me pass Yisrael to him that said As soon as hostile forces against them should pass so that not protecting them

בְּאַרְצָהּ, אָ"ל, כָּל עַצְמִי אֵינִי יוֹשֵׁב כָּאֵן אֶלָּא לְשֹׁמְרֵם מִפְּנֵיכֶם,

from before you to protect them except here dwelling I am not purpose of myself the whole he said to them through your land

וְאַתֶּם אוֹמְרִים כֹּה תִנְחֹמָא:

Tanchuma thus say and you

רש"י

וַיֵּצֵא לְקִרְאֵת יִשְׂרָאֵל. אֵלּוּ הָיְתָה חֶשְׁבּוֹן מְלֵאָה יְתוּשִׁין אֵין כָּל בְּרִיָּה יְכוּלָּה

able creature any there is no gnats full of Cheshbon had been if Yisrael against And he went out

לְכַבְּשָׁהּ, וְאִם הָיָה סִיחֹן בְּכַפֵּר חָלֵשׁ אֵין כָּל אָדָם יְכוּל לְכַבְּשׁוֹ, וְכָל שְׂפָן

the more so and all to conquer him able man any there is no weak in a village Sichon had been and if to conquer her

שֶׁהָיָה בְּחֶשְׁבּוֹן; אָמַר הַקָּדוֹ"ה מָה אֲנִי מְטַרִיחַ עַל בְּנֵי כָּל זֹאת לְצוּר עַל כָּל

every · to besiege this all my children · trouble should I why the Holy One said in Cheshbon that he was

עִיר וָעִיר? נָתַן בְּלִבּ כָּל אַנְשֵׁי הַמִּלְחָמָה לְצֵאת מִן הָעִירוֹת, וַנִּתְקַבְּצוּ כָּלָם

all of them and they assembled the cities from to go out the war the men of all in the heart of He put and city city

לְמָקוֹם אֶחָד וְשָׁם נָפְלוּ, וּמִשָּׁם הָלְכוּ יִשְׂרָאֵל אֶל הָעָרִים וְאֵין עוֹמֵד

standing and there was none the cities to Yisrael went and from there they fell and there one to a place

לְנִגְדָם, כִּי אֵין שָׁם אֶלָּא נָשִׁים וְטָף שָׁם:

there and children women but there there were none for against them

פסוק ד

Pasuk 4

וַיַּכְהוּ יִשְׂרָאֵל לְפִי חֶרֶב וַיִּירֶשׁ אֶת אֶרְצוֹ מֵאַרְנוֹן עַד יַבֵּק עַד

until Yabbok until from Arnon his land — and possessed the sword by the edge of Yisrael And smote him

בְּנֵי עַמּוֹן כִּי עַז גְּבוּל בְּנֵי עַמּוֹן:

Ammon the children of the boundary of strong was for Ammon the children of

רש"י

כִּי עַז. וַיִּמָּהוּ חֲזָקוֹ? הַתְּרָאָתוֹ שֶׁל הַקֹּדֶשׁ הַזֶּה שֶׁאָמַר לָהֶם אֵל תִּצְרֶם וְגו' etc. distress them do not to them Who said the Holy One blessed be He the warning of its strength and what is strong for

דברים ב' :

2 Devarim

פסוק ה

Pasuk 5

וַיִּקַּח יִשְׂרָאֵל אֶת כָּל הָעָרִים הָאֵלֶּה וַיָּשֶׁב יִשְׂרָאֵל בְּכָל עָרֵי הָאֱמֹרִי

the Emori the cities of in all Yisrael and settled these the cities all — Yisrael And took

בְּחֶשְׁבוֹן וּבְכָל בְּנִתְיָהּ:

its suburbs and in all in Cheshbon

רש"י

בְּנִתְיָהּ. כְּפָרִים הַסְּמוּכִים לָהּ:

to it that are adjacent villages its daughters

פסוק ו

Pasuk 6

כִּי חֶשְׁבוֹן עִיר סִיחֹן מֶלֶךְ הָאֱמֹרִי הוּא וְהוּא נִלְחַם בְּמֶלֶךְ מוֹאָב

Moav against the king of had fought and he it was the Emori king of Sichon the city of Cheshbon For

הָרִאשׁוֹן וַיִּקַּח אֶת כָּל אֶרְצוֹ מִיָּדוֹ עַד אֲרֹנִן:

Arnon until from his hand his land all of — and he took the first

רש"י

וְהוּא נִלְחַם. לָמָּה הִצְרָךְ לְכַתֵּב? לְפִי שֶׁנֶּאֱמַר שֵׁם "אֵל תִּצְרֶם אֶת מוֹאָב", וְחֶשְׁבוֹן and Heshbon Moab — harass do not there that it is said because to be written was it necessary why had fought And he

מִשָּׁל מוֹאָב הָיְתָה, כָּתַב לָנוּ שֶׁסִּיחֹן לָקְחָה מֵהֶם וְעַל יָדוֹ טְהֵרָה

it became permitted his hand and through from them took it that Sihon for us it wrote it was Moab from that of

לְיִשְׂרָאֵל חוֹלִין ס'; גִּיטִין ל"ח :

38 Gittin 60 Chullin to Israel

רש"י

מִיָּדוֹ. מִרְשׁוֹתוֹ בְּבֹא מְצִיעָא נ"ו :

56 Metzia Bava from his possession From his hand

פסוק ז

Pasuk 7

עַל כֵּן יֹאמְרוּ הַמְּשִׁלִּים בָּאוּ חֶשְׁבוֹן תִּבְנֶה וְתִכּוֹנֵן עִיר סִיחֹן:

Sichon the city of and established it shall be built Cheshbon Come to the bards say · Therefore

רש"י

על כן. על אותה מלחמה שנלחם סיחון במואב:

Therefore about that war which fought Sichon against Moav

רש"י

יאמרו המשלים. בלעם, שנאמר בו "וישא משלו" במדבר כ"ג :

They say who speak parables Bilaam as it is said regarding him "And he took up his parable" Bamidbar 23

רש"י

המשלים. בלעם ובעור, והם אמרו:

They who speak in parables Bilaam and Beor and they said

רש"י

באו חשבון. שלא הנה סיחון יכול לקבשה והלה ושכר את בלעם לקללו

Come to Cheshbon for not Sichon was able to conquer her and he hired and he went to curse him Bilaam —

תנחומא ; וזהו שאמר לו בלק "פי ידעתי את אשר תברך מברך" וגו' במדבר

Tanchuma and this is what said to him Balak "I know whom you bless is blessed" Bamidbar etc.

כ"ב :

22

רש"י

תבנה ותכונן. חשבון בשם סיחון להיות עירו:

It will be built and established Cheshbon under the name of Sichon to be his city

פסוק ח

Pasuk 8

כי אש יצאה מחשבון להבה מקרית סיחון אכלה ער מואב בעלי

For fire went forth from Cheshbon a flame from the city of Sichon it consumed Moav Ar of the masters of

במות ארנן:

the high places of Arnon

רש"י

כי אש יצאה מחשבון. משכבשה סיחון:

For a fire went forth from Cheshbon after he conquered it Sichon

רש"י

אכלה ער מואב. שם אותה המדינה קרוי ער בלשון עברי ולחית

It consumed Moav Ar of The name of that province was called Ar in the language Hebrew and Lechayath

בלשון ארמי:

in the language Aramaic

רש"י

ער מואב. ער של מואב:

Ar of Moav of Moab

אוי לך מואב אבדת עם כמוש נתן בניו פליטם ובנותיו
and his daughters as fugitives his sons he has delivered Kemosh O people of you are lost Moav to you Woe

בשבית למלך אמרי סיחון:
Sichon the Emori to the king of into captivity

רש"י

אוי לך מואב. שקללו את מואב שימסרו בידו תנחומא:
Tanchuma into his hand that they be delivered Moab — for they cursed Moav to you Woe

רש"י

כמוש. שם אלהי מואב:
Moav the god of the name of Chemosh

רש"י

נתן. הנותן את בניו של מואב:
Moav of his sons — the One Who gives He gave

רש"י

פליטם — נסים ופליטים מחרב ואת בנותיו בשבית וגו':
etcetera into captivity his daughters and — from the sword and escaping fleeing their fugitives

ונירם אבד חשבון עד דיבון ונשים עד נפח אשר עד
is until which Nofach until and we laid waste Divon until Cheshbon perished and we cast them down

מידבא:

Meidva

רש"י

ונירם אבד. מלכות שלהם:
of theirs the kingdom is lost And their sovereignty

רש"י

אבד חשבון עד דיבון — מלכות ועל שהיה למואב בחשבון אבד משם, וכן
and so from there is destroyed in Cheshbon to Moav that was and yoke sovereignty Divon until Cheshbon Is destroyed

עד דיבון; תרגום של סר "עד", כלומר סר ניר מדיבן; ניר לשון
is an expression of Nir from Divon dominion departed meaning to say is ad departed of the translation Divon until

מלכות ועל ממשלת איש, כמו "למען היות ניר לדוד עבדי" מ"א י"א:
chapter 11 Melachim I My servant for Dovid dominion there being so that like a man of the rule of and yoke sovereignty

רש"י

ונשים. ש"ן דגושה, לשון שממה, כה יאמרו המשלים, "ונשים"
and we laid waste those who speak parables say so desolation an expression of has a Dagesh the letter Shin And we laid waste
אותם עד נפח — השמונום עד נפח:
Nophah until we desolated them Nophah until them

פסוק יא

Pasuk 11

וישב ישראל בארץ האמרי:

the Emori in the land of Yisrael And settled

פסוק יב

Pasuk 12

וישלח משה לרגל את יעזר וילכדו בנתיה ויירש ויורש את

— and he dispossessed and he drove out its suburbs and they captured Yazer — to spy out Moshe And sent

האמרי אשר שם:

was there who the Amorite

רש"י

וישלח משה לרגל את יעזר. המרגלים לכדוה, אמרו לא נעשה כראשונים, בטוחים

confident like the first ones will we do not they said captured it the spies Yazer — to spy out Moshe And he sent

אנו בכח תפלתו של משה להלחם תנחומא :

Tanchuma to fight Moshe of his prayer in the power of are we

פסוק יג

Pasuk 13

ויפנו ויעלו דרך הבשן ויצא עוג מלך הבשן לקראתם הוא

he to meet them the Bashan king of Og and went out the Bashan the way of and they went up And they turned

וכל עמו למלחמה אדרעי:

at Edrei to the battle his people and all

פסוק יד

Pasuk 14

וילאמר יהוה אל משה אל תירא אתו כי בידיך נתתי אתו ואת כל

all of and — him I have given into your hand for him fear do not Moshe to Hashem And said

עמו ואת ארצו ועשית לו כבאשר עשית לסיחן מלך האמרי אשר

who the Emori king of to Sichon you did just as to him and you shall do his land and — his people

יושב כחשבון:

in Cheshbon dwelt

רש"י

אל תירא אתו. שהיה משה ירא להלחם, שמא תעמד לו זכותו של אברהם,

Avraham of the merit for him will stand lest to wage battle afraid Moshe for was him fear Do not

שָׁנְאָמֶר "וַיָּבֹא הַפְּלִיט" בְּרֹאשִׁית י"ד — הוּא עוֹג שֶׁפָּלַט מִן הָרֶפָּאִים שֶׁהָכּוּ
whom smote the Rephaim from who escaped Og he 14 Bereishis the fugitive "And came as it is said
כְּדָרְלָעֹמֶר וַחֲבֵרָיו בְּעֶשְׂתֵּרוֹת קַרְנַיִם, שָׁנְאָמֶר דְּבָרִים ג' "רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר
was left the Bashan king of Og "For only 3 Devarim as it is said Karnaim in Ashteroth and his allies Khedorlaomer
מִיָּתֶר הָרֶפָּאִים" נִדָּה ט"א :
61a Niddah the Rephaim" from the remnant of

פסוק טו

Pasuk 15

וַיַּכּוּ אֹתוֹ וְאֶת בָּנָיו וְאֶת כָּל עַמּוֹ עַד בְּלִתִּי הַשְּׂאִיר לוֹ שְׂרִיד
a survivor to him left there was not until his people all and — his sons and — him And they smote
וַיִּירְשׁוּ אֶת אֲרָצוֹ:
his land — and they possessed

רש"י

וַיַּכּוּ אֹתוֹ. מֹשֶׁה הִרְגֹּה, כְּדֹאִיתָא בְּבִרְכּוֹת בְּהַרְוָא בְּרִכּוֹת דָּף נ"ד, עָקַר טוֹרָא
a mountain he uprooted 54 page Berakhot in HaRoeh in Berakhot as it is slew him Moshe him And they smote
בְּרִ תְּלָתָא פָּרְסֵי וְכו':
etcetera parsangs three of

פסוק טז

Pasuk 16

וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעֶרְבּוֹת מוֹאָב מֵעֵבֶר לַיַּרְדֵּן
the Yarden of from across Moav in the plains of and they encamped Yisrael the children of And they journeyed
יֶרֶחוֹ:
Yerecho

פסוק יז

Pasuk 17

וַיֵּרָא בָּלָק בֶּן צִפּוֹר אֶת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאַמֹּרִי:
to the Amorite Yisrael had done that all — Zippor son of Balak And he saw

רש"י

וַיֵּרָא בָּלָק בֶּן צִפּוֹר אֶת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאַמֹּרִי. אָמַר, אֵלֶּי שְׁנֵי מְלָכִים
kings two these He said to the Emori Yisrael had done that all — Tzippor son of Balak And Balak saw
שֶׁהָיִינוּ בְּטוּחִים עֲלֵיהֶם לֹא עָמְדוּ בִּפְנֵיהֶם, אָנוּ עַל אַחַת פְּמָה וְכַמָּה, לְפִיכָּה
therefore and how much how much one by we before them stand did not upon them relying whom we were
"וַיִּגֵּר מוֹאָב" תַּנְחוּמָא :
Tanchuma Moav and was afraid

פסוק יח

וַיִּגֹר מוֹאֵב מִפְּנֵי הָעָם מְאֹד כִּי רַב הוּא וַיִּקֶּץ מוֹאֵב מִפְּנֵי
 because of Moav and was disgusted it was numerous for very much the people because of Moav And was afraid
 בְּנֵי יִשְׂרָאֵל:
 Yisrael the children of

רש"י

ויגר. לשון מורא, כמו "גורו לכם" איוב י"ט :
 19 Iyov for yourselves" "fear like fear is an expression of And he feared

רש"י

ויקץ מואב. קצו בחייהם:
 their lives they loathed Moav And was disgusted

פסוק יט

וַיֹּאמֶר מוֹאֵב אֶל זִקְנֵי מִדְיָן עֲתָה יִלְחָכוּ הַקָּהָל אֶת כָּל סְבִיבֹתֵינוּ
 our surroundings all of — the congregation will lick up now Midian the elders of to Moav And said
 כְּלַחֵךְ הַשּׁוֹר אֶת יֵרֶק הַשָּׂדֶה וּבָלַק בֶּן צִפּוֹר מֶלֶךְ לְמוֹאֵב בְּעֵת
 at the time of Moav was king Tzippor son of and Balak the field the greenness of — the ox as the licking of
 הַהוּא:
 that

רש"י

אל זקני מדין. והלא מעולם היו שונאים זה את זה, שנאמר "המכה את
 — who smote as it is said this one — this one hating they were always but did not Midian the elders of To
 מדין בשדה מואב" בראשית ל"ו, שבאו מדין על מואב למלחמה? אלא
 but for war Moab against Midian for they came 36 Bereishis Moab in the field of Midian
 מיראתן של ישראל עשו שלום ביניהם; ומה ראה מואב לטל עצצה
 counsel to take Moab saw And what between themselves peace they made Yisrael of out of their fear
 ממדין? כיון שראו את ישראל נוצחים שלא כמנהג העולם, אמרו
 they said the world according to the custom of not victorious Yisrael — that they saw Since from Midian
 מנהיגם של אלו במדין נתגדל, נשאל מהם מה מדתו, אמרו להם אין
 there is not to them they said is his characteristic what of them let us ask grew up in Midian these of their leader
 כחו אלא בפיו, אמרו, אף אנו נבא עליהם באדם שכחו בפיו תנחומא
 Tanchuma in his mouth whose power is with a man against them will come we Even they said in his mouth except his power
 :

רש"י

כלחך השור. כל מה שהשור מלחך אין בו ברכה שם :
 there blessing in it there is no licks which the ox that all the ox as the licking of

רש"י

בעת ההוא. לא היה ראוי למלכות, מנסיכי מדן היה, וכיון שמת סיחון
Sichon that died and once he was Midian from the princes of for kingship fitting he was not that At the time
מנוחו עליהם לצרף שעה שם :
there the hour for the need of over them they appointed him

פסוק ב

Pasuk 20

וישלח מלאכים אל בלעם בן בעור פתורה אשר על הנהר ארץ
the land of the river is by which to Pethor Beor son of Bilaam to messengers And he sent
בני עמו לקרא לו לאמר הנה עם יצא ממצרים הנה כסה
it has covered behold from Mitzrayim has come out a people behold saying him to call his people the children of
את עין הארץ והוא ישב ממלי:
opposite me dwells and it the earth the face of —

רש"י

פתורה. כשלהני זה שהכל מריצין לו מעות, כה כל המלכים מריצין לו
to him send the kings all so coins to him run that everyone this like a money-changer Pethor
אגרותיהם, ולפי פשוטו של מקרא כה שם המקום שם :
there the place is the name of so the verse of the plain meaning and according to their letters

רש"י

ארץ בני עמו. של בלק, משם היה, וזה היה מתנבא ואומר לו,
to him and saying prophesying was and this one he was from there Balak of his people the children of The land of
עתיד אתה למלה; ואם תאמר מפני מה השרה הקב"ה שכינתו על גוי רשע?
wicked a non-Jew upon His Shechina the Holy One rested what because of you will say And if to rule are you destined
כדי שלא יהיה פתחון פה לאמות לומר, אלו היו לנו נביאים, חזרנו
we would return prophets to us there were if to say to the nations mouth an opening of there will be that not in order
למוטב, העמיד להם נביאים והם פרצו גדר העולם, שבתחלה היו גדורים
fenced in they were for initially the world the fence of breached and they prophets for them He established to the better
בעריות, וזה נתן להם עצה להפקיר עצמן לזנות:
to prostitution themselves to make free counsel to them gave and this one from immorality

רש"י

לקרא לו. הקריאה היתה שלו ולהנאתו, שהיה פוסק לו ממון הרבה:
much money for him fixing for he was and for his benefit his was the calling him To call

רש"י

עם יצא ממצרים. ואם תאמר מה מזיקך?
does it harm you what you will say and if from Mitzrayim has come out A people

רש"י

הנה כסה את עין הארץ. סיחון ועוג שהיו שומרים אותנו עמדי עליהם
against them they stood us protecting who were and Og Sichon the land the eye of — it covered Behold

רש"י

והוא יושב ממלי. קרובים הם להכרייתני כמו תהילים קי"ח פי
 that 118 Tehillim like to cut me off they are near it is written deficiently opposite me dwells and he
 אמילם תנחומא :

Tanchuma I will cut them off

פסוק כא

Pasuk 21

וְעַתָּה לָכֵה נָא אֶרֶח לִי אֶת הָעָם הַזֶּה כִּי עֲצוּם הוּא מִמֶּנִּי אוֹלִי
 perhaps more than me it is mighty for this the people — for me curse please go and now
 אוכל נכה בו ואגרשנו מן הארץ כי ידעתי את אשר תברך
 you bless whomever — I know for the land from and I will drive them at them we will strike I will be able
 out
 מברך ואשר תאר יואר:
 is cursed you curse and whomever is blessed

רש"י

נכה בו. אני ועמי נכה בהם. ד"א — לשון משנה הוא ב"מ
 Bava Metzia it is Mishnah an expression of another explanation them may smite and my people I them we may smite
 ק"ה, מנכה לו מן הדמים — לחסר מהם מעט תנחומא :
 Tanchuma a little from them to reduce the price from for him he deducts 105b

רש"י

כי ידעתי וגו'. על ידי מלחמת סיחון שעזרתו להכות את מואב:
 Moav — to smite that you helped him Sichon the war of means of by etc. I know For

פסוק כב

Pasuk 22

וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וְקֶסָמִים בְּיָדָם וַיָּבֹאוּ אֶל
 to and they came in their hand with charms Midian and the elders of Moav the elders of And they went
 בלעם וידברו אליו דברי בלק:
 Balak the words of to him and they spoke Bilam

רש"י

וקסמים בידם. כל מיני קסמים, שלא יאמר אין כלי תשמישי עמי;
 with me my usage tools of there are no he should say so that not divinations kinds of all in their hand and divinations
 ד"א — קסם זה נטלו בידם זקני מדין, אמרו אם יבא עמנו בפעם
 at time with us he will come if they said Midyan the elders of in their hand they took this omen another explanation
 הזאת יש בו ממש, ואם ידחנו אין בו תועלת, לפיכך פשאמר להם
 to them when he said therefore usefulness in him there is no he puts us off and if substance in him there is this

"לִינוּ פֹה הַלַּיְלָה" אָמְרוּ אֵין בּוֹ תַקְנָה, הַנִּיחוּהוּ וְהָלְכוּ לָהֶם, שֶׁנֶּאֱמַר
as it is said for themselves and they went they left him hope in him there is no they said tonight here stay overnight
"וַיֵּשְׁבוּ שָׂרֵי מוֹאָב עִם בִּלְעָם", אָבָל זִקְנֵי מִדְיָן הָלְכוּ לָהֶם שָׁם :
there for themselves went Midyan the elders of but Bilaam with Moav the princes of and stayed

פסוק כג

Pasuk 23

וַיֹּאמֶר אֲלֵיהֶם לִינוּ פֹה הַלַּיְלָה וְהִשְׁבַּתִּי אֶתְכֶם דָּבָר כַּאֲשֶׁר יִדְבֹּר יְהוָה
Hashem will speak as word to you and I will return tonight here lodge to them And he said
אֵלַי וַיֵּשְׁבוּ שָׂרֵי מוֹאָב עִם בִּלְעָם:
Bilam with Moav the princes of and they stayed to me

רש"י

לִינוּ פֹה הַלַּיְלָה. אֵין רוּחַ הַקֹּדֶשׁ שׁוֹרָה עָלָיו אֶלָּא בַּלַּיְלָה, וְכֵן לְכָל נְבִיאִי
prophets of to all and so at night except upon him rests holiness the spirit of not this night here Lodge
אֲמוֹת הָעוֹלָם, וְכֵן לָבוֹן בַּחֲלוֹם הַלַּיְלָה, שֶׁנֶּאֱמַר בְּרֵאשִׁית ל"א "וַיְבֹא אֱלֹהִים אֶל
to God and came 31 Bereishis as it is said the night in a dream of Lavan and so the world the nations of
לָבוֹן הָאֲרָמִי בַּחֲלוֹם הַלַּיְלָה" כַּאֲדָם הַהוּלָה אֶצֶל פִּילְגֶשׁוּ בְּהַחֲבֵא תַנְחוּמָא; וַיִּקְרָא
Vayikra Tanchuma in secrecy his concubine to who goes like a man the night in a dream of the Aramean Lavan
רַבָּה א' :
1 Rabbah

רש"י

כַּאֲשֶׁר יִדְבֹּר ה' אֵלַי. אִם יִמְלִיכֵנִי לְלָכֶת עִם בְּנֵי אָדָם כְּמוֹתְכֶם, אֵלַי עִמָּכֶם,
with you I will go like you man sons of with to go He advises me if to me Hashem shall speak as
שָׁמָּה אֵין כְּבוֹדוֹ לְתַתִּי לְהֵלֵךְ אֶלָּא עִם שָׂרִים גְּדוֹלִים מִמֶּנּוּ:
than you greater princes with except to go to permit me His dignity it is not perhaps

רש"י

וַיֵּשְׁבוּ. לְשׁוֹן עֲכָבָה:
delaying is an expression of And they stayed

פסוק כד

Pasuk 24

וַיְבֹא אֱלֹהִים אֶל בִּלְעָם וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ:
with you these the men Who and He said Bilaam to God And came

רש"י

מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ. לְהַטְעוֹתוֹ בָּא, אָמַר פְּעָמִים שֶׁאֵין הַכֹּל גָּלוּי לְפָנָיו,
before Him is revealed everything that not there are times he said He came to mislead him with you these are the men Who
אֵין דַּעְתּוֹ שְׁוֶה עָלָיו, אַף אֲנִי אֶרְאֶה עֵת שְׂאוּכַל לְקַלֵּל וְלֹא יָבִין
He will understand and not to curse that I can a time will seek I even upon Him is equal His knowledge not
תַנְחוּמָא :
Tanchuma

וַיֹּאמֶר בְּלָעָם אֶל הָאֱלֹהִים בָּלָק בֶּן צֶפֶר מֶלֶךְ מוֹאָב שְׁלַח אֵלַי:
to me sent Moav king of Tzippor son of Balak God to Bilam And said

רש"י

בלק בן צפור וגו'. אע"פ שאיני חשוב בעיניך, חשוב אני בעיני המלכים
in the eyes of am I important in Your eyes important that I am not though Even etc. Zippor son of Balak

שם :
the kings

הִנֵּה הָעָם הַיֵּצֵא מִמִּצְרַיִם וַיִּכַּסּ אֶת עֵינֵי הָאָרֶץ עָתָה לְכָה קְבָה
curse go now the earth the face of — and it covers from Mitzrayim that came out the nation Behold
לִי אֶתֹו אֹוִלִי אוֹכֵל לְהִלָּחֵם בּוֹ וְגִרְשָׁתִּיו:
and drive him out against him to battle I will be able perhaps him for me

רש"י

קבה לי. זו קשה מארה לי, שהוא נוקב ומפרש שם :
the Name and specifies pronounces for he for me than curse is harsher this for me Curse

רש"י

וגרשתי. מן העולם, ובלק לא אמר אלא ואגרשנו מן הארץ — איני
I do not the land from and I will drive them out except said not but Balak the world from and I will drive them out
מבקש אלא להסיעם מעלי, ובלעם היה שונאם יותר מבלק שם :
there than Balak more hating them was and Bilaam from upon me to move them except seek

וַיֹּאמֶר אֱלֹהִים אֶל בְּלָעָם לֹא תִלָּךְ עִמָּהֶם לֹא תֹאֲרֶה אֶת הָעָם כִּי
for the people — curse you shall not with them go Do not Bilaam to God And said
ברוך הוא:
it is blessed

רש"י

לא תלך עמהם. אמר לו אם פן אקללם במקומי, אמר לו לא תאר
curse you shall not to him He said in my place I will curse them so if to Him He said with them go You shall not
את העם, אמר לו אם פן אברכם, אמר לו אינם צריכים לברכתך, כי
for your blessing needing they are not to him He said I will bless them so if to Him He said the people —
ברוך הוא, משל, אומרים לצרעה לא מדבשה ולא מעקצה שם :
there of your sting nor of your honey neither to the hornet people say a parable they are blessed

The aliyah begins with Klal Yisrael sending peaceful messengers to Sihon, who refuses passage and attacks, leading to his total defeat and the capture of his cities, including Heshbon. Moshe Rabbeinu then sends spies to Jazer, and the nation successfully marches against Og, the king of Bashan, whom Hashem commands Moshe not to fear; Og and his forces are completely wiped out. Terrified by these events, Balak, the king of Moab, sends a delegation to Balaam to hire him to curse the Jewish people, but Hashem appears to Balaam at night, forbidding him from going or cursing the nation, declaring that Klal Yisrael is blessed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When Balak sends messengers to Balaam to curse Klal Yisrael, Hashem immediately blocks him, saying: "Do not go with them. You must not curse that people, for they are blessed." Think about this deep truth. The nations of the world were plotting, sending delegations, and preparing spiritual weapons to destroy the Jewish people. Yet, before the Jewish people even knew they were in danger, Hashem was already defending them behind the scenes, declaring their essential holiness and blessing.

We often go through life worrying about the "Balaks" and "Balaams" in our lives, the hidden difficulties, the people who might not have our best interests at heart, or the silent challenges we cannot see. We stress over what might happen and how we will survive. But this parsha reveals the beautiful, comforting reality of Hashgacha Pratis: Hashem is protecting you from dangers you don't even know exist. He is fighting battles for you before they ever reach your doorstep.

Your job is not to live in fear of the hidden curses or the unknown trials of tomorrow. Your avodah is simply to live as a Yid who is "baruch", to align yourself with Torah and mitzvos, keeping yourself connected to the source of all blessing. When you walk with Hashem, His protection surrounds you, turning away every negative force before it can even whisper your name.

Today, when you feel a wave of worry about the future or about things beyond your control, take a deep breath and say: "Hashem, I trust that You are protecting me from what I cannot see. I am in Your hands."