

חומש עם רש"י • חקת-בלק • חמישי

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

CHUKAS-BALAK • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the unfolding of Balak's desperate attempts to bring Bilaam to curse the Bnei Yisrael. After the first group of messengers is sent away, Balak sends a more distinguished delegation, promising great wealth and honor. Although Bilaam boasts that he cannot go against the word of Hashem, his deep-seated desire to go is clear. Hashem ultimately permits him to go, but with the strict condition that he may only speak the words that Hashem places in his mouth.

As Bilaam eagerly sets out on his donkey, Hashem's anger is kindled, leading to the famous and wondrous episode of the speaking donkey. Three times, an angel of Hashem blocks the path, visible only to the donkey, who tries to protect her master. This leads to a remarkable dialogue between Bilaam and his animal, opening Bilaam's eyes to his own spiritual blindness and his complete lack of independent power.

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

פסוק א

Pasuk 1

וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיֹּאמֶר אֶל שָׂרֵי בָלָק לְכוּ אֶל אֲרָצְכֶם כִּי
for your land to go Balak the officers of to and he said in the morning Balaam And Balaam arose
מֵאֵן יְהוָה לְתַתִּי לְהֵלֵךְ עִמָּכֶם:
with you to go to allow me Hashem refused

רש"י

לְהֵלֵךְ עִמָּכֶם. אֶלָּא עִם שָׂרִים גְּדוּלִים מִכֶּם, לְמַדְנוּ שְׂרוּחוֹ גְבוּהָהּ, וְלֹא רָצָה
did he want and not is haughty that his spirit we learned than you greater princes with but with you to go
לְגַלּוֹת שְׁהוּא בְּרִשּׁוֹתוֹ שֶׁל מְקוֹם, אֶלָּא בְּלָשׁוֹן גָּסוּת, לְפִיכָּהּ וַיִּסַּף עוֹד
more and he sent again therefore arrogance in language of except the Omnipresent of under the authority that he is to reveal
בַּלָּק:
Balak

פסוק ב

Pasuk 2

וַיָּקוּמוּ שָׂרֵי מוֹאָב וַיָּבֹאוּ אֶל בָּלָק וַיֹּאמְרוּ מֵאֵן בִּלְעָם הֵלֵךְ עִמָּנוּ:
with us to go Bilam refused and they said Balak to and they came Moav the officers of And they arose

פסוק ג

וַיֹּסֶף עוֹד בָּלַק שְׁלַח שָׂרִים רַבִּים וְנִכְבְּדִים מֵאלֵה:

than these and more distinguished more numerous officers to send Balak again And he added

פסוק ד

וַיָּבֹאוּ אֵל בָּלָעַם וַיֹּאמְרוּ לוֹ כֹּה אָמַר בָּלַק בֶּן צִפּוֹר אֵל נָא

please Do not Tzippor son of Balak said Thus to him and they said Bilam to And they came

תִּמְנַע מִהֲלֹךְ אֵלַי:

to me from going withhold yourself

פסוק ה

כִּי כִבֹּד אֲכַבְּדָךְ מְאֹד וְכָל אֲשֶׁר תֹּאמַר אֵלַי אֶעֱשֶׂה וּלְכָה נָא קָבֵה

curse please and go I will do to me you say that and everything greatly I will honor you honor for

לִי אֵת הָעָם הַזֶּה:

this the people — for me

רש"י

כִּי כִבֹּד אֲכַבְּדָךְ מְאֹד. יוֹתֵר מִמָּה שֶׁהָיִיתָ נוֹטֵל לְשַׁעֲבֵר אֲנִי נוֹתֵן לְךָ שָׁם:

there to you am giving I in the past receiving that you were than what more exceedingly I will honor you honoring For

פסוק ו

וַיַּעַן בָּלָעַם וַיֹּאמַר אֵל עֲבָדֵי בָלַק אִם יִתֵּן לִי בָלַק מְלֵא בֵיתוֹ

his house the fullness of Balak to me gives If Balak the servants of to and said Bilam And answered

כֶּסֶף וְזָהָב לֹא אוֹכַל לְעֹבֵר אֶת פִּי יְהוָה אֱלֹהֵי לַעֲשׂוֹת קִטְנָה אוֹ

or a small thing to do my God Hashem the word of — to transgress will I be able not and gold silver

גְּדוֹלָה:

a great thing

רש"י

מֵלֵא בֵיתוֹ כֶּסֶף וְזָהָב. לְמַדְּנוּ שֶׁנִּפְשׁוֹ רַחֲבָה וּמִחֲמַד מָמוֹן אַחֲרִים, אָמַר רַאוּי

it is fitting he said others wealth of and covetous of was broad that his soul we learn and gold silver his house full of

לוֹ לִתֵּן לִי כָּל כֶּסֶף וְזָהָב שְׁלוֹ, שֶׁהָרִי צָרִיךְ לְשַׁכֵּר חֵילוֹת רַבּוֹת, סֶפֶק

doubtful many armies to hire he would need for behold of his and gold silver all of to me to give for him

נוֹצֵחַ סֶפֶק אֵינוֹ נוֹצֵחַ, וְאֲנִי וְדַאי נוֹצֵחַ שָׁם:

there conquer certainly but I conquer he does not doubtful he conquers

רש"י

לֹא אוֹכַל לְעֹבֵר. עַל כִּרְחוֹ גָּלָה שֶׁהוּא בְּרִשּׁוֹת אַחֲרִים, וְנִתְּנָבֵא כָּאֵן

here and he prophesied of others is in the control that he he revealed his own will Against to transgress be able I cannot

שְׁאִינוֹ יָכוֹל לְבַטֵּל הַבְּרָכוֹת שֶׁנִּתְּבָּרְכוּ הָאֲבוֹת מִפִּי הַשְּׁכִינָה שָׁם :
there the Shechinah from the mouth of the patriarchs that were blessed the blessings to annul able that he is not

פסוק ז

Pasuk 7

וְעַתָּה שְׁבוּ נָא בְּזֶה גַם אַתֶּם הַלַּיְלָה וְאִדְעָה מָה יֹסֵף יְהוָה דְּבַר עִמִּי:
with me to speak Hashem will add what and I will know tonight you also here please stay And now

רש"י

גַּם אַתֶּם. פִּי הַכְּשִׁילוֹ — גַּם אַתֶּם סוֹפְכֶם לַיְלָה בְּפִחִי נִפְשׁ כְּרֵאשׁוֹנִים:
like the first ones soul with disappointment of to go your end is you also tripped him up his mouth you also

רש"י

מָה יֹסֵף. לֹא יִשְׁנָה דְּבָרָיו מִבְּרָכָה לְקַלְלָהּ, הַלּוֹאִי שְׁלֹא יוֹסִיף לְבָרֶךְ; פֶּאֶן
here to bless He will add that not if only to curse from blessing His words will He change not He will add what
נִתְּנָבֵא שְׁעֵתִיד לְהוֹסִיף לָהֶם בְּרָכוֹת עַל יָדוֹ שָׁם :
there his hand by blessings for them to add that He is destined he prophesied

פסוק ח

Pasuk 8

וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם לִקְרֹא לָךְ בָּאוּ הָאֲנָשִׁים
the men have come you to call If to him and He said at night Bilam to God And came
קוּם לָךְ אַתֶּם וְאֵךְ אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלֶיךָ אַתָּה תַעֲשֶׂה:
you shall do it to you I shall speak that the word — and only with them go arise

רש"י

אִם לִקְרֹא לָךְ. אִם הִקְרִיאתָ שְׁלָךְ וְסָבֹר אַתָּה לְטַל עָלֶיךָ שְׂכָר, קוּם לָךְ אַתֶּם :
with them go arise payment for it to take you and think is for you the calling if thee to call If

רש"י

וְאֵךְ. עַל כְּרִיחָךְ אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלֶיךָ אַתָּה תַעֲשֶׂה; וְאֵךְ עַל פִּי כֵן
so though · and even you shall do it to you I will speak that the word — your will against but
וַיֵּלֶךְ בִּלְעָם, אָמַר שְׁמָא אֶפְתָּנוּ וַיִּתְּרָצָה:
and He will agree I will persuade Him perhaps he said Bilaam and he went

פסוק ט

Pasuk 9

וַיָּקָם בִּלְעָם בִּבְכֹר וַיַּחֲבֹשׁ אֶת אֲתָנּוֹ וַיֵּלֶךְ עִם שָׂרֵי מוֹאָב:
Moav the officers of with and he went his donkey — and he saddled in the morning Bilaam And he arose

רש"י

וַיַּחֲבֹשׁ אֶת אֲתָנּוֹ. מִפָּאֵן שֶׁהִשְׁנִיָּה מְקַלְקֶלֶת אֶת הַשּׁוֹרָה, שֶׁחֲבֹשׁ הוּא בְּעַצְמוֹ;
himself he for he saddled the proper line — disregards that hatred from here his she-ass — And he saddled
אָמַר הַקָּב"ה רָשָׁע כְּבֹר קִדְמָה אֲבִיהֶם וַיִּשְׁפֹּם, שֶׁנֶּאֱמַר בְּרֵאשִׁית כ"ב "וַיִּשְׁפֹּם
and he rose early 22 Bereishis as it is said their father Avraham preceded you already wicked one the Holy One said

אברהם בבקר ויחבש את חמרו" תנחומא :

Tanchuma his donkey — and he saddled in the morning Avraham

רש"י

עם שרי מואב. לבו כלבם שוה:

was equal like their heart his heart Moav the princes of with

פסוק י

Pasuk 10

ויחר אף אלהים כי הילך הוא ויתיצב מלאך יהוה בדרך

in the road Hashem an angel of and stood he was going because God the anger of and flared

לשטן לו והוא רכב על אתנו ושני נערי עמו:

were with him his youths and two of his donkey upon riding and he was to him as an adversary

רש"י

כי הולך הוא. ראה שהדבר רע בעיני המקום ונתאוה לילה:

to go and he desired the Omnipresent in the eyes of was evil that the matter he saw he was going because

רש"י

לשטן לו. מלאך של רחמים היה, והיה רוצה למנעו מלחטא, שלא

so that not from sinning to prevent him wanting and he was it was mercy of an angel to him for an adversary

יחטא ויאבד שם :

there and perish he would sin

רש"י

ושני נערי עמו. מפאן לאדם חשוב היוצא לדרך יוליך עמו שני

two with him he should take on the way who goes out distinguished for a person from here with him his lads And two of

אנשים לשמשו, וחוזרים ומשמים זה את זה שם :

there this one — this one and they serve and they return to serve him men

פסוק יא

Pasuk 11

ותרא האתון את מלאך יהוה נצב בדרך וחרבו שלופה בידו

in his hand drawn and his sword in the way standing Hashem the angel of — the she-donkey And she saw

ותט האתון מן הדרך ותלך בשדה ויך בלעם את האתון

the she-donkey — Bilaam and he struck in the field and she went the way from the she-donkey and she turned

להטתה הדרך:

to the way to turn her

רש"י

ותרא האתון. והוא לא ראה שנתן הקב"ה רשות לפהמה לראות יותר מן

than more to see to the animal permission the Holy One for gave see did not but he the she-ass And she saw

האדם, שמתוה שיש בו דעת, תטרף דעתו פשיראה מזיקין:

damaging spirits when he sees his mind would be unsettled intellect in him that there is for because the man

רש"י

וחרבו שלופה בידו. אמר, רשע זה הניח כלי אמנותו, שכלי זינו
their weapon for the tool of his craft the tool of abandoned this wicked man He said in his hand drawn and his sword
של אמות העולם בחרב, והוא בא עליהם בפיו שהוא אמנות שלהם, אף
even of theirs the craft which is with his mouth against them comes and he is with the sword the world the nations of of
אני אתפש את שלו ואבא עליו באמנותו, וכן סופו — "ואת בלעם בן
the son of Bilaam "and — was his end and so with his craft against him and I will come his — will seize I
בעור הקרו בחרב" במדבר ל"א :
31 Bamidbar with the sword" they killed Beor

פסוק יב

Pasuk 12

ויצמד מלאך יהוה במשעול הכרמים גדר מזה וגדר מזה:
from this side and a fence from this side a fence the vineyards in a path of Hashem the angel of And he stood

רש"י

במשעול. כתרגומו "בשביל", וכן "אם ישפק עפר שמרון לשעלים" מלכים א
I Melachim for handfuls" Shomron the dust of will suffice "if and similarly "in a path" like its Targum In a path
כ' — עפר הנדבק בכפות הרגלים בהלוקו, וכן "מי מדד בשעלו מים"
water" with his step measured "who and similarly in their walking the feet to the soles of that clings dust 20
ישעיהו מ' — ברגליו ובהלוקו:
and with his walking with his feet 40 Yeshayahu

רש"י

גדר מזה וגדר מזה. סתם גדר של אבנים הוא:
it is stones of fence an undefined from this side and a fence from this side a fence

פסוק יג

Pasuk 13

ותרא האתון את מלאך יהוה ותלחץ אל הקיר ותלחץ את
— and she squeezed the wall against and she pressed Hashem the angel of — the she-donkey And she saw
רגל בלעם אל הקיר ויסף להפתה:
to beat her and he continued the wall against Bilam the foot of

רש"י

ותלחץ. היא עצמה:
herself and she pressed

רש"י

ותלחץ: את אחרים — את רגל בלעם :
Bilaam the foot of — others — and she pressed

פסוק יד

וַיֹּסֶף מִלֶּאךְ יְהוָה עֹבֵר וַיַּעֲמֵד בְּמָקוֹם צָר אֲשֶׁר אֵין דֶּרֶךְ לְנִטּוֹת
 to turn way there was no where narrow in a place and he stood to pass Hashem the angel of And added
 יָמִין וּשְׂמֹאל:
 or left right

רש"י

וַיֹּסֶף מִלֶּאךְ ה' עֹבֵר. לְעֹבֵר עוֹד לְפָנָיו — לְהֵלֵךְ לְהִיטֵל לְפָנָיו בְּמָקוֹם אֲחֵר,
 another in a place before him to be to go before him further to pass to pass Hashem the angel of And added
 כָּמוֹ "וְהוּא עֹבֵר לְפָנֵיהֶם" בְּרֵאשִׁית ל"ג; וּמִדְּרַשׁ אַגְדָּה יֵשׁ בְּתַנְחוּמָא: מָה
 what in Tanchuma there is of Aggadah And the Midrash 33 Bereishis before them" passed "and he like
 רָאָה לַעֲמֹד בְּשָׁלֹשׁ מְקוֹמוֹת? סִמְנֵי אֲבוֹת הָרִאשׁוֹנִים:
 he showed him the Patriarchs signs of places in three to stand did he see

פסוק טו

וַתִּרְאֵהוּ הָאֵתוֹן אֶת מִלֶּאךְ יְהוָה וַתִּרְבֹּץ תַּחַת בִּלְעָם וַיַּחַר אַף
 the anger of and flared Bilaam under and she crouched Hashem the angel of — the she-donkey And she saw
 בִּלְעָם וַיִּךְ אֶת הָאֵתוֹן בַּמֶּקֶל:
 with the staff the she-donkey — and he struck Bilaam

פסוק טז

וַיִּפְתַּח יְהוָה אֶת פִּי הָאֵתוֹן וַתֹּאמֶר לְבִלְעָם מָה עָשִׂיתִי לָךְ כִּי
 that to you have I done What to Bilam and she said the she-donkey the mouth of — Hashem And He opened
 הִכִּיתַנִּי זֶה שְׁלֹשׁ רָגְלִים:
 times three these you have beaten me

רש"י

זֶה שְׁלֹשׁ רִגְלִים. רָמַז לוֹ: אֵת מִבְּקֹשׁ לַעֲקֹר אֲמָה הַחוֹגֶגֶת שְׁלֹשׁ רָגְלִים בְּשָׁנָה?
 in the year festivals three that celebrates a nation to uproot seek you to him he hinted times three this
 תַּנְחוּמָא:
 Tanchuma

פסוק יז

וַיֹּאמֶר בִּלְעָם לְאֵתוֹן כִּי הִתְעַלְלָתָּ בִּי לוֹ יֵשׁ חֶרֶב בְּיָדִי כִּי עָתָה
 now for in my hand a sword there were if only me you mocked because to the donkey Bilam And said
 הֲרִגְתִּיהָ:
 I would have killed you

רש"י

התעללת. כתרגומו, לשון גנאי ובזיון:
and disdain scorn an expression of like its translation you have mocked

רש"י

לו יש חרב בידי. גנות גדולה היתה לו דבר זה בעיני השרים — זה
this one the princes in the eyes of this matter to him was great a disgrace in my hand a sword there were if only
הולך להרג אמה שלמה בפיו ולאתון זו צריה פלי זין:
armour weapons of he needs this and for a donkey with his mouth entire a nation to kill goes

פסוק יח

Pasuk 18

ותאמר האתון אל בלעם הלא אנכי אתנה אשר רכבת עלי
upon me you have ridden whom your she-donkey I Am I not Bilam to the she-donkey And she said
מעודה עד היום הזה הסכנ הסכנ לעשות לך פה ויאמר
and he said so to you to do to be accustomed have I been this the day until since you existed
accustomed

לא:

No

רש"י

ההסכן הסכנתי. כתרגומו, וכן "הלא יסכן גבר" איוב כ"ב ; ורבותינו
and our Rabbis 22 Iyov a man be useful Can to God and so like its Targum to do so Have I been accustomed
דרשו מקרא זה בתלמוד, אמרו ליה מאי טעמא לא רכבת אסוסיא? אמר להו
to them he said on a horse you ride not the reason what is to him they said in the Talmud this verse expounded
ברטיבא שדאי ליה כו', כדאיתא במסכת ע"ז דף ד' :
4 page Avodah Zarah in Tractate as it is etc it I cast in the pasture

פסוק יט

Pasuk 19

ויגל יהוה את עיני בלעם וירא את מלאך יהוה נצב בדרך
in the way standing Hashem the angel of — and he saw Bilam the eyes of — Hashem And He uncovered
וחרבו שלפה בידו ויקד וישתחו לאפיו:
to his face and he prostrated and he bowed in his hand drawn and his sword

פסוק כ

Pasuk 20

ויאמר אליו מלאך יהוה על מה הכית את אתנה זה שלוש רגלים
times three these your jenny — have you beaten what for Hashem the angel of to him And said
הנה אנכי יצאתי לשטן פי ירט הדרך לנגדי:
to me the errand is obnoxious for as an adversary came out I behold

רש"י

כי ירט הדרך לנגדי. רבותינו חכמי המשנה דרשוהו נוטריקון — יראה,
she feared as an acrostic expounded it the Mishnah the Sages of our Rabbis before me the way is perverse because

ראתה, נטתה בשביל שהדרך לנגדי שבת קכ"ה, פלומר לקנאתי
to my anger meaning to say 105a Shabbos is against me that the journey because she turned aside she saw

ולקנאני; ולפי משמעו כי חרד הדרך לנגדי, לשון רטט — כי
for trembling an expression of against me the journey hastened that its literal meaning and according to and to provoke me

ראיתי בעל הדרך שחרד ומהר הדרך שהוא לכעסי ולקמרוטי, ומקרא
and a verse and to defy me to my anger which is the journey and hurried who trembled the journey the master of Isaw

קצר הוא, כמו "ותכל דוד" שמואל ב י"ג; לישנא אחרינא ירט לשון רצון,
pleasure is an expression of yarad another an expression 13 II Shmuel David and longed like it is elliptical

וכן "על ידי רשעים ירטני" איוב ט"ז — מפני ומנחם אותי על ידי
the hands of by me and comforts He appeases 16 Iyov He appeases me wicked men the hands of by and so

רשעים שאינן אלא מקניטים:
provoking but who are not wicked men

פסוק כא

Pasuk 21

ותראני האתון ותט לפני זה שלש רגלים אולי נטתה
she turned aside perhaps times three these before me and she turned aside the she-donkey And she saw me

מפני כי עתה גם אתכה הרגתי ואותה החייתי:
I would have kept alive and her I would have killed you also now for from before me

רש"י

אולי נטתה. כמו לולי, פעמים שאולי משמש בלשון לולי:
unless in the sense of is used that perhaps sometimes unless is like she turned aside Perhaps

רש"י

גם אתכה הרגתי. הרי זה מקרא מסרס והוא כמו גם הרגתי אותה, פלומר, לא
not meaning to say thee I would have slain also is like and it inverted a verse this behold I had slain thee Also

העכבה בלבד קראתה על ידי, כי גם ההריגה:
the slaying also but my hand by befell thee alone the delay

רש"י

ואותה החייתי. ועתה מפני שדברה והוכיחתה, ולא יכלת לעמד בתוכחתה
against its rebuke to stand you were able and not and rebuked you that it spoke because and now I would have kept alive and it

— כמו שכתוב ויאמר לא — הרגתי, שלא יאמרו, זו היא שסלקה בלעם
Bilaam that silenced is it this they should say so that not I killed it no and he said it is written just as

בתוכחתה ולא יכול להשיב, שחס המקום על כבוד הבריות, וכן
and likewise the creations the honor of on the Omnipresent for has pity to reply he was able and not with its rebuke

ויקרא כ' "והרגת את האשה ואת הבהמה", וכן שם "את הבהמה תהרגו"
you shall slay the animal — there and likewise the animal and — the woman — and you shall slay chapter 20 Vayikra

תנחומא :

Tanchuma

וַיֹּאמֶר בְּלָעַם אֶל מִלְאָךְ יְהוָה חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נֹצֵב
 were standing you that did I know not for I have sinned Hashem the angel of to Bilam And he said
 לְקִרְאָתִי בַדֶּרֶךְ וְעַתָּה אִם רָע בְּעֵינֶיךָ אָשׁוּבָה לִי:
 for myself I will return in your eyes it is evil if and now in the way to meet me

רש"י

כִּי לֹא יָדַעְתִּי. גַּם זֶה גְּנוּתוֹ, וְעַל כְּרַחוּ הוֹדָה, שֶׁהוּא הָיָה מְשִׁתַּבֵּחַ שְׂוִידֵעַ
 that he knows boasting was for he he admitted his will and against is his disgrace this also Iknew not For
 דַּעַת עֲלִיוֹן, וּפִיו הֵעִיד לֹא יָדַעְתִּי שָׁם:
 there Iknew not testified and his mouth the Most High the knowledge of

רש"י

אִם רָע בְּעֵינֶיךָ אָשׁוּבָה לִי. לְהַתְרִיס נֶגֶד הַמָּקוֹם הִיא תְּשׁוּבָה זוֹ, אָמַר לוֹ הוּא
 He to him He said this answer is the Omnipresent against To provoke · I will return in your eyes it is bad If
 בְּעֶצְמוֹ צִוֵּנִי לְלַכֵּת וְאַתָּה מִלְאָךְ מְבַטֵּל אֶת דְּבָרִי, לָמוּד הוּא בִּכְךָ שֶׁאוֹמֵר דָּבָר
 a thing that He says to this He is Accustomed His words — annul an angel and you to go commanded me Himself
 וּמִלְאָךְ מַחְזִירוֹ, אָמַר לְאַבְרָהָם "קַח נָא אֶת בְּנֶךָ" וְגו' בְּרֵאשִׁית כ"ב, וְעַל יָדִי
 means of and by 22 Bereishis etc. your son — please Take to Avraham He said retracts it and an angel
 מִלְאָךְ בָּטַל אֶת דְּבָרִי, אֵף אֲנִי אִם רָע בְּעֵינֶיךָ צָרִיךָ אֲנִי לָשׁוּב:
 return I must in your eyes it is bad if I So too His word — He annulled an angel

וַיֹּאמֶר מִלְאָךְ יְהוָה אֶל בְּלָעַם לֵךְ עִם הָאֲנָשִׁים וְאַפֵּס אֶת הַדָּבָר אֲשֶׁר
 that the word — but only the men with go Bilaam to Hashem the angel of And said
 אֲדַבֵּר אֵלֶיךָ אַתּוּ תְּדַבֵּר וַיֵּלֶךְ בְּלָעַם עִם שָׂרֵי בָלָק:
 Balak the officers of with Bilaam and went you shall speak it to you I will speak

רש"י

לֵךְ עִם הָאֲנָשִׁים. בַּדֶּרֶךְ שֶׁאָדָם רוֹצֵה לֵּילֶךְ בָּהּ, מוֹלִיכִין אוֹתוֹ:
 him they lead on it to go desires that a person on the road the men with go

רש"י

לֵךְ עִם הָאֲנָשִׁים. כִּי חֶלְקָהּ עִמָּהֶם וְסוֹפָהּ לֵאבֹד מִן הָעוֹלָם מְכוּת י':
 10 Makkos the world from is to perish and your end is with them your portion for the men with go

רש"י

וְאַפֵּס. עַל כְּרַחֲךָ אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר וְגו':
 etc. I shall speak that the word — your will against but

רש"י

עם שרי בלק. שִׁמַּח לְקַלֵּם כְּמוֹתָם:

like them to curse them he was glad Balak the princes of with

פסוק כד

Pasuk 24

וַיִּשְׁמַע בִּלְקָם כִּי בָא בִלְעָם וַיֵּצֵא לִקְרֹאתוֹ אֶל עִיר מוֹאָב אֲשֶׁר

which Moav the city of to to meet him and he went out Bilaam had come that Balak And he heard

עַל גְּבוּל אֲרֹנִן אֲשֶׁר בְּקֶצֶה הַגְּבוּל:

the border is at the end of which Arnon the border of is on

רש"י

וישמע בלק. שִׁלַּח שְׁלֹחִים לְבַשְׂרוֹ:

to announce to him messengers he sent Balak And Balak heard

רש"י

אֵל עִיר מוֹאָב. אֶל מְטְרוֹפּוֹלִין שְׁלוֹ — עִיר הַחֲשׂוּבָה שְׁלוֹ, לֹמַר רֵאָה מָה אֵלֹ

these what see to say of his the important the city of his the metropolis to Moav the city of To

מִבְּקָשִׁים לְעֹקֵר תַּנְחוּמָא :

Tanchuma to uproot seek

פסוק כה

Pasuk 25

וַיֹּאמֶר בִּלְקָם אֶל בִּלְעָם הֲלֹא שִׁלַּח שְׁלֹחֹתַי אֵלָיְךָ לִקְרֹא לָךְ לָמָּה לֹא

did you not why you to summon to you send surely Did I not Bilaam to Balak And he said

הֲלֹכְתָּ אֵלַי הָאֲמָנָם לֹא אוֹכַל כְּבֹדְךָ:

to honor you be able that I cannot is it truly to me come

רש"י

האמנמם לא אוכל כבודך. נִתְּנָא שְׁסוּפּוֹ לְצֵאת מַעֲמוֹ בְּקִלּוֹן שֵׁם :

there in disgrace from him is to leave that his end He prophesied to honor you I am able not Is it indeed

פסוק כו

Pasuk 26

וַיֹּאמֶר בִּלְעָם אֶל בִּלְקָם הִנֵּה בָאתִי אֵלָיְךָ עַתָּה הִיכּוֹל אוֹכַל דִּבֶּר מֵאוּמָה

anything to speak ability do I have now to you I have come behold Balak to Bilam And said

הַדִּבֶּר אֲשֶׁר יִשִּׁים אֱלֹהִים בְּפִי אֶתֹּ אֲדִבֶּר:

I will speak it in my mouth God will place that the word

CHAPTER SUMMARY

The aliyah begins with Bilaam sending Balak's first messengers back, followed by the arrival of a second, more prestigious delegation. Despite Bilaam's claim that he cannot violate Hashem's command for a house full of silver and gold, Hashem allows him to go with them, warning him to only speak what he is told. On the journey, an angel with a drawn sword blocks the path, causing Bilaam's donkey to swerve, press his leg against a wall, and finally lie down, prompting Bilaam to beat her

each time. Hashem miraculously opens the donkey's mouth to protest, and then uncovers Bilaam's eyes to see the angel, who reprimands him and reiterates that he must only speak the words of Hashem. The aliyah concludes with Balak greeting Bilaam at the border, where Bilaam immediately emphasizes that he has no power of his own and can only utter what Hashem puts in his mouth.

למעשה WHAT TO TAKE HOME

Look at the incredible blindness of Bilaam. He was a prophet with a towering intellect, yet when his donkey repeatedly stopped and pressed his leg against the wall, he did not stop to think, "Why is this happening? Why is my reliable animal suddenly acting so strangely?" Instead, he became furious and beat her. He was so blinded by his desire for honor and wealth from Balak that he completely missed the obvious signs Hashem was placing right in front of his eyes.

How often do we act like Bilaam in our own lives? We make a plan, we decide exactly how things must go, and then we run into unexpected obstacles. The car won't start, a meeting gets canceled, or someone gets in our way and delays us. Our natural reaction is often anger and frustration. We want to "beat the donkey" and force our way through the barrier, without stopping to realize that the delay itself is a message from Hashem.

Every block in the road is a hand from Shamayim guiding us, protecting us, or telling us to slow down and reconsider our path. When we live with emunah, we understand that there are no random frustrations. Instead of pushing through with anger when things do not go your way, stop and ask yourself what Hashem is trying to show you in this very moment.

Today, when you encounter an annoying delay, a minor frustration, or an obstacle to your plans, do not react with anger. Take a deep breath, realize that Hashem is standing in the path, and ask Him to help you see the direction He wants you to take.