

חומש עם רש"י • חקת-בלק • ששי

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

CHUKAS-BALAK • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the wicked Balak bringing the rasha Balaam to Kiriath-huzoth, hoping to destroy Klal Yisrael through curses. Balak prepares lavish sacrifices, and Balaam instructs him to build seven altars, hoping to find a favorable moment to unleash his evil eye. However, Hashem intervenes, putting holy words of blessing directly into Balaam's mouth instead of the curses he so desperately wanted to utter.

We then hear Balaam's first two poetic prophecies, where he is forced to praise the unique holiness of the Jewish people. He describes how Klal Yisrael dwells apart from the nations, protected by Hashem's love, and how their strength is like that of a mighty lion. Despite Balak's growing frustration and his attempts to move Balaam to different vantage points, the rasha is completely powerless to change the ratzon of Hashem.

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

פסוק א

Pasuk 1

וַיֵּלֶךְ בִּלְעָם עִם בָּלָק וַיָּבֹאוּ קִרְיַת חֲצוֹת:

streets to the city of and they came Balak with Bilam And went

רש"י

קִרְיַת חֲצוֹת. עִיר מְלֵאָה שְׂוָקִים, אֲנָשִׁים וְטַף בְּחוֹצוֹתֶיהָ, לוֹמֵר רָאָה וְרַחֵם שְׁלֹא

that not and have pity look as if to say in its streets and children people streets full of a city streets A city of

יַעֲקֲרוּ אֵלֵינוּ:

these should be uprooted

פסוק ב

Pasuk 2

וַיִּזְבַּח בָּלָק בָּקָר וְצֹאן וַיִּשְׁלַח לְבִלְעָם וּלְשָׂרִים אֲשֶׁר אִתּוֹ:

were with him who and to the officers to Bilam and he sent and sheep cattle Balak And slaughtered

רש"י

בָּקָר וְצֹאן. דָּבָר מוֹעֵט:

small a matter and sheep cattle

פסוק ג

Pasuk 3

וַיְהִי בַבֹּקֶר וַיִּקַּח בָּלָק אֶת בִּלְעָם וַיַּעֲלֵהוּ בְּמֹת בָּעַל וַיִּרְא

and he saw Baal to the heights of and brought him up Bilam — Balak and took in the morning And it was

מִשָּׁם קֵצָה הָעָם:

the people the edge of from there

רש"י

במות בעל. כְּתַרְגּוּמוֹ, "לְרֹמֶת דָּח לְתַתּוֹ", שֵׁם עֲ"ז:

an idol the name of his fear" "to the heights of is like its Targum Baal Bamoth

פסוק ד

Pasuk 4

וַיֹּאמֶר בְּלָעַם אֶל בָּלָק בִּנֵּה לִי בָזָה שִׁבְעָה מִזְבְּחֹת וְהִכֵּן לִי בָזָה שִׁבְעָה

seven here for me and prepare altars seven here for me build Balak to Bilam And said

פָּרִים וְשִׁבְעָה אֵילִים:

rams and seven bulls

פסוק ה

Pasuk 5

וַיַּעַשׂ בָּלָק כְּאֲשֶׁר דִּבֶּר בְּלָעַם וַיַּעַל בָּלָק וּבְלָעַם פָּר וְאֵיל בַּמִּזְבֵּחַ:

on the altar and a ram a bull and Bilaam Balak and offered up Bilaam spoke as Balak And did

פסוק ו

Pasuk 6

וַיֹּאמֶר בְּלָעַם לְבָלָק הֲתִיַּצֵּב עַל עֲלֹתָהּ וְאֶלְכָה אוֹלִי יִקְרָה יְהוָה

Hashem will happen to meet perhaps and I will go your burnt-offering by stand to Balak Bilaam And he said

לְקִרְאָתִי וּדְבַר מֶה יֵרְאֵנִי וְהִגַּדְתִּי לָּךְ וַיֵּלֶךְ שָׁפִי:

alone and he went to you I will tell He shows me that and the word towards me

רש"י

אוֹלִי יִקְרָה ה' לְקִרְאָתִי. אֵינּוּ רָגִיל לְדַבֵּר עִמִּי בַיּוֹם:

by day with me to speak accustomed He is not to meet me Hashem will happen perhaps

רש"י

וַיֵּלֶךְ שָׁפִי. כְּתַרְגּוּמוֹ יְחִידִי, לְשׁוֹן שָׁפִי וְשָׁקֵט, שָׁאִין עִמּוֹ אֶלָּא שְׁתִּיקָה:

silence except with him that there is not and quiet ease an expression of alone like its Targum shefi and he went

פסוק ז

Pasuk 7

וַיִּקֶּר אֱלֹהִים אֶל בְּלָעַם וַיֹּאמֶר אֵלָיו אַתְּ שִׁבְעַת הַמִּזְבְּחֹת עָרַכְתִּי

I have set up the altars the seven of — to Him and he said Bilam . God And happened to meet

וָאֲעַל פָּר וְאֵיל בַּמִּזְבֵּחַ:

on each altar and a ram a bull and I offered up

רש"י

וַיִּקֶּר. לְשׁוֹן עֲרָאִי, לְשׁוֹן גְּנָאִי, לְשׁוֹן טְמֵאָת קָרִי,

a nocturnal emission the uncleanness of an expression of disgrace an expression of casualness an expression of And He happened

כְּלוּמַר בְּקִשִּׁי וּבְכַזְיוֹן, וְלֹא הָיָה נִגְלָה אֵלָיו בַּיּוֹם אֲלֵא בְּשִׁבִּיל לְהִרְאוֹת

to show for the sake of except by day to him revealed was He and not and with contempt with reluctance as if to say

חֲבִתּוֹ שֶׁל יִשְׂרָאֵל בְּרֵאשִׁית רַבָּה נ"ב :

52 Rabbah Bereishis Yisrael of the preciousness of

רש"י

את שבעת המזבחות. שבעה מזבחות ערכתי אין כתיב כאן, אלא את שבעת המזבחות.

altars the seven — but rather here written is not I have set altars seven altars the seven —

אמר לפניו אבותיהם של אלו בנו לפניך שבעה מזבחות ואני ערכתי כנגד

corresponding to have set in order and I altars seven before Thee built these of the ancestors before Him he said

כלן, אברהם בנה ארבעה — "ויבן שם מזבח לה' הנראה אליו" בראשית י"ב

12 Bereishis to him Who appeared to Hashem an altar there and he built four built Avraham all of them

, "ויעתק משם ההרה" וגו' שם, "ויאהל אברהם" וגו' שם י"ג, ואחד

and one 13 there etc. Avraham and he moved tent there etc. to the mountain from there and he removed

בחר המוריה; ויצחק בנה אחד — "ויבן שם מזבח" וגו' שם כ"ו, ויעקב בנה

built and Yaakov 26 there etc. an altar there and he built one built and Yitzchak Moriah on Mount

שתיים, אחד בשכם ואחד בבית אל:

El at Beth and one at Shechem one two

רש"י

ואעל פר ואיל במזבח. ואברהם לא העלה אלא איל אחד תנחומא צו :

Tzav Tanchuma one a ram except offer did not but Avraham on the altar and a ram a bull and I offered

פסוק ח

Pasuk 8

וישם יהוה דבר בפי בלעם ויאמר שוב אל בלק וכה תדבר:

you shall speak and thus Balak to return and He said Bilaam in the mouth of a word Hashem And He placed

פסוק ט

Pasuk 9

וישב אליו והנה נצב על עלתו הוא וכל שרי מואב:

Moav the officers of and all he his elevation-offering by standing and behold to him And he returned

פסוק י

Pasuk 10

וישא משלו ויאמר מן ארם ינחני בלק מלך מואב מהררי קדם

the East from the mountains of Moav king of Balak has led me Aram From and he said his theme And he took up

לכה ארה לי יעקב ולכה זעמה ישראל:

Yisrael bring anger upon and come Yaakov for me curse come

רש"י

ארה לי יעקב ולכה זעמה ישראל. בשני שמותיהם אמר לו לקללם שמא אחד

one perhaps to curse them to him he said their names by two of Yisrael execrate and come Yaakov for me curse

מַה אָקֵב לֹא קִבַּה אֵל וּמַה אָזַעַם לֹא זָעַם יְהוָה:

Hashem angered has not can I anger and how God cursed him has not can I curse How

רש"י

מַה אָקֵב לֹא קִבַּה אֵל. כְּשֶׁהָיוּ רְאוּיִים לְהִתְקַלֵּל לֹא נִתְקַלְלוּ — כְּשֶׁהֻזְכַּר
when mentioned were they cursed not to be cursed deserving when they were God has cursed not shall I curse How

אֲבִיהֶם אֶת עֲוֹנָם "כִּי בְּאַפָּם הָרְגוּ אִישׁ", לֹא קָלַל אֶלָּא אַפָּם, שֶׁנֶּאֱמַר "אֲרוּר
"cursed be as it is said their anger except did he curse not a man" they slew in their anger "for their sin — their father

אַפָּם" בְּרֵאשִׁית מ"ט; כְּשֶׁנִּכְנַס אֲבִיהֶם בְּמַרְמָה אֶצֶל אָבִיו הָיָה רְאוּי לְהִתְקַלֵּל,
to be cursed deserving he was his father to with deceit their father when entered 49 Bereishis their anger"

מַה נֶּאֱמַר שָׁם? "גַּם בְּרוּךְ יִהְיֶה" שֶׁם כ"ז, בְּמִכְרָכִים נֶאֱמַר "אֵלֶּה יַעֲמִדוּ לְבָרַךְ
to bless shall stand "these it is said regarding those blessing 27 there he shall be" blessed "also there is said what

אֶת הָעָם", בְּמִקְלָלִים לֹא נֶאֱמַר וְאֵלֶּה יַעֲמִדוּ לְקַלֵּל אֶת הָעָם אֶלָּא "וְאֵלֶּה
"and these but the people — to curse shall stand and these is it said not regarding those cursing the people" —

יַעֲמִדוּ עַל הַקְּלָלָה" דְּבָרִים כ"ז — לֹא רָצָה לְהִזְכִּיר עֲלֵיהֶם שֶׁם קְלָלָה תַּנְחוּמָא :
Tanchuma of curse the term upon them to mention did He want not 27 Devarim the curse" for shall stand

רש"י

לֹא זָעַם ה'. אֲנִי אֵין כֹּחִי אֶלָּא שְׁאֲנִי יוֹדֵעַ לְכוּן הַשָּׁעָה שֶׁהַקֶּב"ה כּוֹעֵס
is angry that the Holy One the moment to determine know that I except my power have no I Hashem angry not

בָּהּ, וְהוּא לֹא כָעַס כָּל הַיָּמִים הַלְלוּ שְׁבָאֲתִי אֵלֶיךָ, וְזֶהוּ שֶׁנֶּאֱמַר מִיכָה ו' "עַמִּי
My people six Michah what is said and this is to you that I came these the days all was angry not and He in it

זָכַר נָא מַה יַּעֲזִי וְגו' "וּמַה עָנָה אֹתוֹ בִּלְעָם" וְגו' "לְמַעַן דַּעַת צְדָקוֹת
the righteous acts of to know in order etcetera Bilaam him answered and what etcetera devised what please remember

ה'" סְנֵה דְרִין ק"ה :

one hundred five Sanhedrin Hashem

כִּי מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ וּמִגְבְּעוֹת אֲשׁוּרָנוּ הֵן עָם לְבָדָד יִשְׁכֵּן

it dwells alone a people behold I gaze at him and from hills I see him rocks from the top of For

וּבְגוֹיִם לֹא יִתְחַשֵּׁב:

it reckons itself not and among the nations

רש"י

כִּי מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ. אֲנִי מִסְתַּכֵּל בְּרֵאשִׁיתָם וּבִתְחִלַּת שְׁרָשֵׁיהֶם וְאֲנִי רוֹאֶה
behold and I of their root and at the beginning at their origin look I I see him of rocks from the top For

אוֹתָם מִיָּסָדִים וְחֲזָקִים כְּצוּרִים וּגְבְּעוֹת הֵלְלוּ עַל יְדֵי אָבוֹת וְאִמָּהוֹת תַּנְחוּמָא :

Tanchuma and mothers fathers means of by these and hills as rocks and strong founded them

רש"י

הן עם לבדד ישכון. הוא אשר זכו לו אבותיו — לשכון בַּדָּד, כְּתַרְגוּמוֹ:
like its Targum alone to dwell their ancestors for them have acquired what it is shall dwell alone a people Lo

רש"י

ובגוים לא יתחשב. כְּתַרְגוּמוֹ, לֹא יִהְיוּ נַעֲשִׂין כָּלָה עִם שְׂאֵר הָאֻמּוֹת,
the nations the rest of with destruction made they will be not like its Targum it shall reckon itself not and among nations
שְׁנַאֲמַר ירמיהו ל' "כִּי אֶעֱשֶׂה כָלָה בְּכָל הַגּוֹיִם" וְגו', אֵינָן נִמְנִין עִם
with reckoned they are not etcetera the nations among all destruction I will make for chapter 30 Yirmeyahu as it is said
הַשָּׂאֵר. ד"א — פָּשְׁתָּהּ שְׂמַחִין אֵין אִמָּה שְׂמַחָה עִמָּהֶם, שְׁנַאֲמַר "ה' בָּדָד
alone Hashem as it is said with them rejoicing nation there is no rejoice when they another explanation the rest
יִנְחֶנּוּ" דברים ל"ב, וּכְשֶׁהָאֻמּוֹת בְּטוֹבָה הֵן אוֹכְלִין עִם כָּל אֶחָד וְאֶחָד
and one one every with eat they are in prosperity and when the nations chapter 32 Devarim will lead him
וְאֵין עוֹלָה לָהֶם מִן הַחֲשָׁבוֹן, וְזֶהוּ וּבְגוֹיִם לֹא יִתְחַשֵּׁב תַּנְחוּמָא :
Tanchuma it shall reckon itself not and among nations and this is the account from to them reckoned and it is not

פסוק יג

Pasuk 13

מִי מִנֵּה עֹפֶר יַעֲקֹב וּמִסְפָּר אֶת רִבְעֵי יִשְׂרָאֵל תָּמַת נַפְשִׁי
ny soul May die Yisrael the fourth part of — or the number of Yaakov the dust of can count Who
מוֹת יִשְׂרָאֵל וְתֵהִי אַחֲרֵיתִי כְּמָהוּ:
like his ny end and may be the upright the death of

רש"י

מִי מִנֵּה עֹפֶר יַעֲקֹב וְגו'. כְּתַרְגוּמוֹ "דְּעֵדְקִיא דְּבֵית יַעֲקֹב", מֵאַרְבַּע
from the four Yaakov of the house of the infants according to its Targum etc. Yaakov the dust of has counted Who
מִשְׁרִיתָא — מֵאַרְבַּעַת דְּגָלִים; ד"א, עֹפֶר יַעֲקֹב, אֵין חֲשָׁבוֹן בְּמִצּוֹת שֶׁהֵם
that they of the mitzvos count there is no Yaakov the dust of Another explanation banners from the four camps
מְקַיְמִין בְּעֹפֶר, "לֹא תַחֲרֹשׁ בְּשׁוֹר וּבַחֲמֹר" דברים כ"ב, "לֹא תִזְרַע כְּלָאִים" ויקרא
Vayikra mixed seeds sow do not 22 Devarim and with a donkey with an ox plow do not with dust fulfill
י"ט, אֶפֶר פָּרָה וְעֹפֶר סוֹטָה וְכִיּוֹצֵא בָהֶם תַּנְחוּמָא :
Tanchuma to them and similar a sotah and the dust of the Red Heifer the ashes of 19

רש"י

ומספר את רבע ישראל. רְבִיעוּתִיהֶן, זֶרַע הַיּוֹצֵא מִן הַתַּשְׁמִישׁ שְׁלָהֶם עִי'
see of theirs the relations from that issues offspring their matings of Yisrael the breeding — And the number
נדה ל"א :
31a Niddah

רש"י

תמת נפשי מות ישרים. שְׁבָהֶם:
who are among them the upright the death of my soul let die

פסוק יד

וַיֹּאמֶר בָּלָק אֶל בִּלְעָם מָה עָשִׂיתָ לִּי לְקַבֵּי אֹיְבֵי לְקַחְתִּיךָ וְהִנֵּה
 and behold I took you ny enemies to curse to me have you done what Bilaam to Balak And he said
 בִּרְכָתְךָ בָּרַךְ:
 blessing you have blessed

פסוק טו

וַיַּעַן וַיֹּאמֶר הֲלֹא אֵת אֲשֶׁר יָשִׁים יְהוָה בְּפִי אֲתוּ אֲשַׁמֵּר לְדַבֵּר:
 to speak I must watch it in ny mouth Hashem He puts that which — is it not and he said And he answered

פסוק טז

וַיֹּאמֶר אֵלָיו בָּלָק לֵךְ לָכֹה נָא אֲתִי אֶל מְקוֹם אֲחֵר אֲשֶׁר תִּרְאֶנּוּ
 you may see him that another a place to with me please come go Balak to him And he said
 מִשָּׁם אַפֶּס קִצְחוֹ תִּרְאֶה וְכָלּוֹ לֹא תִרְאֶה וְקִבְּנוֹ לִי מִשָּׁם:
 from there for me and curse him you will see not and all of him you will see his edge only from there

רש"י

וּקְבִנּוּ לִי. לְשׁוֹן צְוִי, קִלְלָהוּ לִי:
 for me curse him command an expression of for me and curse him

פסוק יז

וַיִּקַּחְהוּ שִׁדָּה צָפִים אֶל רֹאשׁ הַפִּסְגָּה וַיִּבֶן שִׁבְעָה מִזְבְּחֹת וַיַּעַל
 and he offered altars seven and he built Pisgah the top of to Zophim to the field of And he took him
 פָּר וְאַיִל בַּמִּזְבֵּחַ:
 on the altar and a ram a bull

רש"י

שִׁדָּה צָפִים. מְקוֹם גְּבוּהָ הָיָה שָׁשָׁם הַצּוֹפֶה עוֹמֵד לְשֹׁמֵר אִם יָבֹא חֵיִל עַל
 against an army will come if to watch stands the watchman that there it was high a place Zophim The field of
 הָעִיר:
 the city

רש"י

רֹאשׁ הַפִּסְגָּה. בִּלְעָם לֹא הָיָה קוֹסֵם כְּבָלָק, רָאָה בָלָק שֶׁעֲתִידָה פִּרְצָה לְהַפְרִיץ
 will be breached a breach that in future Balak saw like Balak a diviner was not Bilaam the Pisgah The top of
 בְּיִשְׂרָאֵל מִשָּׁם, שָׁשָׁם מֵת מֹשֶׁה, כְּסָבוֹר שָׁשָׁם תַּחּוּל עָלֵיהֶם הַקְּלָלָה וְזוֹ הִיא
 is and this the curse upon them will fall that there he thought Moshe died for there from there in Yisrael
 הַפִּרְצָה שֶׁאֲנִי רוֹאֶה תַּנְחוּמָא :
 Tanchuma see that I the breach

וַיֹּאמֶר אֶל בָּלָק הֲתִיצֵב כֹּה עַל עֲלֹתֶךָ וְאֲנֹכִי אֶקְרָה כֹּה:
yonder will be met and I your burnt-offering by here stand Balak to And he said

רש"י

אקרה כה. מאת הקב"ה, אקרה — לשון אתפעל:
passive is a form of the word אקרה the Holy One blessed be by yonder I will be met He

וַיִּקְרַ יְהוָה אֶל בִּלְעָם וַיִּשֶׂם דָּבָר בְּפִיו וַיֹּאמֶר שׁוּב אֶל בָּלָק
Balak to return and He said in his mouth a word and He placed Bilam Hashem And happened to meet
וְכֹה תִדְבֹּר:
you shall speak and thus

רש"י

וישם דבר בפיו. ומה היא השימה הזאת? ומה חסר המקרא באמרו "שוב אל
to Return by its saying the verse lacked and what this the putting is and what in his mouth a word And He put
בלק וכה תדבר"? אלא כשהיה שומע שאינו נרשה לקלל אמר מה אני חוזר
return should I why he said to curse permitted that he is not hearing when he was Rather you shall speak and thus Balak
אצל בלק לצערו? ונתן לו הקב"ה רסן וחכה בפיו, כאדם הפוקס
who pricks like a person in his mouth and a hook a bridle the Holy One for him and He placed to distress him Balak to
בהמה בחכה להוליכה אל אשר ירצה, אמר לו על פרחך תשוב אל בלק שם
there Balak to you shall return your will against to him He said he desires where to to lead it with a hook an animal
:

וַיָּבֹא אֵלָיו וְהָנוּ נֹצֵב עַל עֲלֹתוֹ וּשְׂרֵי מוֹאָב אִתּוֹ
with him Moav and the officers of his elevation offering by was standing and behold he to him And he came
וַיֹּאמֶר לוֹ בָּלָק מַה דָּבָר יְהוָה:
Hashem did speak What Balak to him and he said

רש"י

ושרי מואב אתו. ולמעלה הוא אומר "וכל שרי מואב", כיון שראו
they saw as soon as Moab the princes of and all says it and above with him Moab And the princes of
שאין בו תקנה הלוך להם מקצתם ולא נשארו אלא מקצתם:
some of them except remained and not some of them for themselves went hope in him that there is not

רש"י

מה דבר ה'. לשון צחוק הוא זה, כלומר אינה ברשותך שם:
there in your own domain you are not meaning to say is it derision an expression of Hashem has spoken What

וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר קוֹם בָּלָק וּשְׁמַע הָאֲזִינוּהָ עָדִי בְּנוֹ צִפּוֹר:

Tzippor son of unto me give ear and hear Balak arise and he said his theme And he took up

רש"י

קוֹם בַּלָּק. כִּיּוֹן שָׁרְאָהּ מִצַּחֲקָהּ בּוֹ, נִתְכַּוֵּן לְצַעְרוֹ — "עֲמֵד עַל רַגְלֶיךָ, אִינְךָ

you are not your feet on Stand to distress him he intended at him mocking that he saw him Since Balak Rise up

רִשְׁאִי לִישֵׁב, וְאֲנִי שְׁלוּחַ אֵלֶיךָ בְּשִׁלְחוֹתָי שֶׁל מְקוֹם" שָׁם:

there the Omnipresent of on the mission to you am sent and I to sit permitted

רש"י

בְּנוֹ צִפּוֹר. לְשׁוֹן מִקְרָא הוּא זֶה, כְּמוֹ "חֵיתוֹ יָעַר" תְּהִלִּים נ' "וְחֵיתוֹ אֶרֶץ" בְּרֵאשִׁית א'

1 Bereishis earth and beast of 50 Tehillim forest beast of like is this it Scripture a style of Zippor son of

, "לְמַעַנּוֹ מַיִם" תְּהִלִּים קי"ד:

114 Tehillim water to a spring of

לֹא אִישׁ אֵל וַיִּכְזַּב וַיִּכְזַּב וַיִּתְּנָהּ אָדָם וּבֶן אָדָם הֵהוּא אָמַר וְלֹא יַעֲשֶׂה

do and not say would He that He should relent of man nor a son that He should lie is God a man Not

וְדָבָר וְלֹא יִקְיַמְנָה:

fulfill it and not or speak

רש"י

לֹא אִישׁ וּגּוֹ'. כְּבָר נִשְׁפַּע לָהֶם לְהַבְיֵאם וּלְהוֹרִישָׁם אֶרֶץ שִׁבְעָה אַמּוֹת וְאַתָּה סָבוֹר

think and you nations the seven the land of and to give them to bring them to them He swore Already etc. a man Not

לְהַמִּיתָם בְּמִדְבָּר:

in the wilderness to slay them

רש"י

הֵהוּא אָמַר וּגּוֹ'. בְּלִשׁוֹן תַּמָּה, וְתַגְדּוֹמוֹ וְתִיבִין וּמִתְמַלְכִּין — חוֹזְרִים

they retract and they reconsider and they repent and its translation a question in the form of etc. He said Hath that

וְנִמְלְכִין לְחֹזֵר בָּהֶם:

from them to withdraw and reconsider

הִנֵּה בָרַךְ לְקַחְתִּי וַיְבָרֶךְ וְלֹא אֲשִׁיבָנָה:

reverse it and I cannot and He blessed I have received to bless Behold

רש"י

הִנֵּה בָרַךְ לְקַחְתִּי. אַתָּה שׁוֹאֵלֵנִי "מָה דִּבֶּר ה'?", קִבַּלְתִּי מִמֶּנּוּ לְבָרַךְ אוֹתָם:

them to bless from Him I received Hashem spoke What ask me you I have received to bless Behold

רש"י

וברך ולא אשיבנה. הוא בִּרְךְ אוֹתָם וְאֲנִי לֹא אָשִׁיב אֶת בְּרַכְתּוֹ:
His blessing — reverse cannot and I them blessed He can I reverse it and not And He blessed

רש"י

וברך. כְּמוֹ וּבִרְךְ, וְכֵן הִיא גִזְרַת רִי"ש, כְּמוֹ תְהִלִּים ע"ד "אוֹיֵב חֲרָף"
blasphemed an enemy 74 Tehillim like the letter Reish the rule of it is and so and he blessed is like and he blessed
כְּמוֹ חֲרָף, וְכֵן שֵׁם מ' "וּבִצַּע בִּרְךְ" — הַמְהִלֵּל וּמְבָרֵךְ אֶת הַגּוֹזֵל וְאוֹמֵר אֵל
do not and says the robber — and blesses one who praises he blessed and the robber 10 there and so blasphemed like
תִּירָא כִּי לֹא תַעֲנֹשׁ, שְׁלוֹם יִהְיֶה לָּהּ, מְרַגֵּז הוּא לְהַקְפֹּה; וְאִין לֹמַר בֶּרֶךְ
berech to say and there is not the Holy One he angers to you will be peace will you be punished not for fear
שֵׁם דְּבַר, שָׂאם כֵּן הָיָה נִקּוּד בְּפִתְחָה קֶטֶץ וְטַעֲמוֹ לְמַעַלָּה, אֲבָל לְפִי שֶׁהוּא
that it is because but above and its accent small with a patach voweled it would be so for if · a noun
לְשׁוֹן פֶּעַל, הוּא נִקּוּד קֶמֶץ קֶטֶץ וְטַעֲמוֹ לְמַטָּה:
below and its accent small with a kamatz is voweled it Piel an expression of

פסוק כד

Pasuk 24

לֹא הִבִּיט אֹן בִּיעֶקֶב וְלֹא רָאָה עֲמָל בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ
is with him his God Hashem in Yisrael perverseness He saw and not in Yaakov iniquity He beheld Not
וּתְרוּעַת מֶלֶךְ בּוֹ:
is in him a King and the friendship of

רש"י

לֹא הִבִּיט אֹן בִּיעֶקֶב וּגו'. כְּתַרְגוּמוֹ; דְּבַר אַחֵר אַחֲרֵי פְשׁוּטוֹ הוּא
it its plain sense according to explanation Another according to its Targum etc. in Yaakov iniquity beheld He has not
נִדְרָשׁ מִדְרָשׁ נָאָה —
beautiful an exposition is expounded

רש"י

לֹא הִבִּיט. הַקְפֹּה אֹן שְׂבִיעֶקֶב — כְּשֶׁהֵן עוֹבְרִין עַל דְּבָרָיו אִינוּ מִדְקָדֵק
exacting He is not His words · transgress when they which is in Yaakov iniquity the Holy One look at He does not
אַחֲרֵיהֶם לְהַתְּבוּנָה בְּאוֹנֵי שְׁלָהֶם וְעַמְלָן שֶׁהֵן עוֹבְרִין עַל דָּתוֹ:
His law · transgress that they and their sin of theirs to the iniquities to pay regard after them

רש"י

עַמְלָן. לְשׁוֹן עֲבָרָה, כְּמוֹ "וְהָרָה" עֲמָל תְּהִלִּים ז', "כִּי אַתָּה עֲמָל
transgression You "for 7 Tehillim transgression" "and he conceives as in transgression is an expression of Amal
וְכַעַס תְּבִיט" שֵׁם י', לְפִי שֶׁהָעֲבָרָה הִיא עֲמָל לְפָנָי הַמְּקוּם:
the Omnipresent before a vexation is that the transgression because 10 there behold" and vexation

רש"י

ה' אֱלֹהָיו עִמּוֹ. אֶפְלוּ מְכַעֲסִין וּמְמַרְסִים לְפָנָיו, אִינוּ זָז מִתּוֹכָן:
from their midst move He does not before Him and rebel they anger even when is with him his God Hashem

רש"י

ותרועת מלך בו. לשון חבה ורעות, כמו שמואל ב ט"ו "רעה דוד"
Dovid the friend of fifteen two Shmuel like and fellowship love an expression of is in him of a king and the friendship
— אוהב דוד, שופטים ט"ו "ויתנה למרעהו", וכן תרגם אַנקלוס "ושכינת
and the Shechina of Onkelos translated and so to his companion and he gave her fifteen Shoftim Dovid the beloved of
מלכהו בניהו":
is among them their King

פסוק כה

Pasuk 25

אל מוציאם ממצרים כתועפת ראם לו:

is to Him a wild ox like the strength of from Mitzrayim Who brought them out God

רש"י

אל מוציאם ממצרים. אתה אמרת "הנה עם יצא ממצרים", לא יצא
did it go out not from Mitzrayim" went out a nation "behold said you from Mitzrayim brought them out God
מעצמו, אלא האלהים הוציאם:
brought them out God but of its own accord

רש"י

כתועפת ראם לו. כתקף רום וגבה ש'לו, וכן "וכסף תועפות"
strength and silver of and similarly of His and height the loftiness like the strength of to Him a wild ox Like the strength of
איוב כ"ב לשון מעוז המה, ואומר אני שהוא לשון "ועוף יעופף" בראשית א'
1 Bereishis shall fly and bird an expression of that it is I and say they are strength an expression of 22 Iyov
— המעופף ברום וגבה, תקף רב הוא זה, ותועפת ראם — עפופת גבה;
height the flight of a wild ox and the flight of this it is great strength and height in the loftiness which flies
ד"א, תועפות ראם — תקף ראמים, ואמרו רבותינו אלו השדים עי'
see the demons these are our Rabbis and said wild oxen the strength of wild oxen the strength of another explanation
גיטין ס"ח :
68 Gittin

פסוק כו

Pasuk 26

כי לא נחש ביעקב ולא קסם בישראל כעת יאמר ליעקב

to Yaakov it is said at this time in Yisrael soothsaying and no in Yaakov divination there is no For

ולישראל מה פעל אל:

G-d has wrought what and to Yisrael

רש"י

כי לא נחש ביעקב. כי ראויים הם לברכה, שאין בהם מנחשים
enchanters amongst them since there are not of blessing they are worthy for in Yaakov enchantment there is no For
וקוסמים:
and diviners

כעת יאמר ליעקב וגו'. עוד עתיד להיות עת כעת הזאת אשר תגלה
 will be revealed when this as this time a time to be there will be Again etc. to Yaakov it shall be said In due time

חבֶּתָן לְעֵין כָּל, שֶׁהֵן יוֹשְׁבֵין לְפָנָיו וּלְמַדִּים תּוֹרָה מִפִּיו וּמִחֻצָּתָן
 and their place from His mouth Torah and learn before Him sit because they all to the eyes of His love for them

לְפָנֵים מִמֶּלֶךְ הַשָּׁרָת וְהֵם יִשְׁאַלוּ לָהֶם מָה פֵּעַל אֵל ? וְזֶהוּ שֶׁנֶּאֱמַר יִשְׁעִיהוּ
 Yeshayahu what is said and this is God wrought what of them will ask and they service of the angels of inward

ל' "וְהָיוּ עֵינֶיךָ רְאוּת אֶת מוֹרִיךְ". ד"א — יאמר ליעקב אינו
 is not to Yaakov it shall be said Another explanation your Teacher — seeing your eyes and shall be chapter 30

לְשׁוֹן עֲתִיד אֵלָּא לְשׁוֹן הָוָה, אֵינָן צְרִיכִין לְמַנְחֵשׁ וְקוֹסֵם, פִּי כָּכָל עֵת
 time at every for and a diviner an enchanter needing they are not present an expression of but future an expression of

שֶׁצָּרִיךְ לְהֵאמַר לְיַעֲקֹב וּלְיִשְׂרָאֵל מָה פֵּעַל הַקָּב"ה וּמָה גִזְרוֹתָיו בְּמָרוֹם, אֵינָן
 they do not on High are His decrees and what the Holy One wrought what and to Yisrael to Yaakov to be told that is needed

מְנַחֲשִׁים וְקוֹסְמִים אֵלָּא נֶאֱמַר לָהֶם עַל פִּי נְבִיאֵיהֶם מָה הִיא גִּזְרַת הַמָּקוֹם,
 the Omnipresent the decree of is what their prophets mouth of by to them it is told but and divine enchant

אוֹ אוּרִים וְתַמִּים מַגִּידִים לָהֶם תַּנְחוּמָא ; וְאַנְקְלוֹס לֹא תַרְגָּם כֵּן:
 so translate did not And Onkelos Tanchuma to them declare and Thummim Urim or

פסוק כז

Pasuk 27

הֵן עִם כָּל־בֵּיא יָקוֹם וְכֹאֲרִי יִתְנַשֵּׂא לֹא יִשְׁכַּב עַד יֹאכֵל טָרֶף
 prey it eats until it lies down not it lifts itself and like a lion it rises like a lioness a people Behold

וְדָם חֲלָלִים יִשְׁתֶּה:
 it drinks the slain and the blood of

הֵן עִם כָּל־בֵּיא יָקוֹם וגו'. כְּשֶׁהֵן עוֹמְדִין מִשְׁנֵתָם שַׁחֲרִית, הֵן מִתְגַּבְּרִין
 strengthen themselves they in the morning from their sleep stand up when they etc. rises as a lioness a people Behold

כָּל־בֵּיא וְכֹאֲרִי לַחֲטֹף אֶת הַמִּצּוֹת — לְלַבֵּשׁ טַלִּית, לְקַרֵּא אֶת שְׁמַע וּלְהַנִּיחַ תְּפִלִּין:
 tefillin and to lay Shema — to read tallith to clothe the mitzvot — to snatch and as a lion as a lioness

לֹא יִשְׁכַּב. בְּלִילָה עַל מִטָּתוֹ עַד שֶׁהוּא אוֹכֵל וּמַחֲבֵל כָּל מְזִיק הָבָא לְטָרְפוֹ,
 to prey on him that comes damager every and destroys consumes that he until his bed upon at night lie down He does not

כִּיצַד? קוֹרֵא אֶת שְׁמַע עַל מִטָּתוֹ וּמַפְקִיד רוּחוֹ בְּיַד הַמָּקוֹם, בָּא מִחֻנָּה
 a camp comes the Omnipresent into the hand of his spirit and entrusts his bed upon Shema — he reads how so

וְגַם לְהַזִּיקָם, הַקָּב"ה שׁוֹמְרָם וְנִלְחָם מִלְחָמוֹתָם וּמַפִּילָם חֲלָלִים שָׁם ;
 there slain and fells them their battles and fights protects them the Holy One to harm them or a troop

ד"א — הֵן עִם כָּל־בֵּיא יָקוֹם וגו' , כְּתַרְגוּמוֹ:
 as its Targum etc shall rise as a lioness the people behold another explanation

וְדָם חֲלָלִים יִשְׁתֶּה. נִתְנַבֵּא שְׁאִין מֹשֶׁה מֵת עַד שֶׁיַּפִּיל מַלְכֵי מִדְיָן
 Midyand the kings of he would fell until would die Moshe that not He prophesied he shall drink the slain And the blood of

חָלָלִים וַיִּהְרֹג הוּא עִמָּהֶם, שֶׁנֶּאֱמַר יְהוֹשֻׁעַ י"ג "וְאֵת בְּלָעַם בֶּן בְּעוֹר הַקּוֹסֵם

the soothsayer Beor the son of Bilaam And — 13 Yehoshua as it is said with them he and would be killed slain

הָרָגוּ בְנֵי יִשְׂרָאֵל בַּחֶרֶב אֶל חָלָלֵיהֶם" עֵי' תַנְחוּמָא :

Tanchuma see their slain among with the sword Israel the children of slew

פסוק כח

Pasuk 28

וַיֹּאמֶר בָּלָק אֶל בְּלָעַם גַּם קֹב לֹא תִקְבְּנֻהוּ גַם בָּרֹךְ לֹא תִבְרַכְנֻהוּ:

you shall bless him do not bless also you shall curse him do not curse Also Bilaam to Balak And said

רש"י

גַּם קֹב לֹא תִקְבְּנֻהוּ. גַּם רִאשׁוֹן מוֹסִיף עַל גַּם הַשֵּׁנִי וְגַם הַשֵּׁנִי עַל גַּם

the also upon second and the also second the also upon adds first The also curse them do not curse Also

רִאשׁוֹן, וְכֵן "גַּם לִי גַם לָךְ לֹא יִהְיֶה" מַלְכִּים א ג' , וְכֵן "גַּם בַּחוּר גַּם

also youth also and so Gimel Aleph Melachim shall it be not for you nor for me neither and so first

בְּתוּלָה" דְּבָרִים ל"ב :

Lamed Beis Devarim maiden

פסוק כט

Pasuk 29

וַיַּעַן בְּלָעַם וַיֹּאמֶר אֶל בָּלָק הֲלֹא דִבַּרְתִּי אֵלֶיךָ לֵאמֹר כָּל אֲשֶׁר יִדְבֹּר

will speak that all saying to you speak did I not Balak to and he said Bilam And answered

יְהוָה אֶתּוֹ אֶעֱשֶׂה:

I must do it Hashem

CHAPTER SUMMARY

The aliyah details Balak and Balaam's desperate attempts to curse Klal Yisrael, which Hashem repeatedly turns into beautiful brachos. After building seven altars and offering sacrifices at Bamoth-baal, Balaam receives a message from Hashem and proclaims that the Jewish people are a nation dwelling apart, wishing that his own end could be like theirs. When a furious Balak moves him to the summit of Pisgah to try again, Balaam is once more forced by Hashem to declare that Hashem does not change His mind, that there is no magic or divination that can harm Yisrael, and that they rise up with the strength of a lion, leaving Balak begging him to neither curse nor bless them at all.

Look at how Balak and Bilaam operate in this parsha. They are desperately looking for a crack in the armor of Klal Yisrael. Balak takes Bilaam from place to place, hoping that from a different angle, or by looking at just a small fraction of the people, they will find some merit missing, some vulnerability to exploit. But the Torah reveals the ultimate truth of our existence: "No harm is in sight for Jacob, no woe in view for Israel. The Eternal their God is with them."

This is the secret of our eternity. The nations of the world look at us and try to find our faults, and even the yetzer hara inside us tries to point out our spiritual shortcomings to make us feel distant from Hashem. But Hashem does not look at us that way. When a Yid is connected to Hashem, there is an essential, unbreakable bond. Hashem chooses not to focus on our temporary struggles or flaws; He sees our inner beauty, our neshama, and our deep-seated desire to do His will.

When you go through your day, the yetzer hara will try to convince you that you are too far gone, or that your small mitzvos don't matter because of your faults. Do not listen to that voice. Remember that you belong to a nation that "dwells apart," protected by a love that transcends any accusation. You are a child of the King, and His presence is right there with you.

Today, when you pray or do a mitzvah, do it with the joy and confidence of knowing how precious you are to Hashem. Before you start, say to yourself: "Hashem is with me, He loves me, and He believes in my goodness."