

חומש עם רש"י • חקת-בלק • שבועי

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

CHUKAS-BALAK • 7TH ALIYAH

CHAPTER PREVIEW

In this Aliyah, we see the final, desperate attempts of Balak to have Bilaam curse the Bnei Yisrael. Balak takes Bilaam to the peak of Peor, hoping a change of place will bring a change of fortune. However, when Bilaam looks out and sees the beautiful, modest arrangement of the camps of Yisrael, the spirit of Hashem comes upon him. Instead of curses, his mouth is filled with the most beautiful, eternal brachos, praising the tents of Yaakov and prophesying the ultimate downfall of the nations that oppose them.

After Balak sends Bilaam away in a rage, Bilaam delivers one final prophecy regarding the end of days, foretelling the coming of Moshiach and the destruction of Amalek and Edom. Tragically, the Aliyah then shifts to a dark moment in Shittim, where the Bnei Yisrael are enticed by the daughters of Moab into the avodah zarah of Baal-peor, bringing a devastating plague upon the camp until a dramatic act of zealotry is performed.

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

פסוק א

Pasuk 1

וַיֹּאמֶר בָּלַק אֶל בִּלְעָם לֵךְ נָא אֶקְרָה אֶל מְקוֹם אֲחֵר אוֹלִי יִישָׁר
it will be right perhaps another a place to I will take you please go Bilaam to Balak And said
בְּעֵינֵי הָאֱלֹהִים וְקִבַּתוֹ לִי מִשָּׁם:
from there for me and you will curse him God in the eyes of

רש"י

וְקִבַּתוֹ לִי. אֵין זֶה לְשׁוֹן צוּי כְּמוֹ וְקִבְנוֹ, אֶלָּא לְשׁוֹן עֲתִיד —
future an expression of but rather and curse him like command an expression of this is not for me and you shall curse him
אוֹלִי יִישָׁר בְּעֵינָיו וְתִקְבְּנוֹ לִי מִשָּׁם, מַלְדִּי"רש בִּלְעָז:
in foreign tongue maldire from there for me and you will curse him in His eyes it will be right perhaps

פסוק ב

Pasuk 2

וַיִּקַּח בָּלַק אֶת בִּלְעָם רֹאשׁ הַפְּעוֹר הַנִּשְׁקָה עַל פְּנֵי הַיַּשִּׁימוֹן:
the wasteland the face of upon which overlooks Peor the peak of Bilaam — Balak And took

רש"י

רֹאשׁ הַפְּעוֹר. קוֹסֵם גָּדוֹל הָיָה בָּלַק וְרָאָה שֶׁהֵן עֲתִידִין לְלָקוֹת עַל יְדֵי
means of by to be punished are destined that they and he saw Balak was great a soothsayer Peor The top of
פְּעוֹר, וְלֹא הָיָה יוֹדֵעַ כַּמָּה, אָמַר שְׂמָא הַקָּלָלָה תַּחוּל עֲלֵיהֶם מִשָּׁם וְכֵן כָּל
all and so from there upon them will rest the curse perhaps he said by what knowing was he but not Peor

הַחֹזִים בַּכּוֹכָבִים רוֹאִים וְאֵינָם יוֹדְעִים מָה רוֹאִים סוּטָה י"ב :

12b Sotah they see what knowing but they are not they see at the stars those who gaze

פסוק ג

Pasuk 3

וַיֹּאמֶר בִּלְעָם אֶל בָּלָק בֵּנִה לִי בֹזֶה שִׁבְעָה מִזְבְּחֹת וְהִכֹּן לִי בֹזֶה שִׁבְעָה

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

פָּרִים וְשִׁבְעָה אֵילִים:

and seven and prepare bulls

פסוק ד

Pasuk 4

וַיַּעַשׂ בָּלָק כְּאֲשֶׁר אָמַר בִּלְעָם וַיַּעַל פָּר וְאֵיל בַּמִּזְבֵּחַ:

on the altar and a ram a bull and he offered Bilaam said as Balak And did

פסוק ה

Pasuk 5

וַיֵּרָא בִלְעָם כִּי טוֹב בְּעֵינָי יְהוָה לְבָרֶךְ אֶת יִשְׂרָאֵל וְלֹא הָלַךְ

go and he did not Yisrael — to bless Hashem in the eyes of it was good that Bilam And he saw

כַּפְעָם בַּפַּעַם לִקְרֹאת נְחָשִׁים וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו:

his face the wilderness toward and he set divinations to meet after time as time

רש"י

וַיֵּרָא בִלְעָם כִּי טוֹב וּגו'. אָמַר אֵינִי צָרִיךְ לְבָדֵק עוֹד בְּהַקְבֵּ"ה, כִּי לֹא

not for the Holy One blessed be further to test needing I am not He said etc. it was good that Bilam And he saw
He

יַחַפֵּץ לְקַלְלָם:

to curse them He desires

רש"י

לֹא הָלַךְ כַּפְעָם בַּפַּעַם. כְּאֲשֶׁר עָשָׂה שְׁתֵּי פְעָמִים:

times two he did as after time as time he went not

רש"י

לִקְרֹאת נְחָשִׁים. לְנִחַשׁ אוֹלִי יִקְרָה ה' לְקָרְתּוֹ, כְּרִצּוֹנוֹ, אָמַר

he said according to his wish towards him Hashem will happen to meet perhaps to practice enchantment enchantments to meet

רוֹצֶה וְלֹא רוֹצֶה לְקַלְלָם, אֲזַכִּיר עֲוֹנוֹתֵיהֶם, וְחָקְלָה עַל הַזְכָּרַת עֲוֹנוֹתֵיהֶם

their sins the mention of upon and the curse their sins I will mention to curse them He wishes or not He wishes

תַּחֲוֹל:

will descend

רש"י

וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו. כְּתַרְגוּמוֹ:

according to its Targum his face the wilderness towards And he set

וַיִּשָּׂא בִלְעָם אֶת עֵינָיו וַיַּרְא אֶת יִשְׂרָאֵל שְׁכֵן לְשִׁבְטָיו וַתְּהִי
and there was according to his tribes dwelling Yisrael — and he saw his eyes — Bilam And he lifted
עָלָיו רוּחַ אֱלֹהִים:
God the spirit of upon him

רש"י

וַיִּשָּׂא בִלְעָם אֶת עֵינָיו. בִּקְשׁ לְהַכְנִיס בָּהֶם עֵין רָעָה, וַתְּהִי יֵשׁ לָהּ שְׁלֹשׁ
three of to you there are and behold evil an eye upon them to cast he wished his eyes — Bilaam And he lifted
מִדֹּתָיו — עֵין רָעָה וְרוּחַ גְּבוּהָה וְנַפְשׁ רַחֲבָה הָאֲמוּרִים לְמַעְלָה:
above which are mentioned greedy and a soul haughty and a spirit evil an eye his characteristics

רש"י

שְׁכֵן לְשִׁבְטָיו. רָאָה כָּל שְׁבֵט וְשִׁבְט שׁוֹכֵן לְעַצְמוֹ וְאֵינָן מְעֻרְבִין, רָאָה שְׁאִין
that not he saw intermingled and they were not by itself dwelling and tribe tribe each he saw according to his tribes dwelling
פְּתֻחֵיהֶם מְכוֹנִין זֶה כְּנֶגֶד זֶה, שְׁלֹא יֵצִיץ לְתוֹךְ אָהֶל חֶבְרוֹ:
his fellow the tent of into one would peer so that not this facing this aligned their entrances

רש"י

וַתְּהִי עָלָיו רוּחַ אֱלֹהִים. עָלָה בְּלִבּוֹ שְׁלֹא יִקְלָלָם:
he would curse them that not in his heart it arose God the spirit of upon him And was

וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר נָאִם בִּלְעָם בְּנוֹ בְּעוֹר וַנֹּאֵם הַגִּבֹּר שְׁתֵּם
whose open is the man and the word of Beor son of Bilaam the word of and he said his parable And he took up
הָעַיִן:
the eye

רש"י

בְּנוֹ בְּעוֹר. כְּמוֹ "לְמַעַנְנוּ מַיִם" תַּחֲלִים קי"ד ; וּמֵ"א שְׁנֵיהֶם הָיוּ גְּדוּלִים
greater were both of them and from Midrash 114 Tehillim water to a spring of like of Beor his son
מֵאֲבוֹתֵיהֶם, בָּלָק בְּנוֹ צִפּוֹר — אָבִיו בְּנוֹ הוּא בְּמַלְכוּת, וּבִלְעָם גְּדוֹל מֵאָבִיו
than his father greater and Bilaam in royalty he was his son his father Zippor his son Balak than their fathers
בְּנִבְיאוֹת — מִנֶּה בֶן פָּרָס הָיָה סִנְהֶדְרִין ק"ה; תַּנְחוּמָא :
Tanchuma 105 Sanhedrin he was a half-Maneh son of a Maneh in prophecy

רש"י

שְׁתֵּם הָעַיִן. עֵינָיו נִקְוְרָה וּמוֹצָאת לַחוּץ וְחֹר שְׁלָה נִרְאָה פְּתוּחָה,
open was visible of it and the hole to the outside and extracted was bored out his eye eye with the open
וּלְשׁוֹן מְשֻׁנָּה הוּא, כְּדִי שְׁיִשְׁתֵּם וְיִסְתֵּם וַיִּגַּב עֲבוּדָה זֶרָה ס"ט ;
69 Zarah Avodah and it dries and stops up that he bores sufficient time it is Mishnah and the language of

וּרְבוּתֵינוּ אָמְרוּ, לְפִי שְׁאָמַר וּמִסְפָּר אֶת רַבֵּעַ יִשְׂרָאֵל — שֶׁהִקָּב"ה יוֹשֵׁב
sits that the Holy One Yisrael the breeding of — and the number of that he said because said and our Rabbis
וּמוֹנָה רְבִיעוּתֵיהֶן שֶׁל יִשְׂרָאֵל, מְתִי תָבֵא טֶפֶה שְׁנוּלָד הַצַּדִּיק מִמֶּנּוּ, אָמַר
he said from it the righteous man from which is born the drop will come when Yisrael of their copulations and counts
בְּלִבּוֹ, מִי שֶׁהוּא קָדוֹשׁ וּמִשְׁרָתוֹ קְדוּשִׁים יִסְתַּכַּל בְּדַבָּרִים הַלָּלוּ? וְעַל דָּבָר זֶה
this account of and on these at matters would he look are holy and his ministers holy who is who in his heart
נִסְמַת עֵינָיו שֶׁל בִּלְעָם נִדְּחָ ל"א ; וַיֵּשׁ מְפָרְשִׁים שֶׁתָּם הָעֵין — פְּתוּחַ הָעֵין, כְּמוֹ
just as the eye open of of eye open who explain and there are 31 Niddah Bilam of the eye was blinded
שֶׁתִּרְגָּם אֲנָקְלוֹס, וְעַל שְׁאָמַר שֶׁתָּם הָעֵין וְלֹא אָמַר שֶׁתָּם הָעֵינִים, לְמַדְנוּ שֶׁסּוּמָא
that blind we learn the eyes open of it said and not the eye open of that it says and because Onkelos translated
בְּאַחַת מְעִינָיו הָיָה סֵנְהֶדְרִין ק"ה :
105 Sanhedrin he was of his eyes in one

פסוק ח

Pasuk 8

נָאֻם שִׁמְעַתְּ אֱמָרִי אֵל אֲשֶׁר מַחֲזֶה שְׂדֵי יַחֲזֶה נָפֵל וּגְלוּי
and with open fallen he beholds the Almighty a vision of who God sayings of one who hears the speech of
עֵינַיִם:
eyes

רש"י

נָפֵל וּגְלוּי עֵינַיִם. פְּשׁוּטוֹ כְּתַרְגוּמוֹ — שְׁאִין נִרְאָה עָלָיו אֲלֵא בְּלִילָה כְּשֶׁהוּא
when he at night except to him He appeared that not is like its Targum its plain sense of eyes and open falling
שׁוֹכֵב; וּמִדְרָשׁוֹ: כְּשֶׁהָיָה נִגְלָה עָלָיו לֹא הָיָה בּוֹ כֹחַ לְעֶמֶד עַל רַגְלָיו
his feet on to stand strength in him there was not to him revealed when He was and its Midrash was lying down
וְנוֹפֵל עַל פָּנָיו, לְפִי שֶׁהָיָה עָרֵל, וּמֵאוֹס לְהֵיוֹת נִגְלָה עָלָיו בְּקוּמָה זְקוּפָה
upright in a posture to him revealed to be and loathsome uncircumcised that he was because his face on and he fell
לְפָנָיו:
before Him

פסוק ט

Pasuk 9

מַה טָּבוֹ אֵהְלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:
Yisrael your dwellings Yaakov your tents goodly are How

רש"י

מַה טָּבוֹ אֵהְלֶיךָ. עַל שֶׁרָאָה פִּתְחֵיהֶם שְׁאִינָן מְכוּנְזִין זֶה מוֹל זֶה:
this one opposite this one aligned that they were not their entrances that he saw because your tents goodly are How

רש"י

מִשְׁכְּנֹתֶיךָ. חֲנִיּוֹתֶיךָ, כְּתַרְגוּמוֹ; דָּבָר אַחֵר, מַה טָּבוֹ אֵהְלֶיךָ — מַה טָּבוֹ אֵהְלֶיךָ
the tent of goodly are how thy tents goodly are how explanation another as its Targum thy encampments thy encampments
שִׁילָה וּבֵית עוֹלָמִים בְּיִשׁוּבָן, שֶׁמִּקְרִיבֵינוּ בָּהֶן קָרְבָּנוֹת לְכַפֵּר עֲלֵיכֶם:
for you to atone sacrifices in them that they offer in their flourishing Eternity and the House of Shiloh

רש"י

משכנתִיךָ. אֲף כִּשְׁהוּ חֲרָבִיו, לָפִי שָׁהוּ מִשְׁכּוֹן עֲלֵיכֶם, וְחָרְבָנוּ כִּפְרָה
is an atonement and their destruction for you a pledge that they are because ruined when they are even your Tabernacles
עַל הַנַּפְשׁוֹת, שֶׁנֶּאֱמַר "כֹּלָה ה' אֶת חֲמָתוֹ" אֵיכָה ד', וּבִמָּה כֹּלָה? שָׁם
there did He spend it and with what four Eichah His fury — Hashem He spent as it is said the souls for
"וַיִּצֵּת אֵשׁ בְּצִיּוֹן" תַּנְחוּמָא מִשְׁפָּטִים :
Mishpatim Tanchuma in Tzion a fire and He kindled

פסוק י

Pasuk 10

כִּנְחָלִים נָטִיו כְּגִנָּת עַלִי נָהָר כְּאֵהָלִים נָטַע יְהוָה כְּאַרְזִים עַלִי מַיִם:
water beside like cedars Hashem planted by like aloes a river beside like gardens that stretch out Like valleys

רש"י

כִּנְחָלִים נָטִיו. שֶׁנֶּאֱרָכוּ וְנִמְשְׁכוּ לְנִטּוֹת לְמַרְחֹק; אָמְרוּ רַבּוֹתֵינוּ מִבְּרָכוֹתָיו שֶׁל
of from his blessings our Rabbis said into the distance to extend and draw out which lengthen that wind as the brooks
אוֹתוֹ רָשָׁע אָנוּ לְיָמִידִים מָה הָיָה בְּלִבּוֹ לְקַלֵּל כְּשֶׁאָמַר לְהַשִּׁית אֶל הַמִּדְבָּר
the wilderness towards to set when he thought to curse them in his heart was what learn we wicked man that
פָּנָיו, וּכְשֶׁהִפָּךְ הַמָּקוֹם אֶת פָּנָיו, בֵּרַכָם מַעֲיָן אוֹתָם קָלָלָת שֶׁבִקֵּשׁ
that he wished curses those corresponding to he blessed them his mouth — the Omnipresent and when turned his face
לֹאמַר כו', כְּדֹאִיתָא בְּחֵלֶק סִנְהֶדְרִין ק"ה ב :
b 105 Sanhedrin in Chelek as it is etc to say

רש"י

כֹּאֵה לִים. כְּתַרְגוּמוֹ, לְשׁוֹן "מֵר וְאֵהָלוֹת" תֵּהִלִּים מ"ה :
forty-five Tehillim and aloes myrrh an expression of like its Targum As aloes

רש"י

נָטַע ה'. בְּגֶן עֵדֶן; לְשׁוֹן אַחֵר כֹּאֵה לִים נָטַע ה' — כְּשָׁמַיִם
like the heavens Hashem planted like tents another an explanation Eden in the Garden of Hashem planted
הַמִּתְנַחֲיִין כְּאֵהָל:
like a tent which are stretched

רש"י

נָטַע ה'. לְשׁוֹן נְטִיעָה מְצִינוּ בְּאֵהָלִים, שֶׁנֶּאֱמַר "וַיִּטַּע אֱלֹהֵי אֶפְרָתוֹ"
his palace the tents of and he shall plant as it is said regarding tents we find planting an expression of Hashem planted
דָּנִיֵּאל י"א :
eleven Daniel

פסוק יא

Pasuk 11

יִזַּל מֵמִים מִדִּלְיוֹ וְזָרְעוֹ בְּמַיִם רַבִּים וְיָרָם מֵאַגַּג מֶלֶכוֹ
his king than Agag and shall be higher abundant shall be in waters and his seed from his boughs water shall drip

וְתִנָּשָׂא מַלְכוּתוֹ:

his kingdom and shall be exalted

רש"י

מִדְּלִיו. מִבְּאֵרוֹתָיו, וּפְרוּשׁוֹ כְּתַרְגוּמוֹ:

is like its Targum and its explanation from his wells from his buckets

רש"י

וְזֶרְעוֹ בַּמַּיִם רַבִּים. לְשׁוֹן הַצִּלְחָה הוּא זֶה — כְּזֶרַע הַזְּרוּעַ עַל פְּנֵי הַמַּיִם:

the water the face of upon that is sown like seed is this it prosperity an expression of many in waters and his seed

רש"י

וְיִרְם מֵאַגַּג מַלְכוֹ. מֶלֶךְ רִאשׁוֹן שֶׁלָּהֶם יִכְבֹּשׁ אֶת אֲגַג מֶלֶךְ עַמְלֶק:

Amalek king of Agag — will conquer of theirs first the king their king than Agag And shall be higher

רש"י

וְתִנָּשָׂא מַלְכוּתוֹ. שֶׁל יַעֲקֹב יוֹתֵר וְיוֹתֵר, שְׂיָבֵא אַחֲרָיו דָּוִד וּשְׁלֹמֹה:

and Shlomo Dovid after him because shall come and more more Yaakov of his kingdom And shall be exalted

פסוק יב

Pasuk 12

אֵל מוֹצִיָּאוֹ מִמִּצְרַיִם כְּתוּעַפַּת רֶאֱם לוֹ יֹאכֵל גּוֹיִם

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

צָרָיו וְעַצְמֹתֵיהֶם יִגְרֹם וְחִצָּיו יִמְחֹץ:

He shall pierce and His arrows He shall crush and their bones His oppressors

רש"י

אֵל מוֹצִיָּאוֹ מִמִּצְרַיִם. מִי גוֹרֵם לָהֶם הַגְּדֻלָּה הַזֹּאת? אֵל הַמוֹצִיָּאִים

Who brought them out God this the greatness for them causes who from Mitzrayim Who brought him out God

מִמִּצְרַיִם בְּתִקְוָה וְרוֹם שְׁלוֹ, יֹאכֵל אֶת הַגּוֹיִם שֶׁהֵם צָרָיו:

His adversaries who are the nations — He will consume of His and height with the strength from Mitzrayim

רש"י

וְעַצְמֹתֵיהֶם. שֶׁל צָרִים:

adversaries of And their bones

רש"י

יִגְרֹם. מִנְחָם פֶּתַר בּוֹ לְשׁוֹן שְׂבִירָה, וְכֵן "לֹא גָרְמוּ לַפֶּקֶד" צַפְנִיָּה ג',

3 Zephaniah for the morning they gnawed not and so breaking an expression of in it explained Menachem yegarem

וְכֵן "וְאֵת חֲרָשֶׁיהָ תִּגְרְמִי" יְחִזְקָאל כ"ג, וְאֲנִי אוֹמֵר לְשׁוֹן עֲצָם הוּא, שְׂמִגְרָר

that he scrapes it is bone an expression of say and I 23 Ezekiel you shall crunch its sherds and — and so

הַבָּשָׂר בְּשִׁנָּיו מִסָּבִיב, וְהַמֶּחַ שֶׁבִּפְּנִים, וּמִעֲמִיד הָעֲצָם עַל עֲרֵמֵמוֹתָיו:

its bareness upon the bone and leaves that is inside and the marrow from around with his teeth the flesh

רש"י

וּחֲצִיו יִמְחֶץ. אֲנָקְלוֹס תַּרְגָּם חֲצִיו שֶׁל צָרִים — חֲלָקָה שֶׁלָּהֶם, כְּמוֹ בְּרֵאשִׁית
Bereishis like of theirs division adversaries of his portion translated Onkelos he will pierce and his arrows
מִ"ט "פָּעַלִי חֲצִים" — מָרִי פִלְגוּתָא, וְכֵן יִמְחֶץ לְשׁוֹן "וַחֲלָפָה
and she pierced and she divided an expression of he will divide and so division masters of arrows masters of 49
רָקֵתוֹ" שׁוֹפְטִים ה' — שְׂיַחֲצוּ אֶת אֶרְצָם. וַיֵּשׁ לְפָתוֹר לְשׁוֹן חֲצִים
arrows an expression of to explain and there are those their land — that they will divide 5 Shoftim his temple
מִמֶּשׁ — חֲצִיו שֶׁל הַקֶּבֶ"ה יִמְחֶץ בְּדָמָם שֶׁל צָרִים, יִטְבֵּל וַיִּצְטַבֵּעַ
and it will be dyed He will dip adversaries of in their blood He will dip the Holy One Blessed Be of His arrows literally
He
בְּדָמָם, כְּמוֹ "לְמַעַן תִּמְחֶץ רַגְלְךָ בְּדָם" תְּהִלִּים ס"ח, וַיֵּאֲנוּ זֶז מִלְשׁוֹן
from the expression of move and it does not 68 Tehillim in blood your foot you will dip in order that like in their blood
מִכָּה, כְּמוֹ "מִחֲצָתִי" דְּבָרִים ל"ב, שֶׁהֲצָבוּעַ בְּדָם נִרְאָה כְּאִלוֹ מַחוּץ וְנִגּוּעַ:
and stricken wounded as if appears in blood for that which is dyed 32 Devarim Iwounded like striking

פסוק יג

Pasuk 13

כָּרַע שָׁכַב כְּאֵרִי וּכְלָבִיא מִי יִקְיָמֵנוּ מְבָרְכֶיךָ בְּרוּךְ
are blessed those who bless you will rouse him who and like a lioness like a lion he lay down He crouched
וְאֲרָרֶיךָ אָרוּר:
are cursed and those who curse you

רש"י

כָּרַע שָׁכַב כְּאֵרִי. כְּתַרְגוּמוֹ — יִתְיַשְׁבוּ בְּאֶרְצָם בְּכַח וְגִבּוּרָה:
and might with strength in their land they will settle like its Targum as a lion he lay down He crouched

פסוק יד

Pasuk 14

וַיַּחַר אַף בָּלַק אֶל בָּלָעַם וַיִּסְפַּק אֶת כַּפָּיו וַיֹּאמֶר בָּלַק אֶל בָּלָעַם
Bilaam to Balak and said his hands — and he clapped Bilaam toward Balak the anger of And flared
לְקַב אֵיבֵי קִרְאָתֶיךָ וְהִנֵּה בִּרְכָתָ בְּרַךְ זֶה שֶׁל פְּעָמִים:
times three these blessing you blessed and behold I called you my enemies To curse

רש"י

וַיִּסְפַּק. הִכָּה זֶז עַל זֶז:
this upon this he struck And he clapped

פסוק טו

Pasuk 15

וַעֲתָה בָּרַח לָךְ אֶל מְקוֹמְךָ אֲמַרְתִּי כִּבֵּד אֲכַבְּדֶךָ וְהִנֵּה מְנַעַךְ
has withheld you and behold I would honor you to honor I said your place to for yourself flee And now

וַיֹּאמֶר בְּלָעַם אֶל בָּלָק הֲלֹא גַם אֵל מִלְאָכָיִךְ אֲשֶׁר שְׁלַחְתָּ אֵלַי דִּבְרֹתַי

say to me you sent whom your messengers to also Did I not Balak to Bilam And said

לֵאמֹר:

saying

אִם יִתֵּן לִי בָלָק מְלֶאכֶּה כֶּסֶף וְזָהָב לֹא אוּכַל לְעַבֵּר אֶת פִּי

the word of — to transgress will I be able not and gold silver his house the fullness of Balak to me gives If

יְהוָה לַעֲשׂוֹת טוֹבָה אוֹ רָעָה מִלְּפִי אֲשֶׁר יְדַבֵּר יְהוָה אִתּוֹ אֲדַבֵּר:

I will speak it Hashem will speak that which from my heart bad or good to do Hashem

רש"י

לעבר את פי ה'. כאן לא נאמר "אלהי" כמו שנאמר בראשונה כ"ב י"ח ,

18 22 at first that which is said as my God it is said not here Hashem the word of — to transgress

לפי שידע שנבאש בהקב"ה ונטרד:

and was banished to the Holy One that he became vile that he knew because

וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי לָכֵּה אֵינְעָצְךָ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמִּי

to your people this the people will do what I will advise you go to my people am going behold I And now

בְּאַחֲרֵית הַיָּמִים:

the days in the end of

רש"י

הולך לעמי. מעתה הריני כשאר עמי, שנסתלק הקב"ה מעליו:

from upon him the Holy One blessed be for departed my people like the rest of behold I am from now to my people go He

רש"י

לכה אינני. מה לך לעשות, ומה היא העצה? אלהיהם של אלו שונא זמה

unchastity hates these of the God of the counsel is and what to do for you what I will counsel you come

הוא כו', כדאיתא בחלק סנהדרין ק"ו; תדע שבלעם השיא עצה זו להכשילם

to cause them stumble this counsel gave that Bilam you can know 106 Sanhedrin in Chelek as it is etc He is

בזמה, שהרי נאמר "הן הנה היו לבני ישראל בדבר בלעם" במדבר ל"א :

31 Bamidbar Bilam by the word of Yisrael to the children of were these behold it is said for behold in unchastity

רש"י

אשר יעשה העם הזה לעמך. מקרא קצר הוא זה: איעצך להכשילם
to make them stumble I will advise you is this it short a verse to your people this the people shall do what
ואמר לה מה שהן עתידין להרע למואב באחרית הימים — "ומחץ פאתי
the corners of and he shall smash the days in the end of to Moav to do evil are destined that they what to you and I will say
מואב"; התרגום מפרש קצר העברי:
the Hebrew the brevity of explains the Targum Moav

פסוק יט

Pasuk 19

וישא משלו ויאמר נאם בלעם בנו בער ונאם הגבר שתם העין:
the eye whose open is the man and word of Beor son of Bilaam word of and said his theme And he took up

פסוק כ

Pasuk 20

נאם שמע אמרי אל וידע דעת עליון מחזה שדי
the Almighty a vision of the Most High knowledge of and who knows God sayings of one who hears the speech of
יחזה נפל וגלוי עינים:
eyes and with uncovered fallen he beholds

רש"י

וידע דעת עליון. לכון השעה שפועס בה סנהדרין ק"ה :
105b Sanhedrin in it that He is angry the moment to determine the Most High the mind of and who knoweth

פסוק כא

Pasuk 21

אראנו ולא עתה אשורנו ולא קרוב דרך פוכב מיעקב וקם
and has risen from Yaakov a star has stepped forth near but not I behold him now but not I see him
שפט מישראל ומחץ פאתי מואב וקרקר כל בני שת:
Sheth the children of all and uproot Moav the corners of and he shall smash from Yisrael a scepter

רש"י

אראנו. רואה אני שבחו של יעקב וגדלתו, אף לא עתה היא, אלא לאחר זמן:
time after rather it is now not but and his greatness Yaakov of the praise of I see I see him

רש"י

דרך כוכב. בתרגומו, לשון "דרך קשתו" איכה ב', שהפוכב עובר כחץ,
like an arrow shoots across for the star two Eichah his bow he bent an expression of like its Targum a star treads
ובלעז דישט"נט, פלומר יקום מזל:
good fortune will arise meaning to say destent and in Old French

רש"י

וקם שבט. מלך רודה ומושל:
and rules who chastises a king a staff And there shall rise

רש"י

ומהץ פאתי מואב. זה דוד שנאמר בו "השכם אותם
them making them lie down concerning him of whom it is said Dovid this is Moav the corners of And he shall pierce
ארצה וימדד שני חבלים להמית" וגו' שמואל ב ח' :
8 II Shmuel etc. to put to death lines two and he measured on the ground

רש"י

וקרקר. לשון קורה, כמו "אני קרתי" מלכים ב י"ט, "מקבת בור נקרתם"
you were dug the pit the hole of 19 II Melachim have dug I as in digging an expression of and undermineth
ישעיהו נ"א, "יקרוה ערבי נחל" משלי ל', פורי"ר פלע"ו:
in foreign tongue forer 30 Mishlei the valley the ravens of shall dig it out 51 Yeshayahu

רש"י

כל בני שת. כל האמות, שכלם יצאו מן שת בנו של אדם הראשון:
the first Adam of the son Seth from issued for all of them the nations all Seth the children of All

פסוק כב

Pasuk 22

והיה אדום ירשה והיה ירשה שעיר איביו וישראל עשה
is triumphant and Israel of his enemies Seir a possession and shall be a possession Edom And shall be
חיל:
with strength

רש"י

והיה ירשה שעיר. לאויביו ישראל:
Israel for his enemies Seir a possession And shall be

פסוק כג

Pasuk 23

וירד מיעקב והאביד שריד מעיר:
from the city the remnant and he shall destroy from Yaakov and a ruler shall descend

רש"י

וירד מיעקב. ועוד יהיה מושל אחר מיעקב:
from Yaakov another a ruler there will be and yet from Yaakov And shall rule

רש"י

והאביד שריד מעיר. החשובה של אדום, היא רומי, ועל מלך המשיח
the Messiah King and regarding Rome it is Edom of the important from the city a remnant And he will destroy
אומר כן, שנאמר בו "וירד מים עד ים" תהלים ע"ב "ולא יהיה
be And there shall not 72 Tehillim sea to from sea And he shall rule concerning him as it is said so he says
שריד לבית עשו" עוב' י"ח :
18 Ovadiah Esav of the house of a remnant

פסוק כד

וַיֵּרָא אֶת עַמְלֵק וַיֹּשָׁא מִשְׁלוֹ וַיֹּאמֶר רֵאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרֵיתוֹ

but his end is Amalek nations The first of and he said his parable and he took up Amalek — And he saw

עַדִּי אֵבֶד:

destruction is until

רש"י

וירא את עמלק. נסתכל בפרענותו של עמלק:

Amalek of at the retribution of he looked Amalek — And he saw

רש"י

ראשית גוים עמלק. הוא קדם את כלם להלחם בישראל — וכה תרגם

translated and so against Yisrael to wage war all of them — preceded he is Amalek nations The beginning of

אנקלוס — ואחריתו לאבד בידם, שנאמר "תמחה את זכר עמלק" דברים

Devarim Amalek the memory of — you shall wipe out as it is said by their hand is to perish and his end Onkelos

כ"ה :

25

פסוק כה

וַיֵּרָא אֶת הַקִּינִי וַיֹּשָׁא מִשְׁלוֹ וַיֹּאמֶר אֵיתָן מוֹשְׁבָה וְשִׁים בְּסֶלַע

in the rock and set your dwelling place Strong is and he said his theme and he took up the Kenite — And he saw

קנה:

your nest

רש"י

וירא את הקיני. לפי שהיה קיני תקוע אצל עמלק, כענין שנאמר "ויאמר

And said that is said like the matter Amalek near settled the Kenite that was because the Kenite — And he saw

שאול אל הקיני" וגו' שמואל א ט"ו, הזכירו אחר עמלק; נסתכל בגדלתו של

of at the greatness He looked Amalek after he mentioned him 15 I Shmuel etc the Kenite to Shaul

בני יתרו שנאמר בהם דבה"א ב' "תרעתים שמעתים שוכתים" ספרי

Sifrei Suchathites Shimeathites Tirathites 2 Divrei HaYamim I concerning them that is said Yisro the children of

במדבר י'; סנהדרין ק"ד :

104 Sanhedrin 10 Bamidbar

רש"י

איתן מושבר. תמה אני מהיכן זכית לכה הלא אתה עמי היית בעצת

in the counsel of present with me you was not this you merited from where am I wondering your dwelling place Firm is

"הבה נתחכמה לו" שמות א', ועתה נתישבת באיתן ומעוז של ישראל

Yisrael of and stronghold in the strength you are settled and now 1 Shemos with them let us deal wisely come

סנהדרין ק"ו :

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פסוק כו

כִּי אִם יִהְיֶה לְבָעֵר קִינ עַד מָה אֲשׁוּר תִּשְׂבֶּה:

shall carry you captive Asshur when until Kain for consuming he will be if For

רש"י

כִּי אִם יִהְיֶה לְבָעֵר קִינ וגו'. אֲשֶׁרֶיךָ שֶׁנִּתְקַעַת לְתַקְּוָהּ, שְׂאִינְךָ נִטְרָד עוֹד
any more driven out that you are not this to strength that you fixed happy are you etc. Kain to consume will be if For

מִן הָעוֹלָם, כִּי אַף אִם אַתָּה עֲתִיד לְגָלוּת עִם עֲשָׂרַת הַשְּׁבָטִים, וְתִהְיֶה לְבָעֵר
removed and you will be tribes the ten with to go into exile are destined you if even for the world from

מִמָּקוֹם שֶׁנִּתְּשַׁבְּתָה שָׁם, מַה בְּכָה?
of it what there that you settled from the place

רש"י

עַד מָה אֲשׁוּר תִּשְׁבֶּה. עַד הֵיכָן הוּא מַגְלָה אוֹתָךְ? שְׂמָא לְחָלַח וְחָבוּר? אֵין זֶה
this there is not and Chabor to Chalach perhaps you exile does he where until will captive you Assyria what Until

טֵרִיד מִן הָעוֹלָם, אֲלֹא טֵלְטוּל מִמָּקוֹם לְמָקוֹם, וְתָשׁוּב עִם שְׂאֵר הַגָּלִיּוֹת:
the exiles the rest of with and you will return to place from place wandering but rather the world from banishment

פסוק כז

וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר אוֹי מִי יִחְיֶה מִשְׁמוֹ אֵל:

God from the placing of can survive who Alas and he said his theme And he took up

רש"י

וַיִּשָּׂא מִשְׁלוֹ וגו'. כִּינּוֹן שֶׁהִזְכִּיר אֶת שְׁבִיַּת אֲשׁוּר, אָמַר אוֹי מִי יִחְיֶה
shall live who woe he said Assyria the captivity of — he mentioned Since etc. his parable And he took up

מִשְׁמוֹ אֵל, מִי יָכוֹל לְהַחְיֹת אֶת עַצְמוֹ מִשְׁמוֹ אֶת אֵלָה — שְׂלֹא יָשִׁים
will place so that not these — from His placing himself — to keep alive is able who these from His placing

עָלָיו הַגּוֹזֵר אֶת אֵלָה, שִׁיעָמַד סִנְחָרִיב וַיִּבְלָבֵל אֶת כָּל הָאֻמוֹת, וְעוֹד
and further the nations all — and he will confuse Sannacherib for there will arise these — the Decreeer upon him

יָבֹאוּ:

there will come

פסוק כח

וְצִיִּים מִיַּד כְּתִיִּים וְעֲנֹו אֲשׁוּר וְעֲנֹו עֶבֶר וְגַם הוּא עַדִּי

until he and also Eber and they shall afflict Asshur and they shall afflict Kittim from the side of And ships

אַבְד:

destruction

רש"י

צִיִּים מִיַּד כְּתִיִּים. וַיַּעֲבְרוּ כְּתִיִּים, שֶׁהֵן רוֹמִיִּים, בְּבִירָנִיּוֹת גְּדוֹלוֹת עַל אֲשׁוּר:
Ashur against great in large ships Romans who are the Chittim and will pass Chittim from the hand of ships

רש"י

וענו עבר. וְעָנוּ אוֹתָם שֶׁבְּעֶכֶר הַנָּהָר:
the river who are on the side of them and they will afflict the other side and they will afflict

רש"י

וגם הוא עדי אבד. וְכֵן פִּרֵּשׁ דָּנִיֵּאל "עַד דִּיקָטִילַת חַיּוֹתָא וְהוּבַד גִּשְׁמָה"
its body" and was destroyed the beast that was slain "until Daniel explained and so destruction until he and also
דניאל ז':
7 Daniel

רש"י

וצים. ספינות גדולות, כְּדִכְתִּיב ישעיהו ל"ג "וְצִי אֲדִיר", תַּרְגוּמוֹ "וּבֹרָנִי"
and a ship its Targum translation gallant and a ship 33 Yeshayahu as it is written large ships and ships
רַבְתָּא "יומא ע"ז":
77b Yoma large

פסוק כט

Pasuk 29

וַיָּקָם בַּלְעָם וַיֵּלֶךְ וַיֵּשֶׁב לְמִקְוֵהוּ וְגַם בָּלַק הָלַךְ לְדַרְכּוֹ:
on his way went Balak and also to his place and returned and went Bilam And arose

פסוק ל

Pasuk 30

וַיֵּשֶׁב יִשְׂרָאֵל בַּשְּׁטִימִים וַיַּחֲלֵל הָעָם לְזָנוֹת אֶל בָּנוֹת מוֹאָב:
Moav the daughters of with to stray after the people and began in Shittim Yisrael And settled

רש"י

בשטים. כֵּן שְׁמָה:
was its name thus In Shittim

רש"י

לזנות אל בנות מואב. על ידי עצת בלעם, כְּדִאִיתָא בְּחֶלֶק סנהדרין
Sanhedrin in Chelek as it is Bilaam the advice of means of by Moav the daughters of with to commit whoredom
ק"ו:
106

פסוק לא

Pasuk 31

וַתִּקְרָאן לָעָם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכֵל הָעָם וַיִּשְׁתַּחֲווּ לְאֱלֹהֵיהֶן:
to their gods and they bowed down the people and ate their gods to the sacrifices of the people And they invited

רש"י

וישתחוּ לאלהיהן. כְּשֶׁתַּקְרָה יָצְרוּ וְאוֹמַר לָהּ הַשְׁמְעִי לִי, וְהִיא מוֹצִיָּאָה
took out and she to me submit to her and he said his passion when overpowered to their gods And they prostrated

לו דַּמוֹת פְּעוֹר מַחִיקָה וְאוֹמֶרֶת לוֹ הַשְׁתַּחֲוֶה לָזֶה:
to this prostrate yourself to him and saying from her bosom Peor an image of for him

פסוק לב

Pasuk 32

וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיַּחַר אֵף יְהוָה בְּיִשְׂרָאֵל:
against Yisrael Hashem the wrath of and flared Peor to Baal Yisrael And attached itself

רש"י

פְּעוֹר. עַל שֵׁם שְׂפּוֹעֲרִין לִפְנֵיו פִּי הַטֹּבַעַת וּמוֹצִיאִין רָעִי, וְזוֹ הִיא
is and this excrement and they bring out the anus the opening of before it that they bare the account on Peor

עֲבוֹדָתוֹ סְנֵהֲדְרִין ס':

page 60 Sanhedrin its service

רש"י

וַיַּחַר אֵף ה' בִּישְׂרָאֵל. שָׁלַח בָּהֶם מַגֵּפָה:
a plague among them He sent against Israel Hashem the anger of And was kindled

פסוק לג

Pasuk 33

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה קַח אֶת כָּל רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם לִיהוָה
before Hashem them and hang the people the leaders of all — take Moshe to Hashem And He said

נֶגְדַּד הַשֶּׁמֶשׁ וַיָּשֶׁב חֲרוֹן אֵף יְהוָה מִיִּשְׂרָאֵל:
from Yisrael Hashem anger of the fierce so that will turn the sun facing

רש"י

קַח אֶת כָּל רָאשֵׁי הָעָם. לְשַׁפֵּט אֶת הָעוֹבְדִים לְפָעוֹר:
Peor those who worshipped — to judge the people the heads of all of — Take

רש"י

וְהוֹקַע אוֹתָם. אֶת הָעוֹבְדִים:
those who worshipped — them and hang

רש"י

וְהוֹקַע. הִיא תִּלְיָה, כְּמוֹ שֶׁמָּצִינוּ בְּכַנִּי שָׁאוּל "וְהוֹקַעְנוּם לָהּ" שְׁמוּאֵל ב'
II Shmuel to Hashem and we will hang them Shaul with the sons of we found just as hanging it is And hang them

כ"א:ו' וְשָׁם תִּלְיָה מִפְּרִשַׁת סְנֵהֲדְרִין ל"ד ; ע"ז בְּסִקְלָה וְכָל הַנִּסְקָלִין
and all is by stoning idolatry 34b Sanhedrin is explicit hanging and there 6 21

נִתְּלִין סְנֵהֲדְרִין מ"ה :

Sanhedrin are hanged those who are stoned

רש"י

נֶגְדַּד הַשֶּׁמֶשׁ. לְעֵין כָּל. וּמ"א: הַשֶּׁמֶשׁ מוֹדִיעַ אֶת הַחוֹטְאִים, הָעָנָן נִקְפָּל
rolled up the cloud the sinners — makes known the sun and Midrashic exposition all to the eyes of the sun against

מִפְּנֵי זֶה וְהַחֶמֶה זֹרַחַת עָלָיו:

upon him shines and the sun from before him

פסוק לד

Pasuk 34

וַיֹּאמֶר מֹשֶׁה אֶל שְׁפִטֵי יִשְׂרָאֵל הֲרֹגוּ אִישׁ אֶנְשֵׁי הַנִּצְמָדִים לְבַעַל

to Baal who attached his men each man slay Yisrael the judges of to Moshe And said themselves

פְּעוֹר:

Peor

רש"י

הֲרֹגוּ אִישׁ אֶנְשֵׁיוֹ. כָּל אֶחָד וְאֶחָד מִדִּינֵי יִשְׂרָאֵל הָיָה הוֹרֵג שְׁנַיִם, וְדִינֵי

and the judges of two killing was Yisrael of the judges of and one one every his men each man kill

יִשְׂרָאֵל שְׁמוֹנֶת רְבּוּאָה וּשְׁמוֹנֶת אֲלָפִים כִּדְאִיתָא בְּסִנְהֶ' דָּף י"ח:

18 daf in Sanhedrin as it is thousands and eight myriads eight Yisrael

פסוק לה

Pasuk 35

וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרַב אֶל אָחִיו אֶת הַמִּדְיָנִית

the Midianite woman — his brothers to and brought near came Yisrael of the children of a man and behold

לְעֵינַי מֹשֶׁה וּלְעֵינַי כָּל עֵדָת בְּנֵי יִשְׂרָאֵל וְהֵמָּה

and they Yisrael the children of the congregation of all of and before the eyes of Moshe before the eyes of

בָּכִים פֶּתַח אֹהֶל מוֹעֵד:

Meeting the Tent of at the entrance of were weeping

רש"י

וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא. נִתְקַבְּצוּ שְׁכֻטוֹ שֶׁל שְׁמַעוֹן אֶצֶל זִמְרִי שֶׁהָיָה

who was Zimri to Shimon the tribe of gathered came Yisrael of the children of a man And behold

נָשִׂיא שֶׁלָּהֶם, אָמְרוּ לוֹ, אָנוּ נִדּוּנִין בְּמִיתָה וְאַתָּה יוֹשֵׁב וְכו' כִּדְאִיתָא בְּאֵלּוּ הֵן

are in these as it is etcetera sit and you to death are judged we to him they said of theirs a prince

הַנִּשְׂרָפִין סְנֵה דְרִין פ"ב:

chapter Sanhedrin those who are burned

רש"י

אֶת הַמִּדְיָנִית. כּוֹזְבִי בֵּת צוּר:

Zur the daughter of Kozbi the Midianitish woman —

רש"י

לְעֵינַי מֹשֶׁה. אָמְרוּ לוֹ, מֹשֶׁה, זֶה אֲסוּרָה אוֹ מִתְּרָת? אִם תֹּאמַר אֲסוּרָה,

she is forbidden you say if permitted or is forbidden this one Moshe to him they said Moshe before the eyes of

בֵּית יִתְרוֹ מִי הִתִּירָה לָּהּ, וְכו', כִּדְאִיתָא הָתָם:

there as it is etcetera to you permitted her who Yisro the daughter of

רש"י

והמה בכים. נתעלמה ממנו הלכה, געו כלם בבכי; בעגל עמד משה
Moshe stood By the calf in weeping all of them they burst out the halacha from him escaped were weeping And they
פנגד ששים רבוא, שנאמר "ויטחן עד אשר דק" וגו' שמות ל"ב, וכאן רפו
were weak and here 32 Shemos etcetera it was fine that until and he ground as it is said myriads sixty against
ידיו? אלא כדי שיבא פינחס ויטל את הראוי לו תנחומא :
Tanchuma for him that which is fitting — and take Pinchas that should come in order rather his hands

פסוק לו

Pasuk 36

וירא פינחס בן אֶלְעָזָר בן אַהֲרֹן הכהן ויקם מתוך העדה
the congregation from the midst of and he arose the Kohen Aharon son of Elazar son of Pinchas And he saw
ויקח רמח בידו:
in his hand a spear and he took

רש"י

וירא פינחס. ראה מעשה ונזכר הלכה — אמר לו למשה מקבלני
I have received to Moshe to him he said the halacha and he remembered the deed he saw Pinchas And Pinchas saw
ממה הבוועל ארמית קנאין פוגעין בו. אמר לו "קריןא דאגרתא איהו
he of the letter the reader to him he said him strike zealots with an Aramean woman one who cohabits from you
ליהוי פרונקא", מיד ויקח רמח בידו וגו' סנהדרין פ"ב :
chapter two Sanhedrin etcetera in his hand a spear and he took immediately the messenger let him be

פסוק לז

Pasuk 37

ויבא אחר איש ישראל אל הקבה וידקר את שניהם את איש
the man of — both of them — and he stabbed the chamber into Yisrael the man of after and he followed
ישראל ואת האשה אל קבתה ותעצר המגפה מעל בני ישראל:
Yisrael the children of from upon the plague and was checked her belly through the woman and — Yisrael

רש"י

אל הקבה. אל האהל:
the tent to the tent to

רש"י

אל קבתה. כמו "והלחיים והקבה" דברים י"ח, פון בתוך זכרות של זמרי
Zimri of the male part into He aimed 18 Devarim and the maw and the cheeks like her stomach To
ונקבות שלה וראו כלם שלא לחנם הרגם, והרבה נסים נעשו לו
for him were done miracles and many did he kill them for nothing that not all of them and saw of her and the female part
כו', כדאיתא התם:
there as it is etcetera

פסוק לח

וַיְהִיו הַמֵּתִים בַּמִּגַּפָּה אַרְבָּעָה וְעֶשְׂרִים אֲלָף:

thousand and twenty four in the plague those who died And they were

CHAPTER SUMMARY

The Aliyah begins with Balak bringing Bilaam to Peor, where they build seven altars and offer sacrifices. Realizing that Hashem desires to bless Yisrael, Bilaam abandons his sorcery and delivers his famous blessing, "How goodly are your tents, O Yaakov." Enraged, Balak dismisses him without pay, but Bilaam prophesies the future redemption and the destruction of Yisrael's enemies before they part ways. The narrative then turns to the tragic downfall at Shittim, where the people sin with Moabite women and worship Baal-peor, prompting Hashem to command Moshe Rabbeinu to execute the leaders. The plague is finally halted when Pinchas, the grandson of Aharon HaKohen, zealously executes a prominent sinner and a Midianite princess, though twenty-four thousand Yidden had already perished.

למעשה WHAT TO TAKE HOME

Look at the incredible contrast in this parsha, my friends. One moment, we are standing on the mountaintop, hearing the most beautiful, elevated blessings about the holiness of the Jewish home: "How fair are your tents, O Jacob, your dwellings, O Israel!" The next moment, the very same people are falling into the lowest depths of Baal-peor, bringing a plague that costs twenty-four thousand lives. How can such a holy nation fall so fast and so hard?

The answer lies in the power of the environment we choose to place ourselves in. When the Jewish people were encamped "tribe by tribe," aligned with their holy values and protected within their modest tents, even the wicked Balaam could not find a single opening to curse them. But the moment they let their guard down, wandered out of their tents, and began to mingle with the daughters of Moab, their spiritual defenses crumbled. The greatest heights of holiness cannot protect us if we willingly walk into a place of spiritual danger.

We often think we are strong enough to handle any environment, that we can look at anything or go anywhere without it affecting our neshama. But the Torah is teaching us a deep lesson in human nature. Our surroundings shape us. If we want to maintain the beauty of "Mah tovu ohalecha," we must protect the boundaries of our homes and our eyes.

Today, make a conscious boundary to protect the holiness of your home. Before you open an app, click a link, or enter an environment that doesn't fit who you truly are, pause and ask yourself: "Does this belong inside the tent of a holy Yid?"