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וַיֵּרָא בִּלְק בֶּן צִפּוֹר אֶת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאַמְרֵי: בַּמְדַּבֵּר פֶּכ"ב פ"ב

Bolok the son of Tzippor saw all that Klall Yisroel had done to the Emori. (Bamidbor 22:2)

The strength of Klall Yisroel is in their mouth. For with speech alone we can accomplish everything. As it says, a Tzaddik decrees and HaKodosh Boruch Hu fulfills.

- Sefer Noam Elimelech - Sefer Pninei HaTorah

וַיָּבֹא אֱלֹקִים אֶל בִּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם לִקְרָא לְךָ בָּאוּ הָאֲנָשִׁים קוּם לְךָ אִתָּם וְאֶךְ אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלֶיךָ אֹתוֹ תַעֲשֶׂה: בַּמְדַּבֵּר פֶּכ"ב פ"ב

And Hashem {G-D} came to Bilom at night, and said to him, If the men come to call you, rise up, and go with them; but only that word which I shall say to you, that shall you do. {22:20}

The question arises: If Hashem told Bilom to go with the officers of Mo'av, why was He angry when Bilom did? The answer is that the words **אתו** and **עמו** have two different connotations. **אתו** denotes when one accompanies another physically but does not necessarily have the same goals and purposes. **עמו** carries the meaning not only of physical accompaniment but also of sharing the same goals and purposes. Hashem said to Bilom: Go with them / **אתם** - just accompany them. But Bilom went with **עם** them wholeheartedly. This is why **אלקים** אף **יחר** why Hashem was angry with Bilom.

- The Vilna Goan

וַיַּעֲמֵד מַלְאֲכָה ה' בְּמַשְׁעוֹל הַכְּרָמִים גֹּדֶר מִזֶּה וְגֹדֶר מִזֶּה: סֵפֶר בַּמְדַּבֵּר פֶּרֶק כ"ב פ"ד

The angel of Hashem stood in the path of the vineyards, a fence on this side and a fence on that side (Bamidbor 22:24)

A Yid is required to make for himself fences and boundaries "Goder mizeh Vigoder Mizeh". For the times that he is preoccupied in matters of allowed functions "Bimishol Hakromim".

- Sefer Divrei Shmuel, Slonim - Sefer Pninei HaTorah

Rabbah the son of Rabbi Hunoh said: From the Torah, the Nevi'im {Prophets} and the Kesuvim {Writings} it can be shown that one is lead along the path that he chooses for himself. From the Torah, as it is written: "And Hashem said to Bilom, you shall not go with them", and then it is written: "If the men came to call you, rise up and go with them."

- Talmud Bavli, Makos 10:

Hashem allowed the donkey to speak in order to prove to Bilom that he had no reason to consider himself great on account of "prophetic vision". Even the donkey, which certainly would not be considered fit to look upon an angel or to speak, was enabled to do both, because it was for the Klall Yisroel's benefit. Bilom was no more fit to be a prophet than the donkey, and was given the gift of prophecy only in order that the Klall Yisroel would benefit thereby.

- Kli Yokor

הִנֵּה בָרַךְ לִקְחָתִי וּבָרַךְ וְלֹא אֲשִׁיבֶנָּה: בַּמְדַּבֵּר פֶּכ"ג פ"כ

Behold! to bless have I received - He has blessed, and I shall not contradict it. [Bamidbor 23:20]

The great Chozeh of Lublin said on this Possuk. It is hinted that one should not increase in Teshuva (repentance) excessively, as he should not weaken his heart.

- Sefer Mishmeres Eisomer - Sefer Pisgomin Kadishin

כַּעַת יֹאמֶר לִיעֲקֹב וּלְיִשְׂרָאֵל מֶה פֶּעַל קָלִי: בַּמְדַּבֵּר פֶּכ"ג פ"כ

Even now it is said to Yaakov and Yisroel what Hashem has wrought: [Bamidbor 23:23]

Koh'eis means like this time. A person works and exerts himself in this world. Such will it be said LiYaakov, LiYisroel Mah Po'al Kel. Meaning, it will be said to him, and he will know there in the World to come, Mah Po'al Kel - What Hashem has produced.

- Sefer Beis Aharon

לֹא יִשְׁכַּב עַד יֹאכַל טָרֶף וּגו': בַּמְדַּבֵּר פֶּרֶק כ"ג פ"ד

...It will not lie down until it consumes prey, etc...

Explanation, An Ish Yisroel (Jewish man) will not lie to sleep until he rectifies all that he needs to rectify in the world in today's day. And that is the verse,

טָרֶף נָתַן לִירְאָיו וּגו': סֵפֶר תְּהִלִּים פֶּרֶק ק"א פ"ה

He provided food for those who fear him. Tehillim 111:5

- Sefer Beis Aharon

וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר נָאִם בִּלְעָם בְּנוֹ בְּעֹר וְנָאִם הַגִּבֹּר שְׁתֵּם הַעֵיִן: פֶּכ"ד פ"ג

And he took up his discourse, and said, The speech of Bilom, the son of Be'or; the speech of a man whose eyes are open. {24:3}

בלעם סומא באחת מעיניו היה (סנהדרין קה).

Bilom was blind in one eye. (Sanhedrin, 105.)

Every human being needs two eyes: one to perceive the greatness of Hashem and the other to behold his own humility and insignificance. Bilom knew of the greatness of Hashem ("and he knows the knowledge of the Most High" - Bamidbor, 24:16), but he could not see his own insignificance and therefore was arrogant. It was therefore clear to the Chachomim {Sages} that Bilom must have been "blind in one eye". Rishpei Aish

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