



**ויאמר אלקים אל "22:12  
בלעם לא תלך עמהם, לא תאור  
את העם כי ברוך הוא"**

"And Hashem said to Bilam: You shall not go with them! You shall not curse the people, for it is blessed." Apparently Bilam wanted to curse Klal Yisroel. Rashi quoting a Yalkut Shimoni says that he was told that he is not allowed to curse Klal Yisroel, so instead he asked if he can bless Klal Yisroel. What does this mean? He wanted to curse Klal Yisroel – now that he can't, he wants to bless them?! What happened? Why does he all of a sudden have a desire to bless them, when moments ago he had a great desire to curse them? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

**עשרה דברים "5:6 - ר' שמשון רפאל הירש**  
**– "דברים נבראו בערב שבת בין השמשות**  
The creative process that took place during the six days of Creation embraces all the visible world. The seventh day, Shabbos Kodesh, is the memorial to the unseen Creator and Master of the world. It serves to train man to recognize and render homage to his unseen G-d and Maker. These things listed in the Mishna are part of the physical world that was made during the first days of Creation. But their purpose is more in keeping with that of the seventh day, because like Shabbos, they too have the function of training man for his moral destiny. Thus, they stand midway between the six days of Creation and Shabbos, forming a transition from one to the other.

**עשרה דברים "5:6 - מדרש שמואל**  
**– "נבראו בערב שבת בין השמשות**  
These ten things mentioned in the Mishna were not everlasting, rather was created for a specific use at a designated time – not for generations. Therefore, these were not included in the actual creation of the world, which all of creation was Nitzchius, everlasting. From the six days of Creation, the opening in the ground which would swallow up Korach and his people was created, yet was covered until the time that Korach and his people were actually swallowed up – at which point the hole was closed. The mouth of the well that Klal Yisroel received water from during their journey in the Midbar was prepared during the six days of Creation, and was covered until the generation of the Midbar. The mouth of the donkey which spoke to Bilam was not created during the six days of

Creation, rather it was during the six days of Creation that it was decreed that a donkey would speak to Bilam. The rainbow was created during the six days of Creation and was covered until after the Mabul. The Mon was created for the generation of the Midbar. The staff was created to take Klal Yisroel out of Mitzrayim. The Shamir worm was created for the building of the Bais Hamikdash. The K'sav, the Michtav and the Luchos are only needed until the times of Moshiach. After that, there will no longer be a need for it, for Hakodosh Boruch Hu will speak to us, "פה אל פה" – "mouth to mouth" so we will therefore not have a need for it anymore.

**עשרה דברים נבראו "5:6 – אברבנאל**  
**– "בערב שבת בין השמשות**  
While everything else in Creation was created before man, these were created after man. This is to teach us that they are not matters of nature, they were not needed for all man, rather they were wonders to demonstrate the great Kedusha of the world. (They were all to make the greatness of Hakodosh Boruch Hu known to mankind, and to strengthen their Emunah in Hakodosh Boruch Hu).

**עשרה דברים נבראו "5:6 - דרכי חיים**  
**– "בערב שבת בין השמשות**  
The Mishna tells us of ten things that were created Erev Shabbos, Bain Hashmoshos. Certainly Hakodosh Boruch Hu didn't forget about it until the last minute and squeezed it in before Shabbos. What is the message to us that these things were created specifically at this time? The Mishna is coming to tell us that we must ensure to prepare for Shabbos Kodesh with ten things. Not that we are to do it immediately before Shabbos, but we must know that it is a preparation for Shabbos Kodesh.

1 – One must not become angry, or instill excessive fear upon his family. As the Gemara in Shabbos 34a says that there are three things one should say in his house on Erev Shabbos, close to nightfall – and it is to be said calmly and gently. No anger or instilling fear. If one Chas V'sholom does so, he will cause others not to do what they are supposed to do. The Zohar Hakodosh warns us of the punishment for becoming angry, specifically on Erev Shabbos. This is the creation of the **פי האתון**, the mouth of the donkey. Hakodosh Boruch Hu opened the mouth of the donkey, yet the entire time He was dealing with Balak, He never became angry – even for a moment. We too must

ensure not to become angry, specifically on Erev Shabbos Kodesh. 2 - Erev Shabbos is also a time that is ripe for Machlokes, as the Satan seeks to cause person to have Machlokes then, to minimize the Kedusha of Shabbos. The **פי הארץ**, the mouth of the earth opening up and swallowing Korach and his people, alludes to the Machlokes of Korach and his people. We must remember not to be a part of any Machlokes, specifically on Erev Shabbos Kodesh. 3 – It says in Shulchan Aruch that one is to wash his face, hands, and feet in honor of Shabbos Kodesh. One should be Tovel in a Mikvah, to bring more Taharah for Shabbos Kodesh – to receive the light of Shabbos Kodesh and remove the Zuhama of the Nachash. **"פי הארץ"** The mouth of the well – alludes to one bathing and Tovel on Erev Shabbos Kodesh, in honor of Shabbos Kodesh.

**"פי האתון" 5:6 – רע"ב**  
– "The mouth of the donkey" – during Bain Hashmoshos, it was decreed that the donkey would speak to Bilam.

**"פי האתון" 5:6 – ר' שמשון רפאל הירש**  
– This refers to the faculty of speech which was temporarily given to the she-donkey to humble Bilam. It was to teach a lesson to the man of brilliant speech, at the moment when led by base passion and impudent conceit, he sought to misuse his human gift of speech and curse a whole nation.

**"פי האתון" 5:6 – דרכי אבות**  
This is one's Emunah that all Kochos in the world all come from Hakodosh Boruch Hu, and everything is dependent on His Rotzon. Although Bilam's power was in his mouth, Hakodosh Boruch Hu wanted to close his mouth, and open the mouth of the donkey.

**ויחרא אף "22:22 – ר' שמשון רפאל הירש**  
**אלקים כי הולך הוא ויתצב מלאך ד' בדרך לשטן לו,**  
– "והוא רכב על אתונו ושני נערי עמו  
And the anger of Hashem was awakened because he had proceeded toward his own purpose in this manner, and an angel of Hashem placed himself in the way to hinder him. And here he was riding on his she-donkey, and two of his attendants were with him." The Posuk doesn't say **"כי הלך"** – but it says, **"כי הולך הוא"**. Permission had been granted to Bilam to allow him to go with the messengers of Balak. But Bilam did not just go with them, rather, **הוא הולך** – he was a goer with them – striving to reach his goal. Despite the clear warning from Hashem, Bilam thought in his arrogance that he would still be able to achieve his purpose. The angel, unseen by him, had already

placed himself on the road to block Bilam's path. Bilam rode proudly on his animal with two of his attendants to wait on him. Balak had sent a royal delegation to Bilam, and Bilam could have travelled to Balak as part of that delegation. Yet, in his arrogance, Bilam indulged in the luxury of riding his own animal which, cavalier-like, he had skillfully saddled that morning. He permitted only his own men – two of them to be exact – to wait on him. This pride and arrogance had to be broken, so that he would become an obedient instrument of Hashem's Word. Bilam wants to amend Hashem's plan for the world, but his blinder was his own animal. He sought to overcome Hashem's resistance but found that he must accommodate himself to the wishes of his own animal. He wanted to destroy an entire nation by the words of his mouth, but found himself forced to concede that his rage was impotent even when directed against a mere animal. He would strut before lords and princes but found that he has become a laughingstock among his own attendants.

**ויאמר אלקים אל בלעם 22:12 - רש"י**  
**– “לא תלך עמהם, לא תאור את העם כי ברוך הוא**  
 “And Hashem said to Bilam: You shall not go with them! You shall not curse the people, for it is blessed.” Hashem told Bilam not to go and curse Klal Yisroel. Bilam responded, if so, can I curse them from where I am – without going to Balak? Hashem said that he cannot curse them at all. If so, Bilam said he will bless them. To this, Hashem answered that they do not need your blessing as they are blessed. This can be explained with a Moshol: They say to the wasp, “We want neither of your honey, nor of your sting.”

**ויאמר אלקים אל 22:12 - באר בשדה**  
**בלעם לא תלך עמהם, לא תאור את העם כי ברוך**  
**הוא** – Bilam thought that perhaps Hashem only didn't want him to go to Balak and curse Klal Yisroel there, for that would be an intense curse – with the powers of Balak and Bilam together. Thus, he asked if he could curse Klal Yisroel from where he was – without Balak, a weaker curse.

**ויאמר אלקים אל 22:12 - גור אריה**  
**בלעם לא תלך עמהם, לא תאור את העם כי ברוך**  
**הוא** – Just as gathering honey involves risk of being stung, so too the blessings of the wicked have ulterior motives – there is some evil in them.

**ויאמר אלקים אל 22:12 – מטה נפתלי**  
**בלעם לא תלך עמהם, לא תאור את העם כי ברוך**  
 “And Hashem said to Bilam: You shall not go with them! You shall not curse the people, for they are blessed.” It says in the Yalkut Shimoni that Bilam said that he will not travel to curse Klal Yisroel but will curse them from where he is. Hashem said, “לא תאור את העם” – you will not curse the nation from anywhere. Bilam said: Ok, I will bless them. Hashem responded, they do not need your blessing, כי ברוך הוא, for they are blessed. How are we to understand this, that Bilam said that he would bless Klal Yisroel? Why? There are two types of curses. There are the curses which are considered to be curses in the eyes of all people, such as a curse that Chas V'Sholom one's children will die, or that one will lack Parnassah, or have terrible Yisurin. These are understood by all to be curses. Then there is another type of curse, which does not appear to most as a curse. In Sha'ar Habitachon in the Sefer Chovos Halvovos it says regarding a pious person, that he asked Hashem to save him from פיזור נפש. Meaning that he didn't want to be concerned about all of his possessions. He had possessions all over the place, and he was worried about them.

The Mishna in Avos 2:7 tells us, מרבה נכסים מרבה דאגה – more possessions leads to more worries. In truth, one who is overwhelmed and worried about his possessions, is also a type of curse, certainly nowhere as severe as the curses of the first type. Bilam wanted to curse them by “blessing” them that they should have many possessions and no tranquility. He wanted them to have many worries. Bilam believed that in truth it was proper for Klal Yisroel to receive a curse at this time. However, Hakodosh Boruch Hu was concerned for the honor of their forefathers and themselves, that the world shouldn't see that they were cursed. Bilam thought that Hashem would agree to allow Klal Yisroel to be cursed through a blessing, for this way they would not be shamed in the eyes of the other nations of the world. Hakodosh Boruch Hu responded to Bilam that not only were they not to be cursed at all, but they were deserving of blessing.

**ויחר אף אלקים כי 22:22 – בן איש חי**  
**הוא** – “Hashem's wrath flared because he was going.” Firstly, why was Hakodosh Boruch Hu angry that Bilam was going with Balak, when Hashem told him in a

dream that he could go? Additionally, why does the Posuk say, “הולך הוא” – when it could have just said, “הולך” – for he was going? When Bilam left the city, he went together with the ministers of Balak who had come to call him to curse Klal Yisroel. However, as he was travelling, he was excited about the potential opportunity that he would in fact be able to curse Klal Yisroel. He had such a desire to do so, that he had an extra skip in his step. He was going faster and faster at the notion of getting to Balak and cursing Klal Yisroel, that he ended up alone, leaving behind the ministers of Balak. That is why the Posuk stresses, הולך הוא – it was just him, as he left the others behind. This was also why Hashem was upset at him. He was allowed to go to Balak, but Hashem was upset at the great excitement he exhibited at the prospect of cursing Klal Yisroel.

Now we can understand why all of a sudden Bilam had a desire to bless Klal Yisroel. Hashem was angry with Bilam, for his intense desire to curse Klal Yisroel. There are times that one sins against Hakodosh Boruch Hu for he has Ta'avos, physical desires, and he is unable to overcome them. Then there are times that one sins against Hakodosh Boruch Hu, not because of his physical desires, but to rebel against Him. While one must work hard to control his desires, certainly sinning against Hashem as a rebellious act is much worse than following one's Ta'avos. Had Bilam wanted to curse Klal Yisroel because he was going to be paid handsomely for it, that would have been one thing. But Bilam was completely focused – he truly wanted to curse Klal Yisroel. He had such a desire to harm them, that even after he was told he couldn't – he still wanted to harm them somehow. He asked if he could bless them. Certainly, he planned on blessing them in a way that would at least harm them in some way. Perhaps their having too many possessions, causing them to have more worry, or some other way to harm them. Bilam didn't realize that there was no way for him to accomplish his true desire. Hakodosh Boruch Hu created the opening of the donkey's mouth Bain Hashmoshos – right before Shabbos Kodesh, to help Klal Yisroel. Shabbos Kodesh is the holy day that is between Hakodosh Boruch Hu and Klal Yisroel, a time to bond. We are blessed, and must always remember that we are Hashem's children.