



## BALAK: BALAAM, PROPHET FOR HIRE

Welcome to the Aleph Beta Study Guide to Parshat Balak!

### An Unexpected Foil

The Sages of the Mishnah tell us something puzzling about this week's parsha. They contrast two Biblical figures that you'd never think of contrasting - Abraham and Balaam:

#### Pirkei Avot (Ethics of the Fathers) 5:19

19 Whoever possesses the following three traits is of the disciples of our father Abraham; and whoever possesses the opposite three traits is of the disciples of the wicked Balaam. The disciples of our father Abraham have a generous eye, a humble spirit and a humble soul. The disciples of the wicked Balaam have an evil eye, a narrow spirit and a haughty disposition.

#### פרקי אבות ה:יט

יט כל מי שיש בידו שלושה דברים הללו הוא מתלמידי של אברהם אבינו. ושלושה דברים אחרים הוא מתלמידי של בלעם הרשע. תלמידי של אברהם אבינו: עין טובה, ורוח נמוכה, ונפש שפלה. תלמידי של בלעם הרשע: עין רעה, ורוח גבוהה, ונפש רחבה...

Balaam, of course, is the star of this week's parsha. Balak, the king of Moab, hires Balaam to try to defend his land against a potential Israelite invasion. Balak doesn't want Balaam to build him tanks or fly in M-16 guns; he's looking for spiritual protection. He wants Balaam to curse the Israelites, to somehow allow Balak to get the upper hand against them in a war. Balaam is a spiritual mercenary of sorts, a prophet for hire.

So that's Balaam. Now why would we ever think of contrasting him with Abraham? What do they have to do with one another? One is in the Book of Genesis and the other is in the Book of Numbers. They lived hundreds of years apart. They never crossed paths. If you polled one hundred people and asked them, "Can you think of a person who is the complete opposite of Abraham?", how many would say, "Yeah - *Balaam* is totally Abraham's opposite!?" You might hear all kinds of creative answers - Lot, Noah, or even Adam or the King of Sodom - but not Balaam. This contrast seems entirely random. What are the Sages seeing about Abraham and Balaam that we're not?

### Where's The Evidence?

There's another question that we can ask about this statement of the Sages. The Sages are being pretty hard on Balaam here, calling him "*Bilaam ha'rasha*" - "Balaam the Evil One." Where are they getting that from? If you took a quick look at the Biblical text, you'd probably conclude that Balaam seems like a pretty nice guy. It's true, he is a prophet for hire, so that seems a bit opportunistic - but as he tells Balak over and over again, *I am just going to say what God puts in my mouth. I can't contravene God's word, in any way.* And indeed, Balaam never says anything that God doesn't tell him to say. That sounds pretty pious. So why are the Sages so hard on him? Why does he deserve to be called "Balaam the Evil One"?



## INSTRUCTIONS

There are a lot of divrei Torah on the parsha. How is this different?

At Aleph Beta, we believe that the Torah is a guidebook that answers life's biggest questions, offering profound insights about how we should live our lives. Moreover, we believe that Jewish tradition has always recognized the right of all readers, in every generation, to look at the text themselves and try to decide what they think it means. That means you. That's why you are the most important author of this quest through the sources. We think that this guide offers a fun, stimulating and relevant path through the sources, but if you get wrapped up in a stimulating discussion and never make it past page 2, we'll consider that a success!

Is this guide for self-study or should I study it with others?

Either works! You can gather a small group of friends to explore it together, share it with a chevruta (learning partner), or go through it by yourself.

Do I need to prepare anything or can I just jump in?

Just jump in! Even if you're planning to use this for a group discussion, just open up to page 1 and get going. (If you read it in advance, it will spoil the fun!) The only thing you should do in advance is print out copies of the "Source Sheet" for the other participants, so everyone can follow along and engage with the sources.

### About the Author

Most of the material within – although not the particular language contained in this guide - was first developed and taught by Rabbi David Fohrman, founder and CEO of Aleph Beta, and is presented in his video, "Parshat Balak: Balaam, Prophet For Hire?" (available for viewing at [www.alephbeta.org](http://www.alephbeta.org)). This guide was written by Beth Lesch, edited by Rivky Stern, and arranged by Laura Schembre. Thanks also to Kevin Srebnick and Evan Weiner for their contributions to the framing of this guide.

Let's keep these two questions - **Why contrast Balaam with Abraham?** and **What is Balaam's great evil?** - in the back of our minds as we venture into the text. If we read between the lines, we may well see what the Sages saw - and walk away with some insights about our own deepest natures.

## Where Have We Heard These Words Before?

Let's begin with our first question - **Why contrast Balaam to Abraham?** It turns out that there's a hint to be found at the very beginning of our parsha:



### LOOK INSIDE: A First Look At Balaam

Read the verses below, in which Balak first reaches out to Balaam and asks him to go and curse the Israelites. Do you see any language here which reminds you of something from earlier in the Bible?

#### Numbers 22:6

6 So now, please come and curse this people for me, for they are too powerful for me. Perhaps I will be able to wage war against them and drive them out of the land, for I know that those who you bless will be blessed and those who you will be cursed."

#### במדבר כב:ו

ו וְעַתָּה לְכֵה נָא אֶרְרָה לִי אֵת הָעָם הַזֶּה כִּי עֲצוּם הוּא מִמֶּנִּי אֹלֵי אוֹכַל נֶכֶה בּוֹ וְאֶגְרָשְׁנוּ מִן הָאָרֶץ כִּי יִדְעֵתִי אֵת אֲשֶׁר תִּבְרַךְ מְבָרֵךְ וְאֲשֶׁר תֵּאָר יִאָר.



Hint: Pay special attention to the end of the verse. Does any of that language remind you of Abraham?

Take a look at the way that Balak describes Balaam:

Numbers 22:6

אֲשֶׁר תְּבָרַךְ מְבָרֵךְ וְאֲשֶׁר תְּאָר יוֹאֵר

Those whom you bless will be blessed and those whom you will be cursed

Doesn't that sound an awful lot like what God said when He first revealed Himself to Abraham?

Genesis 12:3

וְאֶבְרָהָהּ מְבָרֵךְ יִמְקַלֵּךְ אֶאֱדָר

And I will bless those who bless you, and the one who curses you I will curse

That's a curious connection, certainly enough to pique your interest.

## Pinpointing The Difference

Ah, but the language of these two statements isn't exactly the same, are they? You might even say that they're inverses. In Balaam's case, who is the subject? Who is doing the blessing and the cursing? It's Balaam himself: "Those whom *you* bless will be blessed and those whom *you* curse will be cursed." But in Abraham's case, it's God who is doing the blessing and the cursing: "*I* will bless those who bless you, and the one who curses you *I* will curse." Abraham is passive; he's not doing anything.

So we have language which seems to *link* these two men - and they seem to be presented as **inverses** of one another. Well, if you look back at the language of the Mishnah, isn't that pretty much what the Sages seem to be saying? That Abraham and Balaam represent two kinds of people that are inverses of one another?

## Connections Abound

Fascinating - and this isn't the only link between these two men. Let's keep on reading in the text.



### LOOK INSIDE: Balaam's Journey

At first, Balaam turns down Balak's request to curse the Israelites. But Balak persists and sends a second round of messengers - and this time, Balaam accepts. Take a look at what happens next:

Numbers 22:21-22

21 In the morning Balaam arose, saddled his she-donkey and went with the Moabite dignitaries. 22 God's wrath flared because he was going, and an angel of the Lord stationed himself on the road to thwart him, and he was riding on his she-donkey, and his two servants were with him.

במדבר כב:כא-כב

כֹּא וַיִּקַּם בַּלְעָם בְּבֹקֶר וַיַּחְבֵּשׂ אֶת אֲתוֹנוֹ וַיֵּלֶךְ עִם שְׂרֵי מוֹאָב. כִּב וַיַּחַר אֶף אֱלֹקִים כִּי הוֹלֵךְ הוּא וַיִּתְיַצֵּב מִלְאָךְ יְקוּה בַדֶּרֶךְ לְשֹׁטֵן לוֹ וְהוּא רֹכֵב עַל אֲתוֹנוֹ וּשְׁנֵי נִעְרָיו עִמּוֹ.

There are a number of connections between this account and something that happened earlier in the Bible with Abraham. **Find as many parallels as you can.**

When Balaam sets out on his trip, he wakes up early in the morning and saddles his donkey. What does that remind you of? It sounds like the beginning of the story of the Akeidah, the binding of Isaac - the climax of the Abraham saga:

---

**Genesis 22:3**

3 And Abraham arose early in the morning, and he saddled his donkey, and he took his two young men with him and Isaac his son; and he split wood for a burnt offering, and he arose and went to the place of which God had told him.

**בראשית כב:ג**

ג וישכם אברהם בבקר ויחבש את חמרו ויקח את שני נעריו אתו ואת יצחק בנו ויבקע עצים עלה ויקם וילך אל המקום אשר אמר לו האלקים.

Balaam wakes up early in the morning - and so does Abraham. And that's not all: Balaam saddles his donkey - and so does Abraham. Balaam takes two נערים ("lads") with him - and so does Abraham. Both men set out on a journey - and the language of each journey closely mirrors the other.

What does Balaam encounter along the way?

---

**Numbers 22:22**

ויתיצב מלאך יקוה בדרך לשטן לו

An angel of God stationed himself on the road to thwart him

---



**PONDER THIS**

What does that remind you of, in the story of the Binding of Isaac?

---

**Genesis 22:11-12**

11 And an angel of God called to him from heaven and said, "Abraham! Abraham!" And he said, "Here I am." 12 And he said, "Do not stretch forth your hand against the lad...

**בראשית כב:יא-יב**

יא ויקרא אליו מלאך יקוה מן השמים ויאמר אברהם אברהם ויאמר הנני. יב ויאמר אל תשלח ידך אל הנער...

Abraham, too, had a מלאך יקוה, an angel of God, who halted him in his tracks.

## An Invitation To Contrast

It's starting to not seem like so much of a coincidence anymore, right?

It really seems like the Bible is trying to link these two men, to invite us to contrast them. So it appears that the Sages *do* have a good reason after all for wanting to contrast Balaam and Abraham. But that just leaves us with another question: What are we supposed to learn by contrasting them? What conclusions does the Bible want us to draw: about Balaam, about Abraham? And where is the proof for the Sages' characterization of Balaam as the Evil One?

**We think that** the Bible is suggesting that Balaam went on an Akeidah-like journey of his own. No, he wasn't going to sacrifice his son – but God was also testing him, in a way which is reminiscent of the way He tested Abraham. In other words, in some deep way, the journey taken by Abraham and the journey taken by Balaam was the same.



## PONDER THIS

This admittedly sounds very abstract, so let's try to bring it back to the story. What was the central challenge of the Akeidah, the binding of Isaac?

In the Akeidah, Abraham hears from the Almighty: *Take a child, the one that you love, and give him back to Me.* Abraham would do anything not to hear those words. And so what was his challenge? When God asks you to do something that you desperately do not want to do, what is the challenge? Many of us would say that the challenge is, "Will I do it or not?"

And yes, at one level, of course that's true. **But we want to suggest** that Abraham faces an even deeper challenge. It is not so much: "Will I do it or not?" Instead, it's: "Will I admit to myself that this is truly what's being asked of me? Will I allow myself to see things as they truly are? Or will I deceive myself about what God has asked of me?"

It would have been so easy for Abraham to say to himself: "God wants me to kill my only son? There must be some mistake. After all, this is the same God who gave me my son in the first place. He is the Creator of the Universe, the God who gives value to human life. It doesn't make any sense that He wants me to sacrifice Isaac. I must have misheard Him." But that's not what Abraham says. Abraham doesn't deceive himself about what God is asking of him. He faces up to it.



What about Balaam? When God issues a command to him, does Balaam face up to the truth? Let's take a second look at Balaam's story with this question in mind. As we do, the differences between Balaam and Abraham should come into focus. More than that, we should start to be able to see for ourselves one of those character traits that the Sages of the Mishnah identified in Balaam: a haughty disposition.

## A Second Look At Balaam



### LOOK INSIDE: God Speaks To Balaam

Let's zoom in on what happens with Balaam when he first asks God for permission to go with Balak. Read the verses below. Would you say that God is being clear about His intentions? Or not so clear?

#### Numbers 22:12

12 God said to Balaam, "You shall not go with them! You shall not curse the people, because they are blessed."

#### במדבר כב:יב

יב וַיֹּאמֶר אֱלֹקִים אֶל בְּלָעָם לֹא תֵלֵךְ עִמָּהֶם לֹא תֵאָר אֶת הָעָם כִּי בְרוּךְ הוּא.

This is about as clear as it gets. God says, "Do not go, do not curse them, they are blessed." There is really no room for argument here.

But what happens next? Balaam wakes up in the morning, goes to the messengers of Balak and tells them: "God has withheld Himself from letting me go with you."



### PONDER THIS

Think about this phrase: "God has withheld Himself from letting me go with you." Would you say that that is an accurate summary of what God said to Balaam?

At first glance, the answer seems to be: Sure, that sounds like an accurate summary. God told Balaam that he can't go, so Balaam tells the messengers: *God is withholding Himself from letting me go with you*. But let's subject Balaam's response to closer inspection. Is it really true that God has *withheld Himself* from letting Balaam go? Is that really what's going on?

Let's talk more about this word that Balaam uses: למאן, to withhold oneself. It suggests that there is some kind of internal struggle going on.<sup>1</sup> Is God really struggling here? That doesn't seem like such a fair characterization. That's not what God said. "God is *withholding Himself* from allowing me go with you" softens things ever so much. It creates the implication that perhaps God could be persuaded, that God's "no" is really a "maybe." Why is Balaam ever so slightly misrepresenting God's words?



<sup>1</sup> For example, we find this word in the story of Joseph, when the wife of his master Potifar attempts to seduce him: וַיִּמָּאן, "and Joseph withheld himself" (Genesis 39:8).

## The Equivocator



### LOOK INSIDE: The Messengers' Report

If you read the very next verse, you'll see that the plot thickens. The messengers bring Balaam's message back to Balak. Take a look at what they say. Is there anything curious about it?

Numbers 22:14

מֵאֵן בַּלְעָם הִלְךְ עִמָּנוּ

Balaam has withheld himself from coming with us

But...that's not what Balaam said. Balaam said that *God* is withholding Himself. But the messengers report that *Balaam* is the one who is withholding himself. It's like a game of broken telephone here. *Why* are the messengers misrepresenting what Balaam said?

Or *are* they misrepresenting it? In a deep way, maybe the messengers understand the truth: that it's not *God* who is experiencing some kind of internal struggle, not *God* who could possibly be persuaded - but *Balaam*. Balaam is the one who is ambivalent. Balaam hears God's clear answer - "No, you can't go" - but still he wonders, "Hmm, is there some way that we can turn this into a 'Yes'? Maybe God didn't *really* mean 'No'..." Somehow, the messengers pick up on the subtlety. They see that Balaam is playing with the truth, that he's equivocating. They detect that Balaam is open to having his mind changed, regardless of what God said.

And so they wonder, "Perhaps there's hope yet to persuade Balaam. It must be that we haven't given him enough of what he wants yet." That explains the very next thing that happens:

Numbers 22:15

וַיִּסַּף עוֹד בַּלַּק שְׁלַח שָׂרִים רַבִּים וְנֹכְבְּדִים מֵאֵלֶּה

So Balak continued to send dignitaries, more and higher in rank than these

The King of Moab tries again, this time sending even more honorable dignitaries with the hopes of appeasing the seemingly-appeasable Balaam. What is Balaam's response?

Numbers 22:18-19

אִם יִתֵּן לִי בַלַּק מְלֵא בֵּיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לְעֵבֵר אֶת פִּי יְקוּהָ אֱלֹקֵי לַעֲשׂוֹת קִטְנָה אוֹ גְדוּלָה. וְעַתָּה שְׁבוּ נָא בְּזֶה גַם אַתֶּם הַלְיֵלָה וְאִדְעָה מֶה יִסַּף יְקוּהָ דְבַר עַמִּי.

Even if Balak gives me a house full of silver and gold, I cannot do anything small or great that would transgress the word of the Lord, my God. Now, you too, please remain here overnight, and I will know what the Lord will continue to speak with me.



## PONDER THIS

What do you make of Balaam's response? Is he clearly saying, "No, I won't come along with you!"? Or do you detect any ambivalence in his words?

Balaam's reply seems very righteous at first glance - but there are two things that might catch your eye here. The first is, isn't he being a little bit *too explicit* about that house full of gold and silver? Is this some kind of hint? Is Balaam naming his price? If so, it's admittedly subtle - but the second thing that Balaam says is none too subtle. *Stay here tonight and let's see what God will tell me again.* What do you mean, *let's see what God will tell me again?* God already instructed Balaam, leaving no room for doubt: "You should not go." What is there to wait for? But Balaam doesn't seem to want to honestly face God's word.<sup>2</sup>

## To Hear Or Not To Hear

And that brings us full circle, back to the contrast with Abraham. If Balaam can't quite bring himself to honestly face God's word, then Abraham is just the opposite. It would have been so easy for Abraham to rationalize, to deceive himself about what God was asking. But he doesn't. He hears God's terrifying words, "Take your son" - and he faces them head-on. He allows himself to see things as they truly are.

Balaam, on the other hand, is not able to live up to Abraham's example. Balaam too was given the chance to go on an Akeidah-like journey, to face the reality of God's word. But he fails that test.

Arguably, Balaam is oblivious to his own failure. If you would ask him, "Balaam, do you care about fulfilling God's word?" he would say, "Of course! I'm a prophet, a servant of God. I'm a pious and spiritual man. I won't transgress what God has said, not even a little bit!" But in reality, he softens and changes what God has said, ever so slightly, to suit his own unexpressed desires.

## The Source Of It All

Now we can understand why the Sages accused Balaam of lacking humility. His sense of self was inflated. He believed, in his heart of hearts, that what mattered most was fulfilling *his own* will - and God's will could be massaged until it accorded with his own. This, our Sages tell us, is actually a great evil. That's what made him Balaam the Evil One.

The great question of the Akeidah is this: Will you look truth in the eye, as painful as it is? Or will you distort it? It's true that we're not prophets like Abraham or even like Balaam, and God doesn't speak to us directly. But still, how often do we avoid facing up to what God is asking of us? How often do we try to find ways around it, rationalizing about what God really wants? At the end of the day, it's an issue of ego. If you understand who God is, and you understand who you are - then at some point, you have to submit your will to God's. Is it easy? Not at all. But if you can master it - then, in the words of our Sages, you are truly a disciple of Abraham.



<sup>2</sup> If you keep on reading, you'll see that God does indeed appear to Balaam that night - and He says to him: קום לך אתם וצאו את הדרך אשר אִדְבַר אֵלַיךְ אֶתוֹ תַעֲשֶׂה, "arise and go with them, but the word I speak to you, that you shall do" (Numbers 22:20). It's strange: first God said, "don't go" and now God is saying, "go"? Is God contradicting Himself? And if God told him to go, then how come once Balaam goes, God becomes angry and sends an angel to block him? The Sages offer an explanation. They say: בדרך שאדם רוצה לילך בה מוליכין אותו, "In the place that you want to go, God will take you there" (Babylonian Talmud Makkot 10b). God already said no, and Balaam comes back for another crack of the bat. So what's God going to do, say no again? Then Balaam will come back again. At a certain point, if you are God, you say, "Look, if you want to go, go - but what's your journey now? Your journey is, "Can you be honest enough to see what I really want? When are you going to open your eyes?"

Pirkei Avot (Ethics of the Fathers) 5:19

פרקי אבות ה:יט

**19** Whoever possesses the following three traits is of the disciples of our father Abraham; and whoever possesses the opposite three traits is of the disciples of the wicked Balaam. The disciples of our father Abraham have a generous eye, a humble spirit and a humble soul. The disciples of the wicked Balaam have an evil eye, a narrow spirit and a haughty disposition...

**יט** כל מי שיש בידו שלושה דברים הללו הוא מתלמידי של אברהם אבינו. ושלושה דברים אחרים הוא מתלמידי של בלעם הרשע. תלמידי של אברהם אבינו: עין טובה, ורוח נמוכה, ונפש שפלה. תלמידי של בלעם הרשע: עין רעה, ורוח גבוהה, ונפש רחבה...

Numbers 22:6

במדבר כב:ו

**6** So now, please come and curse this people for me, for they are too powerful for me. Perhaps I will be able to wage war against them and drive them out of the land, for I know that those who you bless will be blessed and those who you will be cursed."

**ו** ועתה לכה נא ארה לי את העם הזה כי עצום הוא ממני אולי אוכל נכה בו ואגרשנו מן הארץ כי ידעתי את אשר תברך מברך ואשר תאר יאר.

Numbers 22:12-22

במדבר כב:יב-כב

**12** God said to Balaam, "You shall not go with them! You shall not curse the people because they are blessed." **13** When Balaam arose in the morning, he said to Balak's nobles, "Return to your country, for the Lord has refused to let me go with you." **14** Moab's nobles arose and came to Balak and said, "Balaam refuses to come with us." **15** So Balak continued to send dignitaries, more and higher in rank than these... **18** Balaam answered and said to Balak's servants, "Even if Balak gives me a house full of silver and gold, I cannot do anything small or great that would transgress the word of the Lord, my God. **19** Now, you too, please remain here overnight, and I will know what the Lord will continue to speak with me." **20** God came to Balaam at night and said to him, "If these men have come to call for you, arise and go with them, but the word I speak to you-that you shall do." **21** In the morning Balaam arose, saddled his she-donkey and went with the Moabite dignitaries. **22** God's wrath flared because he was going, and an angel of the Lord stationed himself on the road to thwart him, and he was riding on his she-donkey, and his two servants were with him.

**יב** ויאמר אלקים אל-בלעם, לא תלך עמם; לא תאר את-העם, כי ברוך הוא. **יג** ויקם בלעם, בבקה ויאמר אל-שרי בלק, לכו אל-ארצכם: כי מאן יקנה, לתתי להלך עמכם. **יד** ויקומו שרי מואב, ויבאו אל-בלק; ויאמרו, מאן בלעם הלך עמנו. **טו** ויסף עוד, בלק, שלח שרים, רבים ונכבדים מאלה. ... **יח** ויען בלעם, ויאמר אל-עבדי בלק, אם-יתן-לי בלק מלא ביתו, כסף וזהב--לא אוכל, לעבר את-פי יקנה אלקי, לעשות קטנה, או גדולה. **יט** ועתה, שבו נא בזה גם-אתם--הלילה; ואדעה, מה-יסף יקנה דבר עמי. **כ** ויבא אלקים אל-בלעם, לילה, ויאמר לו אם-לקרא לך באו האנשים, קום לך אתם; ואף, את-הדבר אשר-אדבר אליך--אתו תעשה. **כא** ויקם בלעם בבקר ויחבש את אתנו וילך עם שרי מואב. **כב** ויחר אף אלקים כי הולך הוא ויתיצב מלאך יקנה בדרך לשטן לו והוא רכב על אתנו ושני נערי עמו.

Genesis 12:3

בראשית יב:ג

3 And I will bless those who bless you, and the one who curses you I will curse, and all the families of the earth shall be blessed in you."

ג וְאֶבְרָכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֶאֱרֹךְ וְנִבְרַכְוּ בְךָ כָּל מִשְׁפְּחוֹת הָאָדָמָה.

Genesis 22:3

בראשית כב:ג

3 And Abraham arose early in the morning, and he saddled his donkey, and he took his two young men with him and Isaac his son; and he split wood for a burnt offering, and he arose and went to the place of which God had told him.

ג וַיִּשְׁכֶם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֵשׁ אֶת חֲמורוֹ וַיִּקַּח אֶת שְׁנֵי נְעָרָיו אִתּוֹ וְאֶת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֲלֵה וַיִּקַּח יֵלֶךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹקִים.

Genesis 22:11–12

בראשית כב:יא-יב

11 And an angel of God called to him from heaven and said, "Abraham! Abraham!" And he said, "Here I am." 12 And he said, "Do not stretch forth your hand against the lad..."

יא וַיִּקְרָא אֱלֹהֵי מְלֶאֱךָ יְקוּהָ מִן הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנְנִי. יב וַיֹּאמֶר אֵל תִּשְׁלַח יָדְךָ אֶל הַנֶּעֱרָה...

Babylonian Talmud Makkot 10b

בבלי מכות י

On the road that a person wants to travel on, they permit him to go. [Here is a source] from the Torah, as it is written [regarding Balaam]: "Do not go with them" (Numbers 22:12); and it is written, "Get up, go with them!" (Numbers 22:20).

בדרך שאדם רוצה לילך בה מוליכין אותו. מן התורה דכתיב (במדבר כב, יב) לא תלך עמהם וכתיב (במדבר כב, כ) קום לך אתם.



Love the guide?  
Then **SHARE** and **SUPPORT!**

Think of friends and family who will love it as much as you did - and share it with them!

And when you do, please remember to support Aleph Beta. Nothing makes us happier than bringing eye-opening, soul-heartening, life-changing Torah directly to you – but it all costs money. Like the cost of the writing, editing, design and circulation of the guide that you're reading. So until we win the lottery, we need your support. Encourage your friends to subscribe to Aleph Beta, so they can get the guides sent directly to them! Or if you shared it with a friend and it was an awesome experience for both of you, consider making a small donation to show your love.

Thanks for understanding - we love you guys, too.