

SHOSHANA JUDELMAN

TORAH TIDBITS CONTRIBUTOR

Flipping the Narrative

Every conversation is a complicated wrestling match between the desire to be seen and the need to self-protect. It is fraught with the possibility of misunderstanding.

Each of us sees the world through our own filters. So sometimes I don't hear what you are saying but rather what I am expecting.

In this week's parsha, Balak, King of Moab, sends messengers to hire the prophet Bilaam to curse Am Yisrael. After the messengers lay out their proposal, Bilaam tells them that he only has prophecy at night and they will have to wait until morning to receive an answer.

In an almost shocking display of his powers of prophecy, Bilaam does, in fact, "meet" with Hashem that night. The Torah tells us: וַיָּבֹא אֱלֹקִים אֶל־בַּלְעָם וַיֹּאמֶר מֵי הָאֲנָשִׁים



G-d came to Bilaam and said, "Who are these men with you?"

הַאֶלֵה עִמַר:

Did Hashem not know?

Rashi tells us that Hashem asked this question to mislead Bilaam. Before this episode, Bilaam was afraid to curse Am Yisrael. He saw the wonders Hashem did for His people and he did not want to anger such a powerful G-d. But when Hashem asked, "Who are these men with you?" it seemed to Bilaam that maybe he had misjudged the situation, perhaps the G-d of Israel was not as all-knowing as he had believed. Perhaps there was a chance to get at Am Yisrael after all? Based on this misconception, Bilaam took the job.

The Maharal, Rabbi Yehudah Loew of Prague, teaches that since the ways of Hashem are straight and true, we must dig deeper in our efforts to more fully understand Rashi's explanation. Hashem doesn't try to trick us. The Maharal brings a teaching from the Gemara (Shabbos 104a) that if a person wants to corrupt or sin, he is provided with an opening to do so and if a person wants to do good, or bring a purification to the world, he is helped from Above. The Maharal explains that, in Bilaam's case, he wanted Hashem to be less powerful, and he wanted a chance to curse Am Yisrael. He. therefore, heard what he wanted to hear in Hashem's question.

Hashem didn't trick Bilaam; He provided an opening and Bilaam used it to trick

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himself.

How often do we do that to ourselves? How often do I read a text and interpret it according to whatever narrative I have playing in my head?

Balak is the only parsha told from the point of view of an outsider, a different perspective. Perhaps this change in perspective can be read as a hint to us to open our hearts to seeing an interaction from a different viewpoint? That, as much as I see my own hypothesis playing out in your words, perhaps that is not actually what you meant?

May each and every one of us have the strength to remember parshas Balak in those moments of deepest confusion, when we feel broken by that text or conversation, and ask: Am I bringing my own baggage in here? Am I coloring this interaction with my own mindset and insecurities? I bless us to remember that by flipping the perspective here, the Torah helps give us the strength and the courage to do the same.

Shabbat Shalom.

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