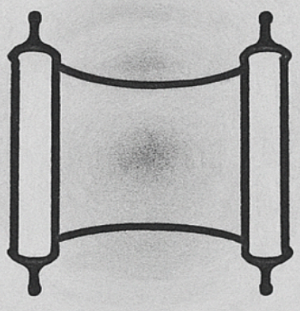
בס"ד

Rebbe Maharash

Torahs Shmuel

Parshas Balak

וַיַּרְא בָּלָק בֶּן צִפּוֹר תרכ"ט/1869



לע"נ

אסתר בת יצחק

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בס"ד, שבת פרשת בלק, כ"ט.

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

Introduction

This profound discourse by Rabbi Shmuel of Lubavitch (the Rebbe Maharash)—fourth Rebbe of Chabad, who led from 1866 until his passing in 1882—delves into the confrontation between Bilaam and Balak versus Moshe and Aharon, through the lens of deep Kabbalistic and Chassidic teachings. Drawing on sources from Zohar, Midrash, and Likkutei Torah, the Maharash reveals how Bilaam and Balak represent the forces of chaos (Tohu), attempting to undermine the divine structure of Tikkun (rectification) embodied by the Jewish people. The Rebbe Maharash, known for his approach of "Lechatchila Ariber" ("go over the top from the outset"), uses this discourse to show how speech, vision, and internal daas (conscious divine awareness) determine whether one aligns with kedushah or klipah.

"And Balak the son of Tzipor saw all that Israel had done to the Amorite" (Numbers 22:2).

And our Sages, of blessed memory, said in the Midrash (Bamidbar Rabbah, Parshas Balak, section 20:2), also brought in Megaleh Amukos (on "Vayar Haman"), Rabbi Ivo said: "Let their eyes be darkened from seeing" (Psalms 69:24), for the sight of the eyes of the wicked brings them down to Gehinnom. [For example:] "And the sons of G-d saw" (Genesis 6:2), "And Cham, the father of Canaan, saw" (Genesis 9:22), "And Balak saw" (Numbers 22:2). But the sight of the eyes of the righteous elevates them upward—[for example:] "And he lifted his eyes and saw" (Genesis 33:1), "And he saw, and behold, a well in the field" (Genesis 29:2), "And he saw, and behold, the bush" (Exodus 3:2), "And Pinchas saw" (Numbers 25:7).

Therefore they rejoice in what they see, as it says: "The upright shall see and rejoice" (Psalms 107:42).

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי, וְאָמְרוּ רַז"ל בְּמִדְרָשׁ בְּמַגְ"א דַּף קד"ו עַל פָּסוּק "וַיַּרְא הָמָן", אָמַר ר' אִיבּוֹ "תֶּחְשַׁכְנָה עֵינֵיהֶם מֵרְאוֹת" (תְּהִלִּים ס"ט:כ"ד), לְפִי שֶׁמַּרְאוֹת עֵינֵיהֶם שֶׁל רְשָׁעִים מוֹרִידוֹת אוֹתָם לְגֵיהִנּוֹם. וַיִּרְאוּ בְנֵי הָאֱלֹקִים (פ' בְּרֵאשִׁית), וַיַּרְא חָם אֲבִי כְנָעַן, וַיַּרְא בָּלָק, אֲבָל מַרְאוֹת עֵינֵיהֶם שֶׁל צַדִּיקִים מַעֲלֶה אוֹתָם לְמַעְלָה, "וַיִּשָּׂא עֵינָיו וַיַּרְא", "וַיַּרְא וְהִנֵּה בְאֵר בַּשָּׂדֶה", "וַיַּרְא וְהִנֵּה הַסְּנֶה", "וַיַּרְא פִּינְחָס", לְפִיכָךְ הֵם שְׂמֵחִים בְּמַרְאֵה עֵינֵיהֶם (שֶׁנֶּאֱמַר "יִרְאוּ יְשָׁרִים וְיִשְׂמָחוּ" (תְּהִלִּים ק"ז).

And the matter is that just as there is sight in holiness, so too there is sight in the side of the unholy. And the matter of sight in holiness is as it says in the portion of Tzitzis: "And you shall see it and remember all the commandments of Hashem" (Numbers 15:39). And this is as our Sages of blessed memory said: "See this mitzvah and remember another mitzvah that is dependent upon it." And which one is that? The mitzvah of Krias Shema, whose time is from when one can distinguish between the color of techeiles and white, as our Sages said in the Mishnah (Berachos 1:2).

וְהָעִנְיָן הוּא, דִּכְמוֹ שֶׁיֵּשׁ רְאִיָּה בִּקְדֻשָּׁה, כָּךְ יֵשׁ בְּלַעוּמַּזָּה. וְעִנְיָן הָרְאִיָּה בִּקְדֻשָּׁה, כְּמוֹ שֶׁכָּתוּב בְּפָרָשַׁת צִיצִית "וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה'", וְהַיְנוּ, כְּמַה שֶׁאָמְרוּ רַז"ל "רְאֵה מִצְוָה זוֹ וְזָכֹר מִצְוָה אַחֶרֶת הַתְּלוּיָה בָּהּ", וְאֵיזוֹ הִיא – מִצְוַת קְרִיאַת שְׁמַע, שְׁזְּמַנָּהּ מִשֶּׁיַּכִּיר בֵּין תְּכֵלֶת לְלָבָן, כְּמוֹ שֶׁאָמְרוּ רַז"ל בַּמִּשְׁנָה ב', פֶּרֶק א' דְּבָרָכוֹת.

Rebbe Maharash

Torahs Shmuel

בס"ד, שבת פרשת בלק, כ"ט.

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

And Krias Shema is the generality of all the mitzvos, as it says: "And this is the mitzvah which Hashem commanded" (Deuteronomy 6:1), and it lists afterward only the mitzvah of Krias Shema. And that is because Krias Shema is a general mitzvah, as our Sages of blessed memory said: Why does Shema precede Vehaya Im Shamoa? So that they first accept upon themselves the yoke of the Kingdom of Heaven and only afterward accept the yoke of mitzvos.	וּקְרִיאַת שְׁמַע הִיא כְּלָלוּת כָּל הַמִּצְוֹת, כְּמוֹ שֶׁכָּתוּב "וְזֹאת הַמִּצְוָה אֲשֶׁר צִוָּה ה'", וְחוֹשֵׁב אַחַר כָּךְ רַק מִצְוַת קְרִיאַת שְׁמַע לְבַד, וְהַיְנוּ, מִפְּנֵי שֶׁקְּרִיאַת שְׁמַע הִיא מִצְוָה כְּלָלִית, וּכְמוֹ שֶׁאָמְרוּ רַז"ל לָמָּה קָדְמָה שְׁמַע לְוְהָיָ"א – כְּדֵי שֶׁיְּקַבְּלוּ עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת.
And it is like the concept: "First accept My Kingship, and afterward accept My decrees." And like the concept of "Naaseh" (we will do) preceding "Nishma" (we will hear)—this is the generality of the entire matter of mitzvos, and the general preparation that preceded them. And through this seeing, one arrives at the level of the sight of the future, as it is written: "For eye to eye they shall see" (Isaiah 52:8). And this is the idea that the sight of the righteous elevates them—through this they come to see eye to eye.	וְכֵעִנְיָן "קַבְּלוּ מַלְכוּתִי וְאַחַר כָּךְ קַבְּלוּ גְּזֵרוֹתַי", וְכֵעִנְיָן הַקְדָּמַת "נַעֲשֶׂה" לְ"נִשְׁמָע", שֶׁזֶּהוּ כְּלָלוּת כָּל עִנְיַן הַמִּצְוֹת וְהַהַקְדָּמָה הַכְּלָלִית שֶׁקָּדְמָה לָהֶם כו'. וְעַל יְדֵי רְאִיָּה זוֹ, יָבוֹא לִבְחִינַת הָרְאִיָּה דְּלֶעָתִיד לָבוֹא, דִּכְתִיב "כִּי עַיִן בְּעַיִן יִרְאוּ", וְזֶהוּ עִנְיַן מַה שֶּׁמַּרְאוֹת עֵינֵיהֶם שֶׁל צַדִּיקִים מַעֲלִים אוֹתָם – שֶׁעַל יְדֵי זֶה בָּאִים לִרְאוֹת "עַיִן בְּעַיִן" כו'.
And in opposition to this is the sight of Balak and Bilaam—for Balak and Bilaam are the opposite side, of the klipah (husks), corresponding to Moshe and Aharon. And our Sages of blessed memory said on the verse: "No prophet arose in Israel like Moshe" (Deuteronomy 34:10)—in Israel he did not arise, but among the nations he did arise. And who was it? Bilaam. And this is as explained in Likkutei Torah from the Arizal, that Bilaam was from the evil side of Hevel (Abel), while Moshe was from the good side of Hevel. Therefore, regarding Moshe it says: "And she saw him, that he was good" (Exodus 2:2)—because he was from the good side of Hevel. And nevertheless, the evil of Bilaam was also from Hevel, which is why he stood as the opposite counterpart to Moshe.	וּלְעֻמַּת זֶה, זֶהוּ עִנְיַן הָרְאִיָּה דְּבָלָק וּבִלְעָם, כִּי בָלָק וּבִלְעָם הֵם בְּחִינַת זֶה לְעֻמַּת זֶה דְּקִלְפָּה, שֶׁכְּנֶגֶד מֹשֶׁה וְאַהֲרֹן. וּכְמוֹ שֶׁאָמְרוּ רַז"ל עַל פָּסוּק "וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה" – בְּיִשְׂרָאֵל לֹא קָם, אֲבָל בְּאוּמּוֹת הָעוֹלָם קָם. וּמַנּוּ – בִּלְעָם. וְהַיְנוּ, כְּמוֹ שֶׁכָּתוּב בְּלִקּוּטֵי תּוֹרָה מֵהָאֲרִיז"ל שֶׁבִּלְעָם הָיָה מִבְּחִינַת הָרַע דְּהֶבֶל, וּמֹשֶׁה הָיָה מִבְּחִינַת הַטּוֹב דְּהֶבֶל, וְלָכֵן נֶאֱמַר בְּמֹשֶׁה "וַתֵּרֶא אֹתוֹ כִּי טוֹב הוּא", לִהְיוֹתוֹ מִבְּחִינַת הַטּוֹב דְּהֶבֶל. וְעִכּוּ"פ – הָרַע דְּבִלְעָם הָיָה גַּם כֵּן מִבְּחִינַת הֶבֶל, לָכֵן הָיָה מִנֶּגֶד כְּנֶגֶד מֹשֶׁה
And Balak was the opposing counterpart, from the klipah, to Aharon, the aspect of the "name of forty-nine." And therefore, Aharon has the same letters as "Nir'eh" (he appears), which is the aspect of "In Your light we see light" (Psalms 36:10).	וּבָלָק הָיָה בְּחִינַת מִנֶּגֶד דְּקִלִיפָּה שֶׁכְּנֶגֶד אַהֲרֹן – בְּחִינַת שֵׁם דְּמ"ט, וְלָכֵן אַהֲרֹן אוֹתִיּוֹת "נִרְאָה", וְהַיְנוּ בְּחִינַת "בְּאוֹרְךָ נִרְאֶה אוֹר".

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בס"ד, שבת פרשת בלק, כ"ט.

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

For "eye to eye they shall see" (Isaiah 52:8)—but the sight of Balak was the opposite of this. And as it is written in Ba'al HaTurim and so too brought in Yalkut Reuveni in the name of the Pesikta: Balak came to suck the blood of Israel. The meaning of "blood" is their power and strength, meaning that Israel empowers themselves to be in a state of "ratzo" (yearning) and desire to be absorbed into G-dliness. This is the idea of the offering of the blood in Divine service, which is the aspect of intensity and strength—that all the heat and boiling of one's blood that a person has toward worldly matters, he should turn it into G-dliness, to be in a state of "ratzo" and yearning for G-dliness.	כִּי "עַיִן בְּעַיִן יִרְאוּ" – וּרְאִיַּת בָּלָק הָיְתָה הֶפֶךְ זֶה, וּכְמוֹ שֶׁכָּתוּב בְּבַעַל הַתּוּרִים וְכֵן הוּא בְּיַלְקוּט רְאוּבֵנִי בְּשֵׁם פְּסִיקְתָּא – בָּלָק בָּא לִלְקוֹק דָּמָן שֶׁל יִשְׂרָאֵל. פֵּירוּשׁ "דָּם" – הַיְנוּ תֹּקֶף וְחָזְקָם. וְהַיְנוּ – מַה שֶּׁיִּשְׂרָאֵל מַתְקִיפִים אֶת עַצְמָם לִהְיוֹת בִּבְחִינַת "רָצוֹא" וּתְשׁוּקָה לְהִכָּלֵל בֶּאֱלֹקוּת, שֶׁזֶּהוּ עִנְיַן הַקָּרְבַּת הַדָּם בַּעֲבוֹדָה, שֶׁהוּא בְּחִינַת הַתֹּקֶף וָעוֹז – שֶׁכָּל רְתִיחַת הַדָּמִים שֶׁיֵּשׁ לוֹ לָאָדָם לִנְיָנֵי הָעוֹלָם הַזֶּה, יַהֲפְכֵנוּ לֵאלֹקוּת – לִהְיוֹת בִּבְחִינַת רָצוֹא וּתְשׁוּקָה בֶּאֱלֹקוּת.
For the essential power of desire for physical things can be transformed into a state of yearning for G-dliness. And this is the meaning of "very good"—this refers to the evil inclination (yetzer hara), meaning *after* it is refined, then it is truly "very good." Similar to the concept of "with all your might" (בְּכָל מְאֹדֶךָ)—which means without limit. And this is the idea of intensity—meaning without limit, beyond the limitation of the vessel. And this is "the blood of Israel," which is the intensity of the aspect of "with all your might," to go beyond the vessel.	כִּי עֶצֶם כֹּחַ הַמִּתְאַוֶּה לִדְבָרִים גַּשְׁמִיִּים, יָכוֹל לְהִתְהַפֵּךְ לִהְיוֹת בִּבְחִינַת רָצוֹא לֵאלֹקוּת. וְזֶהוּ "טוֹב מְאֹד" – זֶה יֵצֶר הָרָע, הַיְנוּ לְאַחַר הַבֵּרוּר – שֶׁאָז הוּא "טוֹב מְאֹד", עַל דֶּרֶךְ מַה שֶּׁכָּתוּב "בְּכָל מְאֹדֶךָ" – שֶׁהִיא בְּלִי גְּבוּל. וְזֶהוּ עִנְיַן הַתֹּקֶף – הַיְנוּ בְּלִי גְּבוּל – לְמַעְלָה מֵהַגְבָּלַת הַכֵּלִי. וְזֶהוּ "דָּמָן שֶׁל יִשְׂרָאֵל" – שֶׁהוּא עִנְיַן הַתֹּקֶף שֶׁל בְּחִינַת "בְּכָל מְאֹדֶךָ" לָצֵאת מִן הַכֵּלִי.
But Balak came to suck their blood—meaning, that they not be in a state of "ratzo" and yearning, but rather that the boiling of their blood be directed toward worldly vanities. And this is the meaning of the verse: "The leech has two daughters—Give! Give!" (Proverbs 30:15)—this is the drawing into the klipos (forces of impurity). Meaning that through an excess of heated blood toward the vanities of the world, a person may be drawn after physical pleasures, through which—Heaven forbid—there may be increased nurture to the klipos.	וּבָלָק בָּא לִלְקוֹק דָּמָם – שֶׁלֹּא יִהְיוּ בִּבְחִינַת רָצוֹא וּתְשׁוּקָה, אֶלָּא לִהְיוֹת בִּבְחִינַת רְתִיחַת הַדָּמִים לְהֶבְלֵי הָעוֹלָם. וְזֶהוּ מַה שֶּׁכָּתוּב "לַעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב" (מִשְׁלֵי ל:ט"ו) – שֶׁזֶּהוּ עִנְיַן הַהַמְשָׁכָה בַּקְלִיפּוֹת. וְהַיְנוּ, שֶׁעַל יְדֵי רִבּוּי רְתִיחַת הַדָּמִים בְּהֶבְלֵי עוֹלָם – עַל יְדֵי זֶה יָכוֹל לִהְיוֹת נִמְשָׁךְ אַחַר תַּעֲנוּגִים גַּשְׁמִיִּים, שֶׁעַל יְדֵי זֶה יוּמְשַׁךְ חַס וְשָׁלוֹם תּוֹסֶפֶת יְנִיקָה בַּקְלִיפּוֹת.

Rebbe Maharash

Torahs Shmuel

בס"ד, שבת פרשת בלק, כ"ט.

ויאמר בלק בן צפור את כל אשר עשה ישראל לאמרי -1869

And this is the opposite of Aharon the High Priest, the "name of 49," who elevates the souls of Israel to above, to the level of "head." And the opposite of the letters of "Nir'eh" (we see), the aspect of "In Your light we see light" (Psalms 36:10)—rather, Heaven forbid, it should become doubled and redoubled darkness. And Bilaam is the opposite of Moshe, the "name of 50," who draws down the Infinite Light (Or Ein Sof) into the souls of Israel, and draws down the aspect of da'as (divine consciousness) into the souls of Israel, as explained in Torah Ohr on the discourse beginning "V'eileh HaMishpatim."	וְזֶהוּ הֶפֶךְ אַהֲרֹן כֹּהֲנָא רַבָּא – שֵׁם דְּמ"ט – הַמַּעֲלֶה נִשְׁמוֹת יִשְׂרָאֵל לְמַעְלָה רֹאשׁ, וְהֶפֶךְ אוֹתִיּוֹת "נִרְאֶה" – בְּחִינַת "בְּאוֹרְךָ נִרְאֶה אוֹר", אֶלָּא שֶׁיִּהְיֶה חַס וְשָׁלוֹם "חֹשֶׁךְ כָּפוּל וּמְכוּפָּל" כו'. וּבִלְעָם – הוּא הֶפֶךְ מֹשֶׁה – בְּחִינַת שֵׁם דְּנ' – הַמַּמְשִׁיךְ הַמָּשְׂכוֹת אוֹר־אֵין־סוֹף בְּנִשְׁמוֹת יִשְׂרָאֵל, וּמַמְשִׁיךְ בְּחִינַת הַמָּשְׂכַת הַדַּעַת בְּנִשְׁמוֹת יִשְׂרָאֵל, כְּמוֹ שֶׁנִּתְבָּאֵר מִזֶּה בְּתוֹרָה אוֹר בְּדִבּוּר הַמַּתְחִיל "וְאֵלֶּה הַמִּשְׁפָּטִים".
Behold, it is written: "And I will sow the house of Israel with the seed of man and the seed of beast" (Yirmiyahu 31:26). "The seed of man" refers to souls that are drawn from the level of the supernal Man (Adam HaElyon) who is upon the Throne, as it is written: "Let us make man in our image, in our likeness" (Bereishis 1:26). This refers to the level of the souls of Atzilus, who are called "children to the Creator." And the idea is: just as man has da'as (knowledge), understanding, and emotional feeling—so too these souls have a great da'as in G-dliness.	דְּהִנֵּה כְּתוּב "וּזְרַעְתִּי אֶת בֵּית יִשְׂרָאֵל זֶרַע אָדָם וְזֶרַע בְּהֵמָה" (יִרְמְיָה ל"א:כ"ו). זֶרַע אָדָם" – הֵם הַנְּשָׁמוֹת שֶׁנִּמְשָׁכִים מִבְּחִינַת אָדָם הָעֶלְיוֹן שֶׁעַל הַכִּסֵּא, דִּכְתִיב "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ" (בְּרֵאשִׁית א:כ"ו). וְהַיְנוּ – בְּחִינַת נְשָׁמוֹת דַּאֲצִילוּת, שֶׁהֵם הַנִּקְרָאִים בָּנִים לַמָּקוֹם. וְהַיְנוּ – שֶׁכְּמוֹ מַעֲלַת הָאָדָם שֶׁיֵּשׁ לוֹ דַּעַת וְהַשָּׂגָה וְהַרְגָּשָׁה – כָּךְ אֵלּוּ הַנְּשָׁמוֹת יֵשׁ לָהֶם דַּעַת גָּדוֹל בֶּאֱלֹקוּת.
And the meaning of "da'as" does not refer to knowledge alone, but rather to actual felt experience. "The seed of beast" refers to souls that do not have such da'as in G-dliness. These are the souls of Beriah, Yetzirah, and Asiyah (B"Y"A), which constitute almost all the souls in our generations. Even in earlier generations, the souls of Atzilus—who are called bnei aliyah (those of spiritual ascent)—were few.	וּפֵירוּשׁ "דַּעַת" – אֵין הַכַּוָּנָה לִידִיעָה בִּלְבַד, אֶלָּא בְּחִינַת הַרְגָּשָׁה מַמָּשׁ. וְ"זֶרַע בְּהֵמָה" – הֵם הַנְּשָׁמוֹת שֶׁאֵין לָהֶם דַּעַת כָּל כָּךְ בֶּאֱלֹקוּת. וְהַיְנוּ – נְשָׁמוֹת דְּבְרִיָה יְצִירָה עֲשִׂיָּה (בי"ע), שֶׁהֵם כְּמַעַט כָּל הַנְּשָׁמוֹת שֶׁבְּדוֹרוֹתֵינוּ אֵלֶּה. וַאֲפִלּוּ בַּדּוֹרוֹת הָרִאשׁוֹנִים כו',
And this does not mean they have no intellect or understanding of G-dliness. On the contrary, they do possess intellect and comprehension—they understand and grasp the greatness of the Creator, blessed be He, from books and from the teachings of sages, to the point that they have deep comprehension and understanding of how the Holy One, blessed be He, enlivens and sustains all, and how His greatness is unfathomable.	וְאֵין הַכַּוָּנָה שֶׁאֵין לָהֶם שֵׂכֶל וְהַשָּׂגָה בֶּאֱלֹקוּת – אֶלָּא אַף שֶׁיֵּשׁ לָהֶם שֵׂכֶל וְהַשָּׂגָה – שֶׁמַּשִּׂיגִים וּמַשְׂכִּילִים גְּדוּלַּת הַבּוֹרֵא יִתְבָּרַךְ מִפִּי סְפָרִים וּמִפִּי סוֹפְרִים, לִהְיוֹת בִּבְחִינַת הַשָּׂגָה וּבִינָה גְּדוֹלָה – אֵיךְ שֶׁהַקָּבָ"ה מְחַיֶּה וּמְהַוֶּה הַכֹּל, וְאֵיךְ שֶׁלִּגְדוּלָּתוֹ אֵין חֵקֶר כו'.

Rebbe Maharash

Torahs Shmuel

בְּס"ד, שַׁבַּת פָּרָשַׁת בָּלָק, כ"ט.

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

Nevertheless, since this comprehension is not felt within their souls as a full and deep da'as, they are still called "the seed of beast." For behold, the animal also sees and hears—yet it does not understand what it sees and hears. This is because it does not have da'as.	מִכָּל מָקוֹם – מֵאַחַר שֶׁאֵינוֹ מוּרְגָּשׁ בְּנַפְשָׁם בִּבְחִינַת דַּעַת שָׁלֵם – נִקְרָאִים בְּשֵׁם "זֶרַע בְּהֵמָה". שֶׁהֲרֵי הַבְּהֵמָה רוֹאָה גַּם כֵּן וְשׁוֹמַעַת, מִכָּל מָקוֹם אֵינָהּ מֵבִינָה אֶת הַדָּבָר שֶׁהִיא רוֹאָה וְשׁוֹמַעַת. וְהַיְנוּ – מִפְּנֵי שֶׁאֵין בָּהּ דַּעַת כָּל כָּךְ.
So too, these souls that lack the aspect of da'as in G-dliness—that da'as is the level of emotional feeling, when the intellectual comprehension is bound and fixed in the person's soul as though it were something he actually feels. For da'as is from the word "And Adam knew Chava" (Bereishis 4:1)—it is a term of connection and attachment. And similarly, it says: "From my flesh I see G-d" (Iyov 19:26)—I actually see, as if with physical sight.	וְכָךְ הֵם נְשָׁמוֹת אֵלּוּ – שֶׁאֵין בָּהֶן בְּחִינַת הַדַּעַת בֶּאֱלֹקוּת – שֶׁהַדַּעַת הִיא בְּחִינַת הַרְגָּשָׁה – כְּשֶׁהַשֵּׂכֶל נִקְשָׁר וְנִקְבַּע בְּנַפְשׁוֹ כְּאִלּוּ הוּא מַרְגִּישׁ. כִּי "דַּעַת" – הוּא לְשׁוֹן "וַיֵּדַע אָדָם אֶת חַוָּה" (בְּרֵאשִׁית ד:א) – שֶׁהוּא לְשׁוֹן הִתְקַשְּׁרוּת וְהִתְחַבְּרוּת. וְעַל דֶּרֶךְ זֶה נֶאֱמַר "וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹקָה" (אִיּוֹב י"ט:כ"ו) – "אֶחֱזֶה" מַמָּשׁ, כְּאִלּוּ רוֹאֶה
And even though it is impossible to see the aspect of His G-dliness, may He be blessed, with the physical eye, nevertheless it is similar to how a person knows and feels his own soul that is within him and gives him life. Although the soul, too, cannot be seen—its essence, what it is and how it is—still, one feels his soul by seeing the life-force within the body, which comes from the soul.	וְאַף עַל פִּי שֶׁאִי אֶפְשָׁר לִרְאוֹת בְּחִינַת אֱלֹקוּתוֹ יִתְבָּרַךְ בָּעַיִן הַגַּשְׁמִי, מִכָּל מָקוֹם – הוּא עַל דֶּרֶךְ שֶׁהָאָדָם יוֹדֵעַ וּמַרְגִּישׁ אֶת נַפְשׁוֹ אֲשֶׁר בְּקִרְבּוֹ וּמְחַיֶּה אוֹתוֹ. אַף שֶׁהַנֶּפֶשׁ גַּם כֵּן אִי אֶפְשָׁר לִרְאוֹת מַהוּת הַנֶּפֶשׁ – אֵיךְ וּמַה – מִכָּל מָקוֹם – הוּא מַרְגִּישׁ אֶת נַפְשׁוֹ עַל יְדֵי שֶׁרוֹאֶה אֶת הַחַיּוּת שֶׁבַּגּוּף, שֶׁזֶּהוּ מִן הַנֶּפֶשׁ.
And therefore, when the soul departs from the body, the body remains like a lifeless stone. And even while alive, the vitality of one's soul is not the same at all times. For example, when a person is asleep—then the soul withdraws from the body and only a residue of vitality (kista d'chiyusa) remains—then all the important faculties are not revealed.	וְלָכֵן – בְּצֵאת הַנֶּפֶשׁ מִן הַגּוּף – נִשְׁאַר הַגּוּף כְּאֶבֶן דּוֹמֵם. וְגַם בְּעוֹדָנּוּ חַי – אֵין דּוֹמֶה חַיּוּת נַפְשׁוֹ בְּכָל עֵת. וּכְמוֹ כַּאֲשֶׁר יָשֵׁן הָאָדָם – שֶׁאָז מִסְתַּלֶּקֶת הַנֶּפֶשׁ מִן הַגּוּף, וְלֹא נִשְׁאָר אֶלָּא קִיסְטָא דְּחַיּוּתָא – הִנֵּה אָז כָּל הַכֹּחוֹת הַחֲשׁוּבִים אֵינָם נִגְלִים.
For example, the faculties of intellect, sight, and hearing—for in a dream, two things which are distant and contradictory can combine. And while asleep, the person imagines that it is true and makes sense. And this is because at that time the intellect does not shine to be able to discern that it is impossible for those two things to exist together.	עַד מָשָׁל – כֹּחַ הַשֵּׂכֶל וְהָרְאִיָּה וְהַשְׁמִיעָה – שֶׁהֲרֵי בַּחֲלוֹם מִתְחַבְּרִים שְׁנֵי דְּבָרִים שֶׁרְחוֹקִים זֶה מִזֶּה בְּעֵרֶךְ, וּבִשְׁעַת הַשֵּׁנָה נִדְמֶה לוֹ שֶׁזֶּהוּ נָכוֹן וּמִתְיַשֵּׁב. וְהַיְנוּ – מִפְּנֵי שֶׁאָז אֵינוֹ מֵאִיר הַשֵּׂכֶל, שֶׁיּוּכַל לְהַבְחִין שֶׁאִי אֶפְשָׁר לִשְׁנֵי הַדְּבָרִים הָאֵלֶּה לִהְיוֹת יַחַד.
But when he awakens from his sleep, he is astonished at how in a dream such a thing could combine. And that is because when he wakes up, the light of the soul's vitality returns to him in detail, in the aspect of all the specific faculties.	וּכְשֶׁנֵּעוֹר מִשְּׁנָתוֹ – אָז מִתְפַּלֵּא בְּעַצְמוֹ מֵהַדָּבָר שֶׁיָּכוֹל לְהִתְחַבֵּר בַּחֲלוֹם כו'. וְהַיְנוּ – מִפְּנֵי כְּשֶׁנֵּעוֹר מִשְּׁנָתוֹ – אָז תָּשׁוּב אֵלָיו גִּילּוּי אוֹר חַיּוּת הַנֶּפֶשׁ בִּפְרָטֵי בְּחִינַת כָּל הַכֹּחוֹת כו'.

Rebbe Maharash

Torahs Shmuel

בְּס"ד, שַׁבַּת פָּרָשַׁת בָּלָק, כ"ט.

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

And exactly in this way is the level of da'as in G-dliness that the souls of Atzilus possess, as Iyov said: "From my flesh I behold G-d" (Iyov 19:26). And even though "no thought can grasp Him at all" (Tikkunei Zohar), this means that His essence is not grasped—but His *existence* is known and felt.	וְעַל דֶּרֶךְ זֶה מַמָּשׁ – הוּא בְּחִינַת הַדַּעַת בֶּאֱלֹקוּת שֶׁיֵּשׁ לְנִשְׁמוֹת דַּאֲצִילוּת, כְּמַאֲמַר אִיּוֹב "וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹקַּה". וְאַף דְּ"לֵית מַחְשָׁבָה תִּפְיסָא בֵּיהּ כְּלָל" – הַיְנוּ שֶׁמַּהוּתוֹ אֵינוֹ מוּשָׂג, אֲבָל מְצִיאוּתוֹ נוֹדָע וּמוּרְגָּשׁ.
And this is that we see that the worlds are like one great body, and they are alive and endure—and behold, this vitality is from the Infinite Light (Or Ein Sof), may He be blessed, which flows into them constantly, at every moment.	וְהַיְנוּ – מַה שֶּׁאֲנַחְנוּ רוֹאִים שֶׁהָעוֹלָמוֹת הֵם כְּמוֹ גּוּף גָּדוֹל, וְהֵם חַיִּים וְקַיָּמִים, וְהֲרֵי חַיּוּת זֶה הוּא מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַשּׁוֹפֵעַ לָהֶם בְּכָל עֵת וּבְכָל רֶגַע.
And this intellectual comprehension is available to all. But when it becomes connected in his soul, so that it is bound and felt from it as if actually seeing—that is called the level of da'as.	וְהַשֵּׂכֶל הַזֶּה מוּשָׂג לַכֹּל. אֲבָל – כְּשֶׁהוּא מִתְקַשֵּׁר בְּנַפְשׁוֹ, שֶׁיִּהְיֶה נִקְשָׁר וּמוּרְגָּשׁ מִמֶּנּוּ מַמָּשׁ כְּאִלּוּ רוֹאֶה – זֶהוּ "הַנִּקְרָא בְּחִינַת "דַּעַת.
And about this our Sages, of blessed memory, said: "Who is wise? One who sees what is born" (Tamid 32a)—as if he sees with his physical eye the birth and creation of existence from nothing. And about this it is said: "And Hashem shall appear over them" (Zechariah 9:14)—in a manner of actual sight and felt perception.	וְעַל זֶה אָמְרוּ רַז"ל: "אֵיזֶהוּ חָכָם – הָרוֹאֶה אֶת הַנּוֹלָד" (תָּמִיד ל"ב ע"א) – כְּאִלּוּ רוֹאֶה בָּעַיִן מַמָּשׁ הוֹלָדָה וְהִתְהַוּוּת הַיֵּשׁ מֵאַיִן כו'. וְעַל זֶה נֶאֱמַר "וַה' עֲלֵיהֶם יֵרָאֶה" (זְכַרְיָה ט:י"ד) – בִּבְחִינַת רְאִיָּה וְהַרְגָּשָׁה מַמָּשׁ.
Whereas when this intellectual comprehension and understanding is not in a state of closeness and actual emotional feeling in the soul, this level is called "the seed of beast." And even though he may have great intellect and comprehension in G-dliness, nevertheless, it is not in a state of da'as and inner felt awareness.	מַשְׁאִין כֵּן – כְּשֶׁאֵין הַשֵּׂכֶל וְהַהֲבָנָה הַזֹּאת בִּבְחִינַת קִירוּב וְהַרְגָּשָׁה מַמָּשׁ בַּנֶּפֶשׁ – נִקְרֵאת בְּחִינָה זוֹ בְּשֵׁם "זֶרַע בְּהֵמָה". וְהַגַּם שֶׁיֵּשׁ לוֹ שֵׂכֶל וְהַשָּׂגָה גְּדוֹלָה בֶּאֱלֹקוּת – מִכָּל מָקוֹם אֵינֶנּוּ בִּבְחִינַת דַּעַת וְהַרְגָּשָׁה.
And even though all Israel are "believers, children of believers," and emunah (faith) is beyond da'as, nevertheless it is called a "crown," which is in the level of makif (surrounding), and there must also be a level of da'as, as it is written: "Know the G-d of your father" (Divrei HaYamim I 28:9), and then "serve Him with a whole heart."	וְהַגַּם שֶׁכָּל יִשְׂרָאֵל – מַאֲמִינִים בְּנֵי מַאֲמִינִים – וְהָאֱמוּנָה הִיא לְמַעְלָה מִן הַדַּעַת – מִכָּל מָקוֹם הִיא נִקְרֵאת "עֲטָרָה", שֶׁהִיא בִּבְחִינַת מַקִּיף. וְצָרִיךְ לִהְיוֹת גַּם כֵּן בְּחִינַת דַּעַת, כְּמוֹ שֶׁכָּתוּב "דַּע אֶת אֱלֹקֵי אָבִיךָ" (דִּבְרֵי הַיָּמִים א' כ"ח:ט) – וְאָז "וְעָבְדֵהוּ בְּלֵבָב שָׁלֵם".
For through da'as and comprehension it becomes felt as if one sees, and the world no longer conceals at all. And likewise, the love that comes from da'as and sensory vision is incomparable, and the same with awe—because hearing is not comparable to seeing.	כִּי עַל יְדֵי הַדַּעַת וְהַשֵּׂכֶל – מוּרְגָּשׁ כְּאִלּוּ רוֹאֶה, אֵין הָעוֹלָם מַסְתִּיר כְּלָל. וְגַם הָאַהֲבָה – הַבָּאָה מִבְּחִינַת הַדַּעַת וּרְאִיָּה חוּשִׁית – אֵין עֵרֶךְ אֵלֶיהָ. וְכֵן הַיִּרְאָה כו', כִּי אֵין דּוֹמֶה שְׁמִיעָה לִרְאִיָּה.

Rebbe Maharash

Torahs Shmuel

בס"ד, שבת פרשת בלק, כ"ט.

ויאמר בלק בן צפור את כל אשר עשה ישראל לאמרי -1869

And the meaning of "sight," as our Sages said: "Look at three things and you will not come to sin" (Avos 3:1)—"look" specifically means in the mode of seeing with the eye of the intellect, like a person who understands with his wisdom and sees that some good thing will come to him—or its opposite, Heaven forbid.	וּפֵירוּשׁ "רְאֵיָה" – כְּמַאֲמַר רַז"ל: "הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאֵי אַתָּה בָּא לִידֵי עֲבֵרָה" (אָבוֹת ג:א) – "הִסְתַּכֵּל" דַּוְקָא – בִּבְחִינַת רְאִיָּה בְּעֵין הַשֵּׂכֶל, כְּמוֹ אָדָם שֶׁמֵּבִין בְּחָכְמָתוֹ וְרוֹאֶה שֶׁיָּבוֹא עָלָיו אֵיזֶה דָּבָר טוֹב – אוֹ הֶפְכּוֹ חַס וְשָׁלוֹם.
And even though that thing is far off in time from occurring, still, because of the view of his intellect, it is as if he sees it immediately with his eyes, as if it has already come upon him. And he becomes very afraid if it is bad, and rejoices greatly if it is good.	אַף עַל פִּי שֶׁרָחוֹק הַזְּמַן שֶׁיָּבוֹא הַדָּבָר – הִנֵּה מִפְּנֵי הִסְתַּכְּלוּת שִׂכְלוֹ – הוּא כְּאִלּוּ רוֹאֶה מִיָּד בְּעֵינָיו וּכְאִלּוּ הוּבָא עָלָיו. וּמִתְיָרֵא מְאֹד אִם רַע הוּא, וּשְׂמֵחַ מְאֹד אִם טוֹב הוּא.
But the level of "hearing," which is only contemplation in deep thought, is like hearing from others that such a thing could happen—this does not bring upon him the same fear or joy about the matter, for it is not fully revealed to him.	אֲבָל בְּחִינַת "שְׁמִיעָה" – שֶׁהִיא בְּחִינַת הִתְבּוֹנְנוּת בִּלְבַד בְּמַחֲשָׁבָה עֲמוּקָה – זֶהוּ כְּמוֹ שֶׁשּׁוֹמֵעַ מֵאֲחֵרִים שֶׁיָּכוֹל הַדָּבָר לִהְיוֹת כָּךְ אוֹ כָּךְ – הִנֵּה מִזֶּה לֹא יִפּוֹל עָלָיו הַיִּרְאָה כָּל כָּךְ אוֹ הַשִּׂמְחָה מֵהַדָּבָר.
And this is because the matter is not revealed in full to him to such a degree—even though he contemplates it, still it is not the same as seeing it with his eyes. And this is the meaning of "hearing is not like seeing"—for when one sees a thing, even if it is not new to him at all, for he has already heard it before, still when he sees it, he is affected more intensely than the effect of having heard it.	וְהַיְנוּ – מִפְּנֵי שֶׁאֵין זֶה הַדָּבָר בְּהִתְגַּלּוּת גָּמוּר אֶצְלוֹ כָּל כָּךְ. וְהַגַּם שֶׁמִּתְבּוֹנֵן בּוֹ – מִכָּל מָקוֹם אֵינֶנּוּ דּוֹמֶה כְּמוֹ שֶׁרוֹאֶה בְּעֵינָיו. וְזֶהוּ "שֶׁאֵין דּוֹמֶה שְׁמִיעָה לִרְאִיָּה" – שֶׁרְאִיַּת הַדָּבָר – אַף כִּי אֵינֶנּוּ מִתְחַדֵּשׁ אֶצְלוֹ כְּלָל, שֶׁהוּא כְּמוֹ שֶׁשָּׁמַע כְּבָר – הִנֵּה כְּשֶׁרוֹאֶה – מִתְפָּעֵל בְּיוֹתֵר שֶׁאֵת עַל עֶרֶךְ הִתְפָּעֲלוּתוֹ שֶׁהָיְתָה מִמַּה שֶׁשָּׁמַע כו'.
See more on this in the discourse beginning "Incline Your ear, O G-d, and hear—open Your eyes and see" (Daniel 9:18).	עַיֵּן מִזֶּה בְּדִבּוּר הַמַּתְחִיל "הַטֵּה אֱלֹקַי אָזְנְךָ וּשְׁמַע – פְּקַח עֵינֶיךָ וּרְאֵה" (דָּנִיֵּאל ט:י"ח).
And this is what our Sages, of blessed memory, said: "Look at three things…"—that the matter of contemplation in G-dliness should be for him like a person who understands with his wisdom and sees the thing, even though it is far off, as explained above. And "Who is wise? One who sees what is born" (Tamid 32a).	וְזֶהוּ שֶׁאָמְרוּ רַז"ל: "הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים..." – שֶׁיִּהְיֶה עִנְיַן הִתְבּוֹנְנוּת אֱלֹקוּת אֶצְלוֹ – כְּאָדָם הַמֵּבִין בְּחָכְמָתוֹ וְרוֹאֶה הַדָּבָר – אַף עַל פִּי שֶׁרָחוֹק – כַּנִּזְכָּר לְעֵיל. וְ"אֵיזֶהוּ חָכָם – הָרוֹאֶה אֶת הַנּוֹלָד" (תָּמִיד ל"ב ע"א).
Whereas the level of "hearing" is from the aspect of *Binah*—that is, he understands the unity of G-d: how all is one, and how all the worlds are nullified and considered as nothing before Him, and that all is sustained by His life-giving flow, and that He has no change, as is known regarding the entire concept of Divine Unity.	מַשְׁאִין כֵּן – בְּחִינַת "שְׁמִיעָה" – הִיא מִבְּחִינַת בִּינָה – הַיְנוּ, שֶׁמֵּבִין אַחְדוּת הַשֵּׁם – אֵיךְ שֶׁכּוּלָּא חַד, וְשֶׁכָּל הָעוֹלָמוֹת בְּטֵלִין וּמְבֻטָּלִין כְּאַיִן נֶגְדּוֹ, וְשֶׁהַכֹּל בְּהַשְׁפָּעַת חִיּוּתוֹ יִתְבָּרַךְ, וּבוֹ אֵין שִׁינּוּי כו', כַּיָּדוּעַ כָּל עִנְיַן אַחְדוּת הַשֵּׁם.

Rebbe Maharash

Torahs Shmuel

בס"ד, שבת פרשת בלק, כ"ט.

ויאמר בלק בן צפור את כל אשר עשה ישראל לאמרי -1869

And even though he contemplates it very precisely, and his entire deep thought is engaged with it, and indeed faith is established in his heart—nevertheless, it is only in a mode of "hearing" and intellectual comprehension alone. The matter is not fully revealed to him as if he sees it with his own eyes.	אַף עַל פִּי שֶׁמִּתְבּוֹנֵן בּוֹ הֵיטֵב הֵיטֵב, וְכָל עֹמֶק מַחֲשַׁבְתּוֹ טָרוּד בּוֹ, וַהֲרֵי נִקְבָּעָה הָאֱמוּנָה בְּלִבּוֹ – מִכָּל מָקוֹם – הוּא רַק עַל דֶּרֶךְ שְׁמִיעָה וְהַבָנָה בִּלְבַד, וְאֵין הָעִנְיָן בְּהִתְגַּלּוּת גָּמוּר כְּאִלּוּ רוֹאֶה בְּעֵינָיו.
Therefore, when he removes his thoughts—even for a moment—he turns to the paths of his desires. But when the matter of Divine Unity is in the mode of "contemplative vision" from *Chochmah*, which is the source of *Binah*, before it expands into deep contemplation—then it is truly like the vision of the eyes, and it is impossible for him in any way to remove his thought or any of his emotions from the matter of Divine Unity.	וְלָכֵן – כְּשֶׁיָּסִיר מַחֲשַׁבְתּוֹ – אַף לְרֶגַע – פּוֹנֶה לִדְרָכֵי תַּאֲוָתָיו. אֲבָל – כְּשֶׁעִנְיָן הָאַחְדוּת – בְּהִסְתַּכְּלוּת חָכְמָה – שֶׁהוּא מְקוֹר הַבִּינָה, קֹדֶם שֶׁיָּבוֹא לְהִתְבּוֹנְנוּת וְהַרְחָבָה כו' – הוּא מַמָּשׁ כְּמוֹ רְאִיַּת הָעֵינַיִם, וְאִי אֶפְשָׁר לוֹ בְּשׁוּם אֹפֶן לְהָסִיר מַחֲשַׁבְתּוֹ וְכָל הַמִּדּוֹת מֵעִנְיַן הָאַחְדוּת.
And in all his actions and matters he is attached to Him, may He be blessed, with a wondrous attachment, because he is seeing the King with his own eyes.	וּבְכָל עֲשִׂיּוֹתָיו וְעִנְיָנָיו – דָּבוּק בּוֹ יִתְבָּרֵךְ – בְּדָבֵקוּת נִפְלָאָה – מִפְּנֵי הֱיוֹתוֹ רוֹאֶה הַמֶּלֶךְ בְּעֵינָיו.
And therefore they said: "Look" specifically in the mode of "seeing"—and then you will not come to sin. And this was the case at the time of the Giving of the Torah, as it is written: "And all the people saw the sounds" (Shemos 20:15)—they saw what is normally heard.	וְלָכֵן אָמְרוּ "הִסְתַּכֵּל" – דַּוְקָא – בִּבְחִינַת רְאִיָּה – וְאָז "אִי אַתָּה בָּא לִידֵי עֲבֵרָה". וְזֶה הָיָה – בְּעֵת וּבִזְמַן מַתַּן תּוֹרָה – דִּכְתִיב: "וְכָל הָעָם רֹאִים אֶת הַקּוֹלוֹת" (שְׁמוֹת כ:ט"ו) – "רוֹאִים אֶת הַנִּשְׁמָע" – פֵּירוּשׁ – שֶׁבְּחִינַת הַהִתְבּוֹנְנוּת – מַה שֶּׁהִיא בִּבְחִינַת שְׁמִיעָה – הָיְתָה אָצְלָם בִּבְחִינַת רְאִיָּה וְהִתְגַּלּוּת.
It follows that *Chochmah* is the level of sight, and *Binah* is the level of hearing. And it is known that "Abba nests in Atzilus, and Imma in Beriah." Therefore, the souls of Beriah do not have the level of vision—only hearing and understanding. And therefore they are called "the seed of beast." But not so the souls of Atzilus—there, the revelation is in the level of *Chochmah* and vision—and they are called "the seed of man."	נִמְצָא – חָכְמָה הִיא בְּחִינַת רְאִיָּה, וּבִינָה הִיא בְּחִינַת שְׁמִיעָה. וְנוֹדָע – דְּאַבָּא מְקַנֵּן בַּאֲצִילוּת, וְאִמָּא בִּבְרִיאָה. לָכֵן – הַנִּשְׁמוֹת דְּבְרִיָּה – אֵין בָּהֶם בְּחִינַת רְאִיָּה – רַק שְׁמִיעָה וְהַבָנָה. וְעַל כֵּן נִקְרְאוּ "זֶרַע בְּהֵמָה". מַה שֶּׁאֵין כֵּן – נִשְׁמוֹת דַּאֲצִילוּת – שָׁם גִּילּוּי בְּחִינַת חָכְמָה וּרְאִיָּה – הֵם הַנִּקְרָאִים "זֶרַע אָדָם".
And this is the root of the distinction between the first paragraph of Krias Shema and the second paragraph of Krias Shema. For our Sages, of blessed memory, said (Berachos 14b) that the first paragraph corresponds to "those who do the will of the Omnipresent," regarding which it is said: "And foreigners shall stand and pasture your flocks" (Yeshayahu 61:5). But the second	וְזֶהוּ שֹׁרֶשׁ הַהֶפְרֵשׁ בֵּין פָּרָשָׁה רִאשׁוֹנָה דְּקִרְיאַת שְׁמַע לְפָרָשָׁה שְׁנִיָּה דְּקִרְיאַת שְׁמַע – שֶׁאָמְרוּ רַז"ל (בְּפֶרֶק ו' דְּבְרָכוֹת) שֶׁפָּרָשָׁה רִאשׁוֹנָה הִיא בְּחִינַת "עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם", שֶׁעָלֶיהָ נֶאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם" (יְשַׁעְיָה ס"א:ה'). וּפָרָשָׁה שְׁנִיָּה דְּקִרְיאַת שְׁמַע הִיא "בְּחִינַת "אֵין עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם".

Rebbe Maharash

Torahs Shmuel

בְּס"ד, שַׁבַּת פָּרָשַׁת בָּלָק, כ"ט.

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

paragraph of Krias Shema corresponds to "those who do *not* do the will of the Omnipresent."	
And this is because it does not say in it "with all your might" (בְּכָל מְאֹדֶךָ). And the explanation is that "me'od" (מְאֹד) has the same letters as "adam" (אָדָם)—this refers to the souls called "seed of man," the level of perception in G-dliness as if actually seen.	וְהַיְנוּ – מִפְּנֵי שֶׁלֹּא נֶאֱמַר בָּהּ "בְּכָל מְאֹדֶךָ". וְהַיְנוּ – כִּי "מְאֹד" הוּא אוֹתִיּוֹת "אָדָם" – זֶהוּ הַנְּשָׁמוֹת שֶׁנִּקְרָאִים "זֶרַע אָדָם", בְּחִינַת הַשָּׂגָה בֶּאֱלֹקוּת כְּאִלּוּ רוֹאֶה מַמָּשׁ.
And this is the one referred to as "those who do the will of the Omnipresent," for through the seeing there is a level of connection to G-dliness as though one sees. Through this, one comes to the level of "I desire not even with You" (Tehillim 73:25)—he desires neither Gan Eden HaTachton, nor Gan Eden HaElyon, nor even the World to Come—for all of these are still "with You," secondary and subordinate to You. Rather, he desires only to cleave to Him, blessed be He.	וְזֶהוּ הַנִּקְרָא "עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם" – שֶׁעַל יְדֵי הָרְאִיָּה – הוּא בְּחִינַת הַהִתְקַשְּׁרוּת לֶאֱלֹקוּת כְּאִלּוּ רוֹאֶה. עַל יְדֵי זֶה בָּא לִהְיוֹת "וְעִמְּךָ לֹא חָפַצְתִּי" (תְּהִלִּים ע"ג:כ"ה) – שֶׁלֹּא יַחְפֹּץ לֹא בְּגַן־עֵדֶן הַתַּחְתּוֹן, וְלֹא בְּגַן־עֵדֶן הָעֶלְיוֹן, וְלֹא בָּעוֹלָם הַבָּא – שֶׁכָּל זֶה הוּא "עִמְּךָ" – בָּטֵל וְטָפֵל לְךָ – רַק יַחְפֹּץ לְדָבְקָה בּוֹ יִתְבָּרֵךְ.
And through this level of "ratzo" (running, yearning) and desire, one draws down the level of "ratzon" (will)—[whose] letters form the word "tzinor" (pipeline), which is the channel of flow from the Infinite One, blessed be He, the Master of will, to be [expressed as] "ratzon."	וְעַל יְדֵי בְּחִינַת "רָצוֹא" וּתְשׁוּקָה זוֹ – מַמְשִׁיךְ לִהְיוֹת נִמְשָׁךְ בְּחִינַת "רָצוֹן" – אוֹתִיּוֹת "צִנּוֹר" – הוּא בְּחִינַת הַמְשָׁכָה מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא – בַּעַל הָרָצוֹן – לִהְיוֹת "רָצוֹן" כו'.
But the paragraph of "Vehaya Im Shamoa," even though it says "you will surely listen" (שָׁמוֹעַ תִּשְׁמְעוּ), still "listening" is only the level of *Binah*, understanding alone, and not the level of da'as and connection as though one sees.	מַשְׁאִין כֵּן פָּרָשַׁת "וְהָיָה אִם שָׁמוֹעַ" – אַף שֶׁכָּתוּב בָּהּ "שָׁמוֹעַ תִּשְׁמְעוּ" – הִנֵּה "שְׁמִיעָה" – הִיא בְּחִינַת בִּינָה – הֲבָנָה בְּעַלְמָא – וְלֹא בְּבְחִינַת הִתְקַשְּׁרוּת עַל יְדֵי הַדַּעַת – כְּאִלּוּ רוֹאֶה כו'.
And therefore it does not say in it "with all your might" (בְּכָל מְאֹדֶךָ), which is the level of "adam," but rather it is the level of "seed of beast"—i.e., the souls of Beriah, etc.	וְלָכֵן לֹא נֶאֱמַר בָּהּ "בְּכָל מְאֹדֶךָ" – בְּחִינַת "אָדָם" – רַק בְּחִינַת "זֶרַע בְּהֵמָה" כו', נְשָׁמוֹת דְּבְרִיָּה כו'.
And behold, the intermediate level that connects and unites *Chochmah* (wisdom) with *Binah* (understanding) is *Da'as* (knowledge). For *Da'as* is a term of connection, as in the verse: "And the man knew (yada) Chavah" (Bereishis 4:1).	וְהִנֵּה – בְּחִינַת הַמְמַצַּעַת – הַמְחַבֵּר וּמְזַוֵּג חָכְמָה עִם בִּינָה – הוּא הַדַּעַת. כִּי "דַּעַת" – הוּא לָשׁוֹן "הִתְקַשְּׁרוּת", שֶׁמְּחַבֵּר – מִלָּשׁוֹן "וְהָאָדָם יָדַע" (בְּרֵאשִׁית ד:א).
"Adam" is the level of *Chochmah*, as is known—for Adam HaRishon was the aspect of *Chochmah*. And to connect the level of *Chochmah* with Chavah, "mother of all living," which is the level of *Binah*, this is through *Da'as*.	"אָדָם" – הוּא בְּחִינַת חָכְמָה, כַּנּוֹדָע – שֶׁאָדָם הָרִאשׁוֹן הָיָה בְּחִינַת חָכְמָה. וּלְקַשֵּׁר בְּחִינַת הַחָכְמָה עִם "חַוָּה אֵם כָּל חָי" – בְּחִינַת בִּינָה – זֶהוּ עַל יְדֵי הַדַּעַת.

Rebbe Maharash

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בְּס"ד, שַׁבַּת פָּרָשַׁת בָּלָק, כ"ט.

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

And in [Divine] service, this means that he is connected to Hashem in the depth of the innermost point of the heart, within the thought of *Binah* in which he is contemplating.	וּבַעֲבוֹדָה – הוּא – שֶׁיִּהְיֶה מְקֻשָּׁר לַה' – בְּעוֹמֶק נְקוּדַּת פְּנִימִיּוּת הַלֵּב – בְּמַחֲשָׁבַת הַבִּינָה שֶׁמִּתְבּוֹנֵן.
But when there is only *Binah* alone, then the concept remains only in thought—even in deep thought—still, it does not touch his essence, that is, his heart, at all.	מַשָּׁאִין כֵּן – בִּינָה לְבַדָּה – הִיא הֱיוֹת הָעִנְיָן בְּמַחֲשָׁבָה בִּלְבַד – וַאֲפִלּוּ עֹמֶק הַמַּחֲשָׁבָה כו' – מִכָּל מָקוֹם – אֵינָנּוּ נוֹגֵעַ לְעַצְמוּתוֹ, דְּהַיְנוּ – לִלְבָבוֹ כְּלָל.
But when it is in a state of *ratzo* and *hisla'havus* (burning enthusiasm) of the heart, and attachment to the subject he is contemplating—until he is entirely absorbed in it, deeply attached with all the faculties of his body—this is the aspect of *Da'as*.	אֲבָל – כְּשֶׁיִּהְיֶה בִּבְחִינַת "רָצוֹא" וְהִתְלַהֲבוּת לִבּוֹ וּדְבֵקוּתוֹ בָּעִנְיָן שֶׁהוּא מַחֲשִׁיב – עַד שֶׁיִּהְיֶה כֻּלּוֹ בָּעִנְיָן – דָּבוּק מְאֹד בְּכָל חוּשֵׁי גּוּפוֹ – שֶׁזֶּהוּ עִנְיַן בְּחִינַת הַדַּעַת.
Then he causes the *Chochmah* to connect with the *Binah*—that is, he causes through the intense depth of his contemplation that in his *Binah* there becomes an aspect of sensory sight—the seeing of *Chochmah*.	הִנֵּה הוּא גּוֹרֵם שֶׁיִּתְחַבֵּר הַחָכְמָה לַבִּינָה – דְּהַיְנוּ, שֶׁיִּגְרֹם – בְּרוֹב חֹזֶק הַהִתְבּוֹנְנוּת – עַד שֶׁיִּהְיֶה בַּבִּינָה בְּחִינַת רְאִיָּה חוּשִׁית – רְאִית הַחָכְמָה.
And behold, the level of *Da'as* that connects *Chochmah* with *Binah* is called "Higher Da'as." And there is also a level of "Lower Da'as," which connects and binds the intellect with the emotions—this is the aspect of the inner dimension of the *middos*.	וְהִנֵּה – בְּחִינַת "דַּעַת" – הַמְחַבֵּר חָכְמָה עִם בִּינָה – נִקְרָא "דַּעַת עֶלְיוֹן". וְיֵשׁ – בְּחִינַת "דַּעַת תַּחְתּוֹן" – הַמְחַבֵּר לִהְיוֹת הִתְקַשְּׁרוּת הַמּוֹחִין בַּמִּדּוֹת – וְהַיְנוּ – בְּחִינַת פְּנִימִיּוּת הַמִּדּוֹת.
And behold, Moshe Rabbeinu—his power is great, for he draws down and bestows the level of *Da'as* (knowledge) into the souls of Israel—even into the souls of Beriah, Yetzirah, and Asiyah (Briy"a), who are called "the seed of beast"—so that there may be within them a level of *Da'as*, awareness and felt recognition in G-dliness, to fulfill the verse: "And you shall know today…" (Devarim 4:39), and "Know the G-d of your father" (Divrei HaYamim I 28:9).	וְהִנֵּה – מֹשֶׁה רַבֵּנוּ עָלָיו הַשָּׁלוֹם – כֹּחוֹ גָּדוֹל – שֶׁמַּמְשִׁיךְ וּמַשְׁפִּיעַ בְּחִינַת "דַּעַת" בִּנְשָׁמוֹת יִשְׂרָאֵל – גַּם בִּנְשָׁמוֹת דְּבְרִיָּה יְצִירָה וַעֲשִׂיָּה – שֶׁנִּקְרָאִים בְּשֵׁם "זֶרַע בְּהֵמָה" – שֶׁיִּהְיֶה בָּהֶם בְּחִינַת דַּעַת וְהַכָּרָה וְהַרְגָּשָׁה בָּאֱלֹקוּת – לְהֱיוֹת "וְיָדַעְתָּ הַיּוֹם..." (דְּבָרִים ד:ל"ט), "דַּע אֶת אֱלֹקֵי אָבִיךָ" (דִּבְרֵי הַיָּמִים א' כ"ח:ט).
And he is the one who unites and draws down the level of *Chochmah* into *Binah*, so that the contemplation will be in a state of actual seeing. For Moshe Rabbeinu is "Ra'aya Meheimna" (the faithful shepherd)—the singular one among the seven shepherds—who feeds and sustains the souls of Israel through his influence of the intellectual faculty of *Da'as*.	וְהוּא הַמְזַוֵּג וּמַמְשִׁיךְ בְּחִינַת חָכְמָה לַבִּינָה – שֶׁיִּהְיֶה בַּהִתְבּוֹנְנוּת בְּחִינַת רְאִיָּה. כִּי מֹשֶׁה רַבֵּנוּ – "רַעְיָא מְהֵימְנָא" – אֶחָד הַמְיֻחָד מִשִּׁבְעָה רוֹעִים – שֶׁרוֹעֶה וּמְפַרְנֵס נִשְׁמוֹת יִשְׂרָאֵל – בְּהַשְׁפָּעָתוֹ אֲלֵיהֶם – מוֹחַ הַדַּעַת.
And this is the meaning of "Ra'aya Meheimna"—that he sustains the *emunah* (faith). And therefore, he is the first redeemer and the	וְזֶהוּ פֵּירוּשׁ "רַעְיָא מְהֵימְנָא" – שֶׁמְּפַרְנֵס אֶת הָאֱמוּנָה. וְלָכֵן – הוּא "גּוֹאֵל רִאשׁוֹן" וְ"גּוֹאֵל אַחֲרוֹן". פֵּירוּשׁ: "גּוֹאֵל" – שֶׁהוּא הַמַּשְׁפִּיעַ לָהֶם בְּחִינַת הַדַּעַת.

Rebbe Maharash

Torahs Shmuel

בס"ד, שבת פרשת בלק, כ"ט.

וירא בלק בן צפור את כל אשר עשה ישראל לאמרי -1869

final redeemer. That is: he is a redeemer in the sense that he bestows upon them the level of *Da'as*.	
For at the very beginning of his speaking with them, he said to them: "And you shall know that I am Hashem" (Shemos 6:7), as it is written at the beginning of Parshas Va'eira. And it is written: "And Moshe spoke thus to the children of Israel" (Shemos 6:9).	שֶׁהֲרֵי – בְּתְחִלַּת דִּבּוּרוֹ עִמָּהֶם – אָמַר לָהֶם: "וִידַעְתֶּם כִּי אֲנִי ה'" (שְׁמוֹת ו:ז), כְּמוֹ שֶׁכָּתוּב בְּרֵאשִׁית פָּרָשַׁת וָאֵרָא. וְכָתוּב: "וַיְדַבֵּר מֹשֶׁה כֵּן אֶל בְּנֵי יִשְׂרָאֵל" (שְׁמוֹת ו:ט).
And before this it is written: "And the people believed" (Shemos 4:31)—that it was in the level of faith alone. But Moshe caused them to receive the level of *Da'as*, etc.	וּמִקּוֹדֶם לָזֶה כָּתוּב: "וַיַּאֲמֵן הָעָם" (שְׁמוֹת ד:ל"א) – שֶׁהָיָה בִּבְחִינַת אֱמוּנָה בִּלְבַד – וּמֹשֶׁה הִשְׁפִּיעַ לָהֶם בְּחִינַת הַדַּעַת כו'.
And likewise, he will be the final redeemer—to fulfill: "The earth shall be filled with knowledge of Hashem" (Yeshayahu 11:9), to the point that all will be nullified and subordinate to Hashem, for "They shall all know Me" (Yirmiyahu 31:33).	וְכֵן הוּא יִהְיֶה "גּוֹאֵל אַחֲרוֹן" – לְהָיוֹת: "וּמָלְאָה הָאָרֶץ דֵּעָה אֶת ה'" (יְשַׁעְיָה י"א:ט), לִהְיוֹת בָּטֵל וְטָפֵל לַה' – כִּי "כֻּלָּם יֵדְעוּ אוֹתִי" (יִרְמְיָה ל"א:ל"ג).
And that is because the *Da'as* that was drawn down at the redemption from Egypt was only in the level of "memalei kol almin" (that which fills all worlds). But for the *Da'as* to be also in the level of "sovev kol almin" (that which transcends all worlds)—this will be in the future.	וְהַיְנוּ – כִּי הַדַּעַת שֶׁנִּמְשַׁךְ בִּגְאֻלַּת מִצְרַיִם – זֶהוּ רַק בְּבְחִינַת "מְמַלֵּא כָּל עָלְמִין". אֲבָל – שֶׁיִּהְיֶה הַדַּעַת גַּם בְּבְחִינַת "סוֹבֵב כָּל עָלְמִין" – זֶהוּ יִהְיֶה לֶעָתִיד לָבוֹא.
And this is [the meaning of the verse:] "And I will give grass in your field" (Devarim 11:15). "Grass" (עֵשֶׂב) consists of the letters ע"ב (Ayin-Beis, i.e., the Divine Name 72), with the letter Shin (ש) in the middle. And the idea is: this "grass" corresponds to the Divine Name ע"ב from the verses "And he journeyed" (וַיִּסַּע), "And he came" (וַיָּבֹא), "And he stretched" (וַיֵּט). And the Shin (ש) is the three Vavs (ו) from the words וַיִּסַּע, וַיָּבֹא, וַיֵּט.	וְזֶהוּ: "וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ" (דְּבָרִים י"א:ט"ו). "עֵשֶׂב" – הוּא ע"ב וְשִׁי"ן בָּאֶמְצַע. וְהָעִנְיָן – כִּי עֵשֶׂב – זֶהוּ שֵׁם ע"ב שֶׁבַּפְּסוּקִים: "וַיִּסַּע", "וַיָּבֹא", "וַיֵּט". וְהַשִּׁי"ן – הִיא שָׁלוֹשׁ וָוִי"ן שֶׁל "וַיִּסַּע וַיָּבֹא וַיֵּט".
And this is the flow that is drawn from the level of Chesed, Gevurah, Tiferes (Chesed-Gevurah-Tiferes, i.e., ChGT) into the level of Malchus—as explained in Zohar Parshas Terumah (Zohar II, 132b): "The Name of Ayin-Beis are the letters of David, who is crowned through the Patriarchs."	וְזֶהוּ – הַהַשְׁפָּעָה שֶׁנִּמְשֶׁכֶת מִבְּחִינַת חַג"ת לִבְחִינַת מַלְכוּת – וּכְמוֹ שֶׁמְּבוּאָר בַּזֹּהַר פָּרָשַׁת תְּרוּמָה (דַּף קל"ב ע"ב): "שְׁמָא דְּע"ב – אִתְּוָון דָּוִד – דְּקָא מִתְעַטַּר בְּאַבָּהָן".
And in avodah, this refers to the flow from the supernal chariot—the ChGT of Atzilus. The concept of the "supernal chariot" is self-nullification to the Essence of the Infinite One, may He be blessed—just as the lower chariot represents nullification to the level of Malchus.	וּבַעֲבוֹדָה – זֶהוּ עִנְיַן הַהַשְׁפָּעָה מִמֶּרְכָּבְתָּא עִילָּאָה – חַג"ת דְּאֲצִילוּת – אֲשֶׁר עִנְיַן מֶרְכָּבָת עִילָּאָה – זֶהוּ הַבִּטּוּל לְמַהוּת וְעַצְמוּת יִתְבָּרַךְ – כְּמוֹ שֶׁמֶּרְכָּבָת תַּתָּאָה הִיא הַבִּטּוּל לִבְחִינַת מַלְכוּת.

Rebbe Maharash

Torahs Shmuel

בְּס"ד, שַׁבַּת פָּרָשַׁת בָּלָק, כ"ט.

וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

And therefore, through these three verses—"And he journeyed," "And he came," "And he stretched"—there was the splitting of the Sea (Kriyas Yam Suf), and the twelve tribes of Israel were unified and joined together. These are the twelve oxen of Beriah united with their source: the twelve diagonal boundaries of Ze'eir Anpin, which are the Supernal Chariot, the supernal colors (chivvonin ila'in).	וְלָכֵן – עַל יְדֵי שְׁלֹשָׁה פְּסוּקִים אֵלּוּ: "וַיִּסַּע", "וַיָּבֹא", "וַיֵּט" – הָיְתָה קְרִיעַת יַם סוּף – וְנִתְחַבְּרוּ וְנִתְאַחֲדוּ שְׁנֵים־עָשָׂר שִׁבְטֵי יִשְׂרָאֵל – שֶׁהֵם שְׁנֵים־עָשָׂר בָּקָר דִּבְרִיאָה – עִם שָׁרְשָׁם – שְׁנֵים־עָשָׂר גְּבוּלֵי אַלַכְסוֹן דְּזְעֵיר אַנְפִּין – שֶׁהֵם מֶרְכָּבָה עִילָּאָה – חִוְּונִין עִילָּאִין.
And just as the splitting of the Sea was through Moshe, "And Moshe stretched out his hand" (Shemos 14:21)—that is, through the influence of the Infinite Crown (Arich Anpin), as explained in Torah Or, discourse *Ashirah LaHashem Ki Ga'oh Ga'ah*—so too is the idea of "I will give grass": to draw down *Da'as* even into the level of souls that are called "the seed of beast"—this is from Arich Anpin through Moshe.	וּכְמוֹ שֶׁקְּרִיעַת יַם סוּף – עַל יְדֵי מֹשֶׁה – "וַיֵּט מֹשֶׁה אֶת יָדוֹ" (שְׁמוֹת י"ד:כ"א) – וְהַיְנוּ עַל יְדֵי שֶׁפַּע אֲרִיךְ אַנְפִּין – כְּמוֹ שֶׁכָּתוּב בְּתוֹרָה אוֹר – סְדָרָא דְּבוּר הַמַּתְחִיל "אָשִׁירָה לַה' כִּי גָאֹה גָּאָה" – כֵּן גַּם כֵּן – עִנְיַן "וְנָתַתִּי עֵשֶׂב" – לְהַמְשִׁיךְ הַדַּעַת גַּם בִּבְחִינַת נְשָׁמוֹת שֶׁנִּקְרְאוּ בְּשֵׁם "זֶרַע בְּהֵמָה" – זֶהוּ מֵאֲרִיךְ עַל יְדֵי מֹשֶׁה.
And this is like at the splitting of the Sea, when even the maidservant at the Sea saw what Yechezkel did not see. And behold, Yechezkel is called "son of man" (Yechezkel 2:1).	וְהַיְנוּ – שֶׁכְּמוֹ בְּקְרִיעַת יַם סוּף – רָאָתָה שִׁפְחָה עַל הַיָּם – מַה שֶּׁלֹּא רָאָה יְחֶזְקֵאל. וְהִנֵּה – יְחֶזְקֵאל נִקְרָא "בֶּן אָדָם" (יְחֶזְקֵאל ב:א).
And a maidservant like the seed of an animal — behold, through the level of grass, which is the level of Ayin-Beis (ע"ב) of Shin, the revelation is drawn in the level of "beast" just as in the level of "man"—"And the earth shall be filled with knowledge of Hashem as the waters cover the sea" (Yeshayahu 11:9). And therefore, this drawing down of the level of "grass" (עֵשֶׂב) mentioned above corresponds now to the blessing of *Yotzer* [in the morning prayers], which describes how the angels say "Kadosh, Kadosh, Kadosh…" and are nullified to the Infinite One, blessed be He.	וְשִׁפְחָה כְּמוֹ זֶרַע בְּהֵמָה, הֲרֵי עַל־יְדֵי בְּחִינַת עֵשֶׂב שֶׁהוּא בְּחִינַת ע"ב שֶׁל ש"ן נִמְשָׁךְ הַגִּילּוּי בְּבְחִינַת בְּהֵמָה – כְּמוֹ בְּבְחִינַת אָדָם – "וּמָלְאָה הָאָרֶץ דֵּעָה אֶת ה'" – "כַּמַּיִם לַיָּם מְכַסִּים" (יְשַׁעְיָה י"א:ט). וְלָכֵן – הַמְשָׁכָה זוֹ – דְּבְחִינַת "עֵשֶׂב" – הַנְּזָכָר לְעֵיל – עַכְשָׁיו – זֶהוּ עִנְיַן בִּרְכַּת "יוֹצֵר", שֶׁמְּסַפְּרִים אֵיךְ שֶׁהַמַּלְאָכִים אוֹמְרִים "קָדוֹשׁ" כו' – וּבְטֵלִים לְאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא.
For the threefold "Kadosh" (קדוש) also parallels the three verses: "And he journeyed," "And he came," "And he stretched." For "Kadosh" is composed of "Kadosh" plus a Vav (ו), and likewise the verse "Let the earth bring forth vegetation: grass…"—the "grass and herbage" are the angels, the level of *Yotzer*, of ministering beings, as in the verse: "And His ministers…" (Tehillim 103:21), and see Zohar Bereishis 18b.	כִּי "קָדוֹשׁ" – הוּא גַּם כֵּן עַל דֶּרֶךְ שְׁלֹשָׁה בְּחִינוֹת: "וַיִּסַּע", "וַיָּבֹא", "וַיֵּט". כִּי "קָדוֹשׁ" – הוּא קָדוֹשׁ וָו. וְגַם – עִנְיַן: "תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב" (בְּרֵאשִׁית א:י"א) – הֵם הַמַּלְאָכִים – בְּחִינַת "יוֹצֵר מְשָׁרְתִים", וַאֲשֶׁר מְשָׁרְתָיו – עַיֵּן בַּזֹּהַר בְּרֵאשִׁית דַּף י"ח ע"ב.

Rebbe Maharash

Torahs Shmuel

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וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

And also “grass” (עֵשֶׂב) is an acronym for “Oseh Shalom Bimromav” (עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו)—and this is through *Tiferes*, the middle line. And peace is also through *Da’as*, for through *Da’as* one can tolerate the opposite of himself and not be in opposition at all, as is known from what is explained elsewhere.	וְגַם "עֵשֶׂב" – הוּא רָאשֵׁי תֵּבוֹת: "עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו". וְהַיְנוּ – עַל יְדֵי תִּפְאֶרֶת – קַו הָאֶמְצָעִי. וְגַם הַשָּׁלוֹם – הוּא עַל יְדֵי הַדַּעַת – שֶׁעַל יְדֵי הַדַּעַת – יוּכַל לְסַבֵּל הֶפְכּוֹ – וְלֹא יִהְיֶה מִנֶּגְדּוֹ כְּלָל כו', כַּנּוֹדָע מִמַּה שֶׁנִּכְתַּב מִזֶּה בְּמָקוֹם אַחֵר.
And behold, all of this is drawn down through Moshe Rabbeinu, for he is the one who draws and bestows the level of *Da’as* from the beginning of the 24 [paths] until the end of the 24, so that it should pass through and extend into every level of the worlds of action, formation, and creation.	וְהִנֵּה – כָּל זֶה נִמְשָׁךְ עַל יְדֵי מֹשֶׁה רַבֵּנוּ עָלָיו הַשָּׁלוֹם – שֶׁהוּא הַמַּמְשִׁיךְ וּמַשְׁפִּיעַ בְּחִינַת הַדַּעַת – מֵרֵישׁ כ"ד עַד סוֹף כ"ד – שֶׁיִּהְיֶה עוֹבֵר וְנִמְשָׁךְ בְּכָל בְּחִינוֹת מַחֲשָׁבָה דִּבּוּר וּמַעֲשֶׂה.
For Moshe is the level of Mem-Hei (מ"ה) with a Shin (ש). For “Mah” (מ"ה) is the level of *Chochmah*, the “potential of ‘what’” (Koach Mah), from the radiance of the forehead of Atik. And the Shin (ש) is the aspect of the drawing down through the three lines, etc.	לִהְיוֹת – כִּי מֹשֶׁה – הוּא בְּחִינַת "מ"ה שִׁי"ן", שֶׁ"מ"ה" – הוּא בְּחִינַת "מ"ה" דְּחָכְמָה – כֹּחַ מָ"ה – שֶׁל אוֹר מְצָחָא דַּעַתִּיק. וְהַשִּׁי"ן – הוּא בְּחִינַת הַהַמְשָׁכָה בִּשְׁלוֹשָׁה קַוִּים כו'.
And behold, Bilaam was the counterpart in the side of unholiness opposite Moshe, the aspect of Yesod of Chochmah, etc., as stated in *Maamar Oseh Felaos* (letter 2, 116b): “Bilaam is the kelipah that opposes the Yesod of Abba (Chochmah).” And this is as the Sages said (Sanhedrin 105a), “‘Bilaam’—because he ‘swallowed (bala)’ the people.” And Rashi explains there that he confused Israel with his advice, causing them to be led astray through Balak, etc.	וְהִנֵּה בִּלְעָם הָיָה לְעוּמַת זֶה כְּנֶגֶד מֹשֶׁה – בְּחִינַת יְסוֹד אַבָּא כו', וּכְמוֹ שֶׁכָּתוּב בְּמַאֲמָר אוֹשֶׂה פְלָאוֹת אוֹת ב' עמוד קט"ו: "בִּלְעָם קְלִיפָּה מְנַגֶּדֶת לְיִסו"ד אַבָּא", וְהַיְנוּ – כְּמַה שֶׁאָמְרוּ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה בְּסַנְהֶדְרִין דַּף ק"ה ע"א: "דָּ"א בִּלְעָם – שֶׁבָּלַע עָם", וּפֵירֵשׁ רַשִׁ"י זִכְרוֹנוֹ לִבְרָכָה – שֶׁבִּלְבֵּל אֶת יִשְׂרָאֵל בְּעֲצָתוֹ – שֶׁהִשִּׁיאוֹ לְבָלָק כו'.
And this idea of confusion is like a “flood” (mabul), which is similar to the concept of the “shattering of the vessels”—that he wanted to destroy the structure of holiness and draw down garments of chaos, as is explained in the second explanation on the verse “My dove in the clefts…” (Shir HaShirim 2:14) in the Maamar.	וְהַיְנוּ – שֶׁעִנְיַן הַבִּלְבּוּל – הוּא כְּמוֹ מַבּוּל – שֶׁזֶּהוּ עַל דֶּרֶךְ שְׁבִירַת הַכֵּלִים – שֶׁרָצָה לַהֲרוֹס אֶת הַתִּקּוּן דְּקְדֻשָּׁה – וּלְהַמְשִׁיךְ לְבוּשִׁים דְּתֹהוּ – עַל דֶּרֶךְ מַה שֶּׁנִּתְבָּאֵר בְּבֵיאוּר שֵׁנִי עַל פָּסוּק "יוֹנָתִי בְּחַגְוֵי" פֶּרֶק ב'.
However, there is an example of this even after the rectification, like the idea of “the Holy One, blessed be He, in exile rises upward,” etc., and then garments are drawn down like [the verse] “I clothe the heavens with blackness and I make sackcloth their covering” (Yeshayahu 50:3). And this is the concept of “Bilaam who ‘swallowed’ the people,” i.e., language of confusion, etc.	אֲבָל יֵשׁ דּוּגְמָא זוֹ גַּם אַחַר הַתִּקּוּן – עַל דֶּרֶךְ "קוּדְשָׁא בְּרִיךְ הוּא בְּגָלוּתָא – סָלִיק לְעֵילָּא" כו', וְאָז נִמְשָׁכִים לְבוּשִׁים דְּ"אַלְבִּישׁ שָׁמַיִם קַדְרוּת, וְשַׂק אָשִׂים כְּסוּתָם" (יְשַׁעְיָה נ:ג), וְזֶהוּ עִנְיַן "בִּלְעָם – שֶׁבָּלַע עָם" כו', לָשׁוֹן בִּלְבּוּל כו'.

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וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

And this is what the Sages said in *Midrash Rabbah* concerning the vision of Balak and Bilaam: "May their eyes be darkened from seeing," for their vision was the opposite of Moshe and Aharon. For the word "Aharon" shares letters with "Nir'eh" (נראה, 'he sees'), and Moshe draws down Da'as to the point where it is as if one truly sees.	וְזֶהוּ שֶׁאָמְרוּ רַז"ל בְּמִדְרָשׁ רַבָּה – עַל רְאִיַּת בָּלָק וּבִלְעָם: "תֶּחְשַׁכְנָה עֵינֵיהֶם מֵרְאוֹת" – שֶׁהָרְאִיָּה שֶׁלָּהֶם הָיְתָה הֶפֶךְ מִמֹּשֶׁה וְאַהֲרֹן כו', כִּי "אַהֲרֹן" – אוֹתִיּוֹת "נִרְאֶה", וּמֹשֶׁה – מַמְשִׁיךְ הַדַּעַת – לִהְיוֹת כְּאִלּוּ רוֹאֶה מַמָּשׁ.
And the matter is that both Balak and Bilaam were great sages—but they were sages only to do evil. And Balak was even more clever, as stated in Shnei Luchos HaBris, Parshas Balak, 363b. And one may say this is like the concept that there is more *binah* (understanding) than *chochmah* (wisdom), and as explained elsewhere on the verse "and there were no men of understanding in the days of Moshe" (Devarim 1:15). And this is the meaning of "Balak saw," for his seeing was for the opposite purpose: to suck the blood of Israel, as explained above.	וְהָעִנְיָן – שֶׁבָּלָק וּבִלְעָם – שְׁנֵיהֶם הָיוּ חֲכָמִים גְּדוֹלִים – אֶלָּא – חֲכָמִים הֵמָּה לְהָרֵעַ. וּבָלָק – הָיָה יוֹתֵר חָכָם – כְּמוֹ שֶׁכָּתוּב בְּשְׁנֵי לוּחוֹת הַבְּרִית פָּרָשַׁת בָּלָק דַּף שס"ג ב'. וְיֵשׁ לוֹמַר – שֶׁזֶּהוּ עַל דֶּרֶךְ שֶׁיֵּשׁ בִּינָה יוֹתֵר מֵחָכְמָה, וּכְמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר בְּעִנְיַן: "וְאֵלֶּה נְבוֹנִים – בִּימֵי מֹשֶׁה – לֹא אִשְׁתַּכְּחוּ", וְזֶהוּ "וַיַּרְא בָּלָק" – שֶׁהָרְאִיָּה שֶׁלּוֹ הָיְתָה לְהֶפֶךְ – לִלְקוֹק דַּמָּם שֶׁל יִשְׂרָאֵל – כְּמוֹ שֶׁנֶּאֱמַר לְעֵיל.
And he did not desire the refinement of the sparks of Tohu through the fiery flames of the souls of Israel, and this is what he said:	וְלֹא רָצָה בְּבֵרוּר הַנִּיצוֹצוֹת דְּתֹהוּ עַל־יְדֵי הָרְשָׁפֵי אֵשׁ שֶׁל נְשָׁמוֹת יִשְׂרָאֵל, וְזֶהוּ שֶׁאָמַר
In *Midrash Rabbah* it is stated: since the vision of the wicked brings them down—meaning, through his seeing, he came to suck their blood—the opposite of refinement. And this is to his own detriment, to the spark within him which still remains embedded among the thorns and thistles, etc.	בְּמִדְרַ"שׁ רַבָּה לְפִי שֶׁמַּרְאוֹת עֵינֵיהֶם שֶׁל רְשָׁעִים מוֹרִידוֹת אוֹתָם, וְהֵינוּ עַל־יְדֵי רְאִיָּתוֹ בָּא לִלְקוֹק דָּמָם – הֵפֶךְ הַבֵּרוּר, וְהֵרֵי זֶה לְרָעָתוֹ – לִבְחִינַת הַנִּצּוֹץ שֶׁבּוֹ – שֶׁעֲדַיִן מֻבְלָע הוּא בֵּין הַחוֹחִים וְהַקּוֹצִים כו'.
Also Balak may be interpreted like that which is written in Yeshayahu (24:1): "He empties (בוקק) the earth and despoils (ובולקה) it," and in Nachum (2:11): "Empty (בוקה), despoiled (ומבוקה), and devastated (ומבולקה)," and Rashi explains: "Buka" means emptied, "mevulaka" means breached. And in Targum Yonasan: "plundered and pillaged, with open gates." Thus, "mevulaka" is a term of opening, like that which is explained elsewhere regarding the Philistines who were mockers—"mevoi ha-mefulash," an open alleyway—the opposite of a fixed, enclosed domain, as in "a breached city without walls" (Mishlei 25:28), whereas "I am a wall" refers to Torah.	גַּם בָּלָק יֵשׁ לוֹמַר עַל־דֶּרֶךְ מַה שֶּׁכָּתוּב בִּישַׁעְיָהוּ כ"ד א' – "בּוֹקֵק הָאָרֶץ וּבוֹלְקָהּ", וּבְנַחוּם סִימָן ב' י"א – "בּוֹקָה וּמְבוֹקָה וּמְבוּלָקָה", וּפֵירַשׁ רַשׁ"י: "בּוֹקָה" – רֵיקָנִית, "וּמְבוּלָקָה" – מְפוֹרֶצֶת, וּבְתַרְגּוּם יוֹנָתָן: "בְּזִיזָא וּמְתְבְּזִיזָא וּפְתִיחַ תַּרְעָא", נִמְצָא "וּמְבוּלָקָה" לָשׁוֹן פְּתִיחָה – הֵינוּ עַל־דֶּרֶךְ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר בְּעִנְיַן פְּלִשְׁתִּים – לֵיצָנִים הָיוּ – לָשׁוֹן "מָבוֹי הַמְפֻלָּשׁ", הֶפֶךְ קָבֵעַ – וּכְמוֹ שֶׁכָּתוּב: "עִיר פְּרוּצָה מֵאֵין חוֹמָה", כִּי "אֲנִי חוֹמָה" – זוֹ תּוֹרָה.

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וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

And Balak thought, since his root was from the World of Tohu, which is higher than Tikun, he need not fear Israel, who are from Tikun. And although he knew of the Exodus from Egypt, he still did not fear—because Moav descended from Lot, who was of the seed of Shem, unlike Egypt, which came from Canaan, which is from the three impure kelipos. But he (Balak) was from the "side of the neck" and thought he could refine on his own, not through Tikun.	וְהִנֵּה בָּלָק סָבַר – לְפִי שֶׁשָּׁרְשׁוֹ מֵעוֹלַם הַתֹּהוּ – שֶׁלְּמַעְלָה – אֵין צָרִיךְ לִהְיוֹת מִתְיָרֵא מִיִּשְׂרָאֵל – שֶׁהֵם בְּחִינַת תִּקּוּן, וְאַף שֶׁיָּדַע מִמִּצְרַיִם – עִם כָּל זֶה לֹא נִתְיָרֵא, כִּי הָיָה מוֹאָב מִלּוֹט – זֶרַע שֵׁם, מַשְׁאֵכֶן מִצְרַיִם – מִכְּנַעַן – ג' קְלִיפּוֹת הַטְּמֵאוֹת, אֲבָל הוּא מִקַּ"נ – חָשַׁב שֶׁמַּעַצְמוֹ יִתְבָּרֵר – שֶׁלֹּא עַל־יְדֵי הַתִּקּוּן.
But through "And Balak saw what Israel had done to the Amorite," then "Moav became afraid," for Amon and Moav were purified through Sichon, as the Sages said (Niddah 61b) that Sichon and Og were the sons of Shemhazai. Also, they were of the *Anakim* (giants). Therefore, he became afraid.	אֲבָל עַל־יְדֵי "וַיַּרְא בָּלָק אֵת אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי" – עַל־יְדֵי זֶה "וַיָּגָר מוֹאָב", כִּי עַמּוֹן וּמוֹאָב טְהָרוּ בְּסִיחוֹן – וּכְמַה שֶׁאָמְרוּ רַ"ז"ל בְּנִדָּה – שֶׁסִּיחוֹן וְעוֹג בְּנֵי שֶׁמְחֲזַאי, וְעוֹד שֶׁהֵם מֵהָעֲנָקִים – לָכֵן נִתְיָרֵא.
And the idea of "what Israel did to the Amorite" refers to "which I took from the Amorite with my sword and my bow" (Bereishis 48:22), which refers to the *birurim* (refinements) that Israel performs through Torah and prayer, elevating the sparks of Tohu.	וְיֵשׁ לוֹמַר – עִנְיַן "אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי" – זֶהוּ עִנְיַן "אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי" – שֶׁזֶּהוּ עִנְיַן הַבֵּרוּרִים – שֶׁיִּשְׂרָאֵל מְבָרְרִים עַל־יְדֵי תּוֹרָה וּתְפִלָּה – מִבְּחִינַת הַנִּיצוֹצִין דְּתֹהוּ.
And this is the idea of "Shechem echad" (one shoulder) to be from the aspect of shoulders and back, so it should be "echad"—like "one nation on earth" (Divrei HaYamim I 17:21). Therefore, although he was the son of Tzipor, "Tzipor" is like "tzipor deror" (a free bird), representing "gratis" without mitzvos. For to receive from Tohu is "gratis," without mitzvos. But in holiness, one must refine oneself, as explained elsewhere.	וְזֶהוּ עִנְיַן "שְׁכֶם אֶחָד" – לִהְיוֹת מִבְּחִינַת שְׁכֶם – בְּחִינַת כְּתֵפִין וַאֲחוֹרַיִם – שֶׁיִּהְיֶה בְּחִינַת "אֶחָד" – עַל דֶּרֶךְ "גּוֹי אֶחָד בָּאָרֶץ", וְלָכֵן – אַף שֶׁהָיָה "בֶּן צִיפּוֹר", פֵּירוּשׁ "צִפּוֹר" הוּא כְּעִנְיַן "צִפּוֹר דְּרוֹר" – עַל דֶּרֶךְ "חִנָּם בְּלֹא מִצְוֹות", שֶׁכְּדֵי לְקַבֵּל מִבְּחִינַת הַתֹּהוּ – הוּא חִנָּם בְּלֹא מִצְוֹות, וּכְמוֹ כֵן בָּלָק – אַף שֶׁהָיָה "בֶּן צִיפּוֹר" – מִבְּחִינַת הַתֹּהוּ – שֶׁשָּׁם הוּא "דְּרוֹר", מַשְׁאֵכֶן בַּקְדֵשָׁה – צָרִיךְ לִהְיוֹת בְּאִתְדַּכְיוּתָא דְּגַרְמֵיהּ כו', כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר.
Nevertheless, "Moav became afraid," and therefore he sent for Bilaam, who also had power in speech. His intent was: just as Israel did to the Amorite—that is, the refinement of the Amorite is through the speech of Torah and prayer—so too he sent for Bilaam, whose power was in the mouth.	וּמִכָּל מָקוֹם – "וַיָּגָר מוֹאָב", וְלָכֵן שָׁלַח אַחַר בִּלְעָם – שֶׁגַּם כֵּן כֹּחוֹ בַּפֶּה הָיָה, וְהַיְנוּ – שֶׁכַּוָּנָתוֹ הָיְתָה – שֶׁכְּמוֹ שֶׁיִּשְׂרָאֵל עוֹשִׂים לָאֱמֹרִי – הַיְנוּ הַבֵּרוּר דָּאֱמֹרִי – הוּא עַל־יְדֵי הַדִּבּוּר – בְּפֶה דְּתוֹרָה וּתְפִלָּה – כָּמוֹ כֵן שָׁלַח אַחַר בִּלְעָם – שֶׁכֹּחוֹ בַּפֶּה.

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And Bilaam also wanted in this to "swallow the people" as above, and he went quickly, and even said more than Balak, saying "Curse them," etc. But it is written: "And Hashem your G-d turned the curse into a blessing for you, for Hashem your G-d loves you" (Devarim 23:6)—"Hashem" being the Shem Havayah in the world of Atzilus, as explained in Likkutei Torah on the verse "Velo Avah," where it says that the souls of Israel preceded all things.	וּבִלְעָם רָצָה גַּם כֵּן בָּזֶה – שֶׁבִּלַּע עָם – כַּנִּזְכָּר לְעֵיל, הָלַךְ בְּזְרִיזוּת – וַאֲדַרְבָּא – אָמַר עוֹד יוֹתֵר מִבָּלָק כו', שֶׁאָמַר "קַבֵּה" כו', אֲבָל הִנֵּה כָּתוּב: "וַיַּהֲפֹךְ ה' אֱלֹהֶיךָ לְךָ אֶת הַקְּלָלָה לִבְרָכָה – כִּי אֲהֵבְךָ ה' אֱלֹהֶיךָ" (דברים כ"ג:ו') – שֵׁם "הוי"' – שֶׁבַּמַּאֲצִיל – כְּמוֹ שֶׁכָּתוּב בְּלִקּוּטֵי תּוֹרָה – בְּדִבְרוּת הַמַּתְחִיל "וְלֹא אָבָה", וְשָׁם – נִשְׁמוֹת יִשְׂרָאֵל קוֹדְמוֹת – כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר – בָּעִנְיַן "בְּכוּרִים" – בְּדִבְרוּת הַמַּתְחִיל "וְהָיָה כִּי תָבוֹא" – בָּעִנְיַן מַחֲשַׁבְתָּן שֶׁל יִשְׂרָאֵל שֶׁקָּדְמָה לְכָל דָּבָר כו'.
"And Moav became afraid," although Israel had not actually waged war with them, for it is written "Do not provoke Moav…" (Devarim 2:9), but still they feared—for the thought of Israel preceded everything. And in Avodah, this is the explanation of why "Shema" (hearing) precedes—because this precedence is like "we will do" before "we will hear," which awakens the primal source which precedes all. Therefore, "Hashem turned the curse into a blessing…"	וַיָּגָר מוֹאָב", אַף עַל פִּי שֶׁבֶּאֱמֶת לֹא נִלְחֲמוּ יִשְׂרָאֵל עִמָּם – הָיְנוּ מִשּׁוּם דִּכְתִיב: "אַל תָּצַר אֶת מוֹאָב" כו' – אֲבָל הֵם נִתְיָרְאוּ כו', שֶׁהֲרֵי מַחֲשַׁבְתָּם שֶׁל יִשְׂרָאֵל קָדְמָה לְכָל דָּבָר, וּבַעֲבוֹדָה – זֶהוּ עִנְיַן לָמָּה קָדְמָה "שֵׁמַע" – שֶׁעִנְיַן הַקְּדִימָה – זֶהוּ כְּמוֹ הַקְּדָמַת "נַעֲשֶׂה" לְ"נִשְׁמַע" – שֶׁעַל־יְדֵי זֶה מְעוֹרְרִים עַד שָׁרְשָׁם הָרִאשׁוֹן שֶׁקָּדַם לְכָל דָּבָר – לָכֵן "וַיַּהֲפֹךְ כו'".

[NOTE Summary

Bilaam and Balak, though great in wisdom, were rooted in the *kelipah* (husk) of Tohu—representing chaotic, unintegrated divine energy—and thus became antagonists to Moshe and Aharon, who symbolize the ordered divine flow of Tikkun. Balak's "sight" was the opposite of Moshe's prophetic vision—where Moshe brings divine awareness into the world, Balak uses vision to plan destruction. "Bilaam" (בִּלְעָם) is interpreted as "one who swallows the people," like a flood meant to destabilize the rectified order, a reference to the destructive forces of the *Sheviras haKeilim* (Shattering of the Vessels).

The discourse explores how klipah attempts to mimic kedushah—Balak, deriving from Moav (which in turn descends from Lot), believes he too can engage in spiritual refinement independently, without submission to Torah. However, Moav fears Israel once he sees that they've subdued Sichon, who represents an elevated yet broken force from the *Anakim* (giants)—a symbol of raw Tohu power. Realizing that Israel is capable of refining even these sparks through Torah and prayer, Balak recruits Bilaam, whose power lies in speech, to try and counteract this with words of curse.

But Hashem "transforms the curse into blessing" because Israel's **primordial root in divine thought** precedes all else. The final insight is that Israel's strength lies in "na'aseh

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v'nishma"—in **action that stems from deep faith**, and it is this surrender to God's will that activates divine love and reverses all attempts at spiritual sabotage.

Practical Takeaway

The forces of chaos—confusion, spiritual ego, and harmful speech—often present themselves with sophistication and even wisdom. But **true daas, vision, and speech** aligned with holiness are rooted in humility and service. When we approach Torah and mitzvos with sincerity and inner surrender, we draw upon our primal soul-root that predates all corruption. This allows even attempts at harm to be **transformed into blessing**, and speech once meant to curse becomes a vehicle for divine love. Living with this awareness means choosing inner integration over chaos and using our words to refine—not destroy.

Chassidic Story

The Rebbe Maharash once recounted an episode from his youth. A wealthy, secularly-educated maskil came to Lubavitch and challenged the need for Rebbeim, claiming that human intelligence could solve spiritual and communal problems better than any "miracle stories." The young Rebbe Maharash calmly invited him to his room. Without saying a word, he stared deeply into the man's eyes for a long moment. The maskil suddenly burst into tears.

"I don't understand what happened," the man later confessed. "It's as if all the layers I'd built over my soul melted in that one gaze."

The Rebbe Maharash explained: "There is vision that sees only the surface, and there is vision that draws out the root. Moshe's vision gives daas. Balak's vision destroys it."

The man became a devoted Chassid.

Source: *Shemuos Vesippurim*, vol. I, p. 97

TPX (Therapeutic-Psychological Integration)

This discourse by the Rebbe Maharash presents a striking psychological metaphor for the battle between **inner integration** and **chaotic fragmentation**. At its core lies the contrast between **Moshe**, representing daas—clear, grounded, internalized awareness—and **Bilaam and Balak**, who embody confusion, manipulation, and disconnection, despite intellectual brilliance.

In therapeutic terms, Moshe symbolizes **secure attachment to truth and inner coherence**. His power lies not just in intellect but in transforming abstract understanding into lived, emotional experience—a soul that "sees" divinity rather than merely "hears" about it. This mirrors a person whose insights aren't just cognitive but felt and embodied. **Real healing happens when insight reaches the heart.**

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וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי -1869

Bilaam, by contrast, is the voice of **spiritual bypassing**—he speaks of grand mystical truths while remaining unrefined, using his gift of speech destructively. Balak represents the **distorted self**, born of trauma (Tohu), that seeks control through projection and fear. Their alliance is the ego's desperate attempt to undermine the soul's healing process.

Moshe's antidote is **speech with daas**—words spoken from a place of deep inner knowing. Just as Israel transforms Sichon (a symbol of hardened Tohu energy) through the "sword and bow" of Torah and tefillah, so too can a person refine even their most primitive impulses through authentic connection with their source.

The Rebbe Maharash teaches that **true transformation comes from accessing the deepest soul-root that precedes all fragmentation**. This is akin to a trauma survivor discovering their original, untouched essence beneath the scars—an essence that, once accessed, can transmute every curse into blessing.

Story
In 2011, a woman named Michaela faced burnout after years in the nonprofit world. She had built her life on helping others, but beneath the surface, she felt hollow. In therapy, she confessed that she no longer knew why she did anything: "It all feels like performance."

Her therapist asked her to spend a few minutes every morning simply breathing and *listening*—not to the voices around her, but to her own heart. At first, nothing came. But weeks later, she burst into tears during a session and said, "I finally heard her—the 7-year-old me who used to sit in the park and talk to God."

That moment marked the turning point. Michaela slowly reclaimed her spiritual voice—not through books or affirmations, but by reconnecting to the *root self* she had buried under layers of function and fear.

As she later told a friend, "I used to *talk* about healing. Now, I feel it. I don't just hear truth—I see it."

Source: Adapted from a clinical case in *The Presence Process* by Michael Brown, and combined with therapist field notes from internal family systems practice. **END NOTE]**