

The Weekly Treasure

Weekly Parsha Shiur
of Maran, Rosh HaYeshiva, the righteous Kabbalist
Our Rabbi Benayahu Yissachar Shmueli Shlit" a

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Parashat Balak 5786

THE PORTION OF BILAAM - MUSSAR (MORAL/ETHICAL TEACHING) FOR GENERATIONS UPON GENERATIONS

The wonders of the Well of Miriam • Their soul was disgusted with the "miserable bread," • And Edom said you shall not pass through me • Balak and the special bird • Balak's mouth caused his downfall • The power of the blessing of the Chazon Ish • "Behold a people went out from Egypt and it covers the eye of the earth," • The Clouds of Glory protected from the sorceries • That which you bless - is already blessed • The signals of the donkey • There is no coincidence • The power of saying "I have sinned," • There is no counsel and there is no wisdom • The power of Shabbat clothes • To live as a Jew and not only to die as a Jew • The war against the Torah Heaven forbid – a war against ourselves! • Who turns 'Trump'? The failure of the 'Draft Law' • To strengthen oneself with greater intensity in the study of Torah

Were There Fish in the Well of Miriam?

Behold, we have merited, Blessed be Hashem, a wonderful Shabbat - the Shabbat of Parshat Chukat of the Torah - "a completely red heifer," to be purified and cleaned through the great purification that is through the ashes of a red heifer. **Today we do not have** the ashes of a red heifer to sprinkle upon us and to be purified with a purification from On High, but what? When we read the portion, behold "and we shall render for bullocks our lips" - the reading of the portion is considered as if they are sprinkling upon us the ashes of a red heifer, and we received a spirit of purity from On High!

And furthermore we saw in the parsha, that the nation of Israel merited the **Well of Miriam**, that when they would drink from it, they would receive wisdom, this is an understanding that has no equal, just as our master the Arizal gave the Maharchu (Rabbi Chaim Vital) to drink from the Well of Miriam, and since then he did not forget anything of his Torah! And similar to

this it is written, that when they would drink from the Well of Miriam, they would be **healed** and they would not become sick.

It is written in the Midrash, that the Well of Miriam was a rock perforated like a sieve, and it would roll with Israel to all their journeys, and in their encamping in the desert, the rock would stand at the side of the Mishkan (Tabernacle) of the Tent of Meeting.

It is written in the book **Siftei Cohen**, that the well would go from tent to tent, "What is your desire to drink this morning?" If they wanted milk, it would turn for them into milk. **In the Mechilta** it is written, that in the well were **all tastes:** the taste of old wine, the taste of milk, the taste of honey, each one what he wanted.

And it is brought in **Yalkut Reuveni**, Parsha of Chukat, that around the Well of Miriam came out figs, pomegranates, grapevines, apples, and their fruits would ripen in one day. What a joy it was for them!

Bnei Yissachar Institute, under the auspices of the Yeshiva of the Kabbalists, Nahar Shalom

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And it would go around in all the places when the well would come, on the spot you see water.

In the Midrash it is written another wonderful thing, that the Well of Miriam would bring up to them all kinds of large, fat, and good fish. They can make with this "**Siloon**"... (an Iraqi fish dish) or any fish food that they love!

The Children Cried "Spring Up, O Well"

It is written in **Tanna Debei Eliyahu**, that all this was only when Israel were doing the will of the Omnipresent, only then Manna would come to them from heaven close to the tent, and the Well of Miriam would come to the tent, and any taste that they want to taste in the Manna and in the well - they would taste. And fruits and trees would grow for them there, everything ripening in one day, everything coming to them ready. Only missing to put it for them in the mouth... **It is in the Midrash** that even the Manna would become for them there like a table.

But if they were not doing the will of the Omnipresent, in the morning they would get up, a person wants to drink a little, thirsty, wants a little milk, hot milk, cold milk, wants to drink a little, he has none! Today it didn't come! The moment that the well today does not want to give water, then there is no water. Why? Because they did not do the will of the Omnipresent.

And it is written, that the small children would come and would call "**Spring up, O well! Spring up, O well!**" And in the merit of Avraham, Yitzchak, and Yaakov the well would flow, and go to the tribe of Yehuda (Judah), to the tribe of Yissachar, and there was great joy.

And after the passing of Miriam in Kadesh, the Holy One, Blessed be He, brought them again the well in "Mei Merivah" (Waters of Strife). What a **pampering** the Holy One, Blessed be He, gave to the people of Israel! "How manifold are Your works, Hashem."

How Can One Call This "Rotten"

But what did we see later in the parsha? "And the soul of the people became short on the way, and the people spoke against the L-rd and against Moshe, why have you brought us up from Egypt to die in the desert for there is no bread and there is no water and our soul is disgusted with the rotten bread."

And it is difficult to understand this thing, after the Holy One, Blessed be He, took them out of Egypt, brought them "bread of angels," surrounded them with Clouds of Glory, their garment did not wear out, their foot did not swell, the cloud would cover over them,

iron for them the clothes, all the pleasure in the world. And what do they say? "Our soul is disgusted with the rotten bread." How can one say like this? "There is no bread and there is no water" and how can one call it "rotten bread," **Master of the Universe!**

Our master Rabbeinu Bachayei answers: The nation of Israel wanted to be like the nations of the world, they did not want that the food and the water would be dependent on their deeds, if they are "good children" - the Manna falls for them next to the house, not good children - it falls far away, if they are good children it is soft, tasty, good, not good children... The nation of Israel said: "We do not want a providence like this, we want like all the nations, they have wheat, they grind, they bake bread, we don't want Manna to fall for us there? No!"

What foolishness! You understand? They have everything ready, they can be all the time busy only with the service of Hashem, and they do not want! But they have no strength that it should be dependent on their deeds.

And according to this, it is to be said that therefore the Holy One, Blessed be He, sent upon them specifically the **snakes**. Why specifically snakes? Our rabbis say: "Let a snake come, which eats many kinds, and all of them in its mouth have one taste (the taste of dust), and exact punishment from the eaters of the Manna, who eat one kind and taste many kinds" - a snake, everything that it will eat, all the delicacies of the world - it tastes the taste of dust. And you are exactly the opposite, you eat only Manna, but everything you ask to taste, everything you ask to drink - *Tfaddalu* (welcome / please help yourself).

This is the Shabbat that we had, which had in it a spirit of purity from heaven, and the merit of the well, and the merit of the Manna, which need to accompany us, to know that everything comes from heaven, everything comes to a person right to his mouth.

It Used to Flatten All the Towers

And furthermore we saw that the children of Israel wanted to pass through the land of Edom and through the land of the Amorite, and requested of them to pass through their land: "On the highway we will go up, only with my feet I will pass through," but no one wanted that the nation of Israel should pass through his border - "And Edom said you shall not pass through me," and so Sichon: "And Sichon did not allow Israel to pass through his border."

And why indeed did the nations not want that the

nation of Israel should pass by them? **The Sfat Emet** says because they knew that the Clouds of Glory of the nation of Israel cover everything, destroy everything that interferes on the way, towers, buildings, matters... levels everything, flattens... Therefore these nations feared, how will he pass by us, what will be with us... And even though the nation of Israel said to them: we will make a detour, we are not going in your house, we go around, on the contrary we will level for you the place, all the mountains, **contractors will be able to work peacefully**... Still, they did not agree: "No! Do not pass! We are afraid of you! Go from here!"

The Argument Between Balak and the Bird

Now we come to the parsha of the week: **"And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was very much afraid of the nation, because they were many; and Moab was distressed because of the children of Israel."** **The Zohar** says that Balak was "the son of Zippor [bird]"—a bird literally, because Balak had a certain bird to which he would offer sacrifices and burn incense, giving it certain things, gifts. He would cover himself with a covering, isolate himself with the bird, and through special acts of sorcery, it would reveal the future to him.

One day, he sent the bird to the Mountains of Darkness to tell him the future, where there is a great Sitra Achra [the Other Side—Aza (alt. translation, Uza) and all those are located there]. He told it, "Go bring me things." **And the external forces** delayed it because they did not want it to reach Balak, since it had bad news to tell him: that Moab would fall, the nation of Israel would succeed, and everything would turn around for Moab for the worse.

When the bird returns, Balak sees that behind it is a flame of fire flying and burning its wings, hinting that the power of flight was taken from it, and the powers of the external forces were canceled from it. Therefore, he feared a terrible fear of the nation of Israel, because all his wisdom was from this bird. And the Zohar says that the name of the bird was "Yadoa".

And after the bird arrived, he bent himself down to it and burned incense, covered his head, and opened into speech with it. He says, **"And Moab was afraid of the nation,"** and it says to him, "No," **"because of the children of Israel."** What is the meaning? Balak said "nation"—they are not important, they are a nation, just some nation. And the bird says to him, "No! The children of Israel"—they are important, they are

the children of Avraham, Yitzchak, and Yaakov, the supernal Israel. Why did you speak against them in Egypt? Yisra'el (ישראל) has the letters of "Li Rosh" (לי ראש - to me a head). They are heads, they are important.

And Balak said, **"of the nation, very much,"** and it says, **"because they were many [or great]."** The Holy Zohar explains: Balak said "very much"—because they are many people, therefore they will succeed, and that is why he is afraid. And the bird says to him: "No," **"because they were great"**—they have a great leader, the Holy One, Blessed be He, goes before them; therefore, they win all their wars, and therefore you will not succeed in cursing them. Balak says they are poor/lowly, and the bird answers, **"because they were great"**—they are important. **And the Zohar says that seventy times** Balak tried to diminish their importance when he spoke with the bird, and it did not agree. It doesn't work!

He Promised to Meet Him "On a Stretcher"

What did Balak do? He said, the people of Israel have no power except in their mouth—**"Fear not, O worm of Yaakov"**—like a worm that has no strength except in its mouth. Therefore he said, I need to bring them someone whose power is in his mouth. Whose power is in his mouth? Bilaam. I will bring him.

And what did Balak say to Bilaam? **"Come now, therefore, I pray thee, curse for me [Arah Li]."** The holy **Ohr HaChaim** says that Balak opened his mouth to the Satan, because he should have said, "Come, curse this people," and he said **"curse for me,"** thereby cursing himself. And "a covenant is decreed upon the lips," so a curse came upon himself. For in the war of Midian they killed, **"and they slew the kings of Midian upon their slain; Evi, and Rekem, and Zur."** Zur—this was Balak, who was the king of Zur, and his daughter was Cozbi the daughter of Zur. First of all they killed Cozbi with the sword, and afterward he too was killed. This is "a covenant is decreed upon the lips."

Therefore, a person should not open his mouth [to bad things], and should always speak good and not bad. When Balak said these words—finished, he departed from the world. And this is the first thing to learn from the portion: to be very careful with what a person brings out of his lips.

Once there was a manager here in the country in some factory whose name was **Goldman**. But he had a lot of work, they were always calling him:

"Goldman, this one needs this," "that one needs that," "Goldman!", "Goldman!". One day he no longer had strength, and he would say to the workers, "Listen, if they ask for Goldman, say Goldman is dead... there is no Goldman." The next morning, there was a notice there that Goldman died, let it not be upon you or me, he suffered cardiac arrest and died. It is not a simple matter.

Once there was a Torah scholar who related that he was riding in a taxi, and on the way he heard someone talking to the driver and saying to him, "I promise you, Thursday I will meet with you, whatever happens—even on a stretcher I will meet with you." And what happened? On Thursday, the one who said this passed away, and they carried him on a stretcher, and he met him at Har HaMenuchot [the cemetery]... It is not a simple matter! A person must be careful not to open his mouth.

Rabbi Shalom Sailed a Boat in the Yarkon

Balak said to Bilaam: *"For I know that he whom you bless is blessed, and he whom you curse is cursed."* I know all that you bless is blessed, you can do the job, and whom you curse is cursed.

There is a story with Rabbi Shalom Schwadron. We used to live here all the time with Rabbi Shalom Schwadron; he used to live here in Sha'arei Chesed. When we were children, he was the greatest Torah orator here—what ethical discourses he had! Something special! The main point is that he had a son, Rabbi Yitzchak, and once Rabbi Yitzchak did not feel well, he caught a difficult illness, and his father did not know what to do, and he went **to Maran the Chazon Ish** to receive his advice and blessing.

The Chazon Ish said to him, "Go with him to the Yarkon [river] where the trees are, he will breathe the air there a bit, and I bless him with health." Whoever knew Rabbi Shalom Schwadron—he **was entirely dignity**. He took a boat, took his son, and sailed their boat in the Yarkon, and the son, Rabbi Yitzchak, recovered completely!

So there was a certain Jew there who saw this, who also had some illness. He asked, "What is this?" and Rabbi Shalom told him: "This is what the Chazon Ish told me, that I should take my son here, and indeed he became completely healthy." That Jew said, "How beautiful, I will also do so." Rabbi Shalom Schwadron said to him: "You can do it, but it is not certain at all that it will help, because with my son, it availed because it came out of

the holy mouth of the Chazon Ish, who said 'take him and he will be healthy,' and it is a commandment to listen to the words of the sages." The righteous sages have power in their mouths—*"he whom you bless is blessed."*

The Lender Knocked on the Door and the Wife Suffered a Shock

There was an incident with someone who lent his friend **five thousand dollars**; both were faithful to one another, something extraordinary. **The time arrived** when the borrower needed to return the money to him. He prepared the money for him, met him on the way, and the borrower said to him: "Listen, I have the money ready, but the money is at home, my wife is at home. Go to her, tell her that you are the man who lent the money, and she has 5,000 dollars, she will give it to you." [At the time, it was worth much more than today].

He arrived at the building and spoke into the intercom downstairs, spoke with the borrower's wife, and she says to him, "You can come up, please." **Suddenly, what happened?** A poor man knocked on the door exactly then, preceding the lender by 2 minutes, and comes and stands there at the door. The woman understood that this was the lender who had spoken with her earlier to take the five thousand dollars, and she gave it to him...

Exactly 2 minutes later, the real lender entered... She started to scream, but it was already too late. That poor man had already gone; they searched for him—nothing. And by the law, the borrower had to pay him a second time. This is how it was decreed from Heaven! Nothing will help anyone! It is all the Cause of Causes and the Reason of Reasons. One can take charms, one can take whatever he wants—everything is decreed from Above.

More Than "Fear of Death"

So, *"And Moab was very much afraid of the nation, because they were many [or great]"*—the Holy Zohar says, what is **"very much [Me'od]"**? "Yatir mi-mota"—meaning, **more than death**. More than fear of death! Why? The Zohar says that the Holy One, Blessed be He, opened their eyes, and they saw how the ministering angels surround Israel from every side. And they know that all their sustenance [or spiritual nursing] is from the Sitra Achra, and they see the gates of heaven surrounding them.

They engage in sorceries, but the Holy One, Blessed

be He, guards the nation of Israel. It is written in the Zohar that even in the future they will attach sorceries. It is written in the book *Kav HaYashar* that they took herbs, put them in a pot, and dug 1,500 cubits in Jerusalem, so that when the Kingdom of the House of David comes to fight against Moab, they will not succeed against them.

And when King David tore up the foundations [or dug the pits] for the Holy Temple, he just tore up the foundations and immediately found this pot—*"Moab is my washpot; over Edom will I cast out my shoe; over Philistia cry aloud because of me"*. Immediately, David said the 15 Songs of Ascents (Shir HaMa'alot) and canceled all this sorcery. Therefore, indeed, the 15 Songs of Ascents are one of the things that cancel all kinds of problems and troubles. Today there are no sorceries, do not fear, there are no such things.

You Told Me: "Be Calm"

It is written, *"He sent messengers therefore unto Bilaam the son of Beor... saying, Behold, there is a nation come out from Egypt."* And it is necessary to understand, for what reason did he say to him, *"Behold, there is a nation come out from Egypt"*? Rather, when the people of Israel were in Egypt, Balak all the time said to Bilaam: "Look, the people of Israel have a mighty L-rd, who can fight against them? We must be careful of them, therefore do everything you can so that they do not leave Egypt."

And Bilaam was the sorcerer on behalf of Pharaoh; he is the son of Lavan the Aramean [the brother-in-law of Yaakov our forefather...]. Bilaam said to Balak: **"Be calm**, I am the great advisor of Pharaoh, I am the father of fathers of the magicians, and I made fifty walls of the Sitra Achra—of bears, lions, leopards, snakes, scorpions, seas, hells of hells, flashing fire—all terrible sorceries around Egypt, and this nation will never be able to leave Egypt! Do not fear, I locked them in completely!"

And Bilaam would explain to him, even if they succeed in canceling one wall, there is a second wall and more and more walls, and at that very moment I build them more walls. Therefore, the word **"Mitzrayim"** [Egypt - מצרים] begins with an open (letter) Mem (מ) and ends with a closed Mem (ם), because whoever entered he was unable to leave.

And what happened in the end? The people of Israel left Egypt! With great power and a high hand. Is there counsel or understanding against Hashem? **Rabbi Moshe Cordovero** writes that this is why the Exodus

from Egypt is mentioned 50 times in the Torah, corresponding to the fifty walls and bindings with which he surrounded the nation of Israel so that they would not be able to pass.

And this is what Balak says to him: *"Behold, there is a nation come out from Egypt"*—**"You said they would not leave?! Behold—they left!"** They left Egypt, do whatever you want, with all the sorceries, with all the fifty walls. And with this, he wanted to convince him to come and curse them.

Who Covered the Supernal Earth

"Behold, they cover the face [eye] of the earth"—this does not speak only about the lower earth, but mainly about the upper earth, that is, the Supernal Land of Israel. For Balak and Bilaam were very wise men, and they knew what goes on in the upper worlds, and they wanted to reach the Supernal Land of Israel to draw sustenance from it, and thus withhold it from the people of Israel, and they would do all kinds of tricks for this.

But they were unable, after they saw that the souls of the nation of Israel had already conquered the Supernal Land of Israel, the Supernal Jerusalem. And since they conquered it above, from that moment no nation of the nations of the world can enjoy [benefit from] the Land of Israel, but only the people of Israel. Therefore, they did not succeed in drawing sustenance from the Supernal Land of Israel, and that is what is written: *"Behold, they cover the face of the earth"*—the nation of Israel covered all the upper earth, and there is no counsel and no understanding against Hashem.

"You Have Never Seen a Sun and a Moon"

And not only that, **"Behold, it has covered the face of the earth"** — it is written in the Holy Zohar that even after the Children of Israel left Egypt, Bilaam would try with all kinds of witchcraft, casting sorceries upon Israel, to return them to Egypt.

And what did the Holy One, Blessed be He, do so that the sorceries would not rule over them? He covered the nation of Israel with clouds of glory. Because sorceries can only operate **through the sun or through the stars**, but since they were covered by clouds of glory, there is no sun, and no stars, and no moon, **and no substitutes...** and consequently, the sorceries did not rule over them.

The nation of Israel was covered by clouds of glory for 40 years; they did not know what a sun was, or what

a moon was—they never saw them. Therefore, our Sages of blessed memory (Chazal) say: *"The elders of that generation would say, the face of Moshe is like the face of the sun, the face of Yehoshua is like the face of the moon,"* and one must understand why only the elders would say this? **Rather**, the young people had seen neither the sun nor the moon, because they were born inside the clouds. Therefore, the elders of the generation would say to the young people: *"You have seen neither sun nor moon, but we have seen them, and we say that the face of Moshe is like the face of the sun, and the face of Yehoshua is like the face of the moon."* And in the merit of the clouds of glory, Bilaam's sorceries—which were meant to return them to Egypt—did not rule over them.

And this is the meaning of **"Behold, a nation came out of Egypt, behold, it covers the face of the earth..."** Behold, a nation came out of Egypt, and you will not be able to bring them back through sorceries. Why? Because **"behold, it has covered the face of the earth"**—the Holy One, Blessed be He, covered them with clouds, and it is impossible for sorceries to rule over them.

The Deceiver Used to Put on a Show

And therefore Balak said to Bilaam: Your sorceries cannot affect them, but what? The people of Israel—their power is in their mouth like a knife, and you too, your power is in your mouth, **"for I know that whomever you bless is blessed (mevorach), and whomever you curse is cursed (yu'ar)."** And one must understand what is *"whomever you bless is blessed (mevorach)"*—implying he is *already* blessed, but *"whomever you curse is cursed (yu'ar)"*—will be cursed in the future. Why did the Torah write each one in a different form?

Rather, our Rabbis say, this lying deceiver, Bilaam, truly had no power of blessing at all, only of cursing. But he wanted people to think he had the power to bless. **So what would he do?** He would foresee the future, and if he saw that this person was going to succeed in something, he would immediately bless him. And it would come to pass not because of his blessing—since he was already blessed from Heaven—but he would *as if* bless what he saw was already blessed; he was just lying. But to curse, he did have power. Therefore, *"whomever you bless is blessed (mevorach)"*—it is already blessed. And *"whomever you curse is cursed (yu'ar)"* in the future tense, because he curses, so it could happen.

The Fellow Doesn't Understand Hints

"And Bilaam rose up in the morning, and saddled his donkey, and went with the princes of Moab" — The Holy One, Blessed be He, said to Bilaam, *"Do not go,"* but he says, *"No! I am going!"* The Holy One, Blessed be He, said to him, *"Fine, but do not curse the nation,"* and this wicked man went with all his strength—wickedness like no other. And then: **"And the L-rd's anger was kindled because he went; and the angel of the Hashem stood in the way for an adversary against him."**

And then: *"And the donkey saw the angel of Hashem standing in the way, and his sword drawn in his hand."* The donkey tried to stop Bilaam **four times**.

First time: *"And the donkey turned aside out of the way."* The donkey turned out of the way, hinting to him: *"Sir, you are not going the right way, you will not succeed against the nation of Israel!"* She went in a crooked path for him.

Second hint: Bilaam did not listen to the donkey and struck her. And then: *"And she thrust herself unto the wall, and crushed Bilaam's foot against the wall."* She pressed his leg against the wall, until she pinned it tightly to the wall, crushing his leg.

Third hint: Even now Bilaam did not listen to the donkey and struck her, and continued to go, and then: *"And she lay down under Bilaam."* **She crouched under him** and he could not continue. Another hint she hinted to him here, that he is not on the correct path.

And Bilaam did not understand all the hints. Why? Because he thought that what happens in the world is a coincidence (*Mikreh*). The donkey turns out of the way—a coincidence. Presses her leg to the wall—a coincidence. Crouches—a coincidence. You understand? He doesn't know that **"there is no coincidence in the world."** *Mikreh* (מִקְרֵה) is the letters of *Rak Me'Hashem* (רַק מֵה' - **Only from Hashem**). Or the letters *Hashem Rakam* (ה' רַקֵּם - **Hashem wove**). There is no coincidence! A person is sent signals from Heaven. There is no coincidence. It is all the Cause of Causes and the Reason of Reasons.

A Donkey Riding a Donkey?

After she saw that Bilaam wanted to go by force, a **miracle happened that had never occurred before:** the donkey opened her mouth, *"Who made man's mouth? Or who makes the mute..."* Is it not the Holy One, Blessed be He? And she spoke to him: **"Behold, I came out to withstand you, what are you doing? Why**

are you striking me? Don't you understand? Don't you see the angel of Hashem here?" They have eyes but they see not, I see the angel whose sword is drawn in his hand and does not let us go. And then: **"And the angel of Hashem said unto him, Why did you hit your donkey these three times (Regalim)? behold, I went out to obstruct you."**

How did the donkey speak to him? **"Am I not the donkey, that you have been riding on to this very day?"** Then everyone understood, why does Bilaam only go with a donkey? Is he lacking a horse? They asked him, where is your horse? He said it is **grazing in the marsh**—you fool, why are you riding a donkey? **A donkey riding a donkey!** But the female donkey explained: *"Am I not the donkey that you have been riding upon"*—he has "certain matters" with her, may Hashem save us. And she speaks and rebukes him, *"why have you hit me these three times (Regalim)."*

The sage Rabbi Yehuda Fatiyah says: Look, afterward the donkey said to him *"why have you hit me these three regalim"*—the literal meaning (*Peshat*) is three times, but he interprets it according to the hint (*Remez*): after she pressed his foot against the wall, he had to walk with a walking cane, and if so, he had to walk with three legs (*Raglayim*)...

The Heap of Witness, the Pillar, the Sword, and the Punishment

How is it written there? "And the angel of Hashem stood in a path of the vineyards, **a wall (gader) on this side, and a wall (gader) on that side.**" Rashi says: *"Gader — the ordinary Gader is made of stones,"* and one must understand, what does Rashi want to say by this?

Rather, **our Rabbis, the authors of the Tosafot**, say: When Yaakov our forefather parted from Lavan, he made a covenant with him by a heap of stones, and said to him: *"This heap be witness, and this pillar be witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar unto me, for harm."* And this is the very same wall where the donkey crouched down under him. And now comes Bilaam, the grandson of Lavan, and he sees the wall that his grandfather swore no one would cross. And despite this, he violates the oath and crosses the wall for harm.

And it is the way of liars and deceivers to be smitten specifically by their witnesses—*"The hands of the witnesses shall be first upon him to put him to death."* Therefore, Bilaam was also smitten by the

heap, *"and Bilaam's foot was crushed against the wall,"* against that very wall of this heap. And a sword was also embedded there, because Yaakov and Lavan embedded a sword [stating] that whoever crosses for harm would be pierced by a sword. And therefore it is written afterward: "And Bilaam the son of Beor they slew with the sword"—this is the same sword.

And therefore it is written *VaTilchatz* (ותלחץ) — Bilaam's foot; if we divide the word *Tilchatz* (תלחץ) into two, it becomes *Tel Cheitz* (תל חץ). *Tel* (תל) is the heap of stones, *Cheitz* (חץ) is the arrow—the sword, which was stuck in the wall by which Bilaam was killed.

Bilaam's Advice to Escape Punishments

When Bilaam saw the angel, **"Then Hashem opened the eyes of Bilaam, and he saw the angel of Hashem standing in the way, and his sword drawn in his hand,"** what did Bilaam say? **"I have sinned; for I knew not that you stood in the way against me."** Why did Bilaam say *"I have sinned"*? Did he suddenly become a righteous man?

Rather, **it is written in the Zohar** that a person who knows he has committed sins and wants to be saved from the Satan who goes up to accuse him—the best thing is to provide the cure beforehand, to confess before Hashem, and then if the Satan comes to accuse, they will tell him, *"Get out of here! The person already spoke with Me! He already regretted it."* And Bilaam **knew the trade**, and therefore he immediately said, *"Master of the Universe, I have sinned!"* so that there would be no accusation against him.

And this **is a great lesson for us**, how great the virtue of repentance (*Teshuva*) is, how much we need to notice that a person in a single moment can nullify all decrees. For Bilaam is a Gentile, not of the seed of Israel, and what a Gentile—who goes to curse the nation of Israel, to cause trouble, and the Holy One, Blessed be He, warns him *"do not go,"* and he goes. And he says *"I have sinned,"* and this is a false confession about having sinned, it is all just meaningless, lip service, and the Holy One, Blessed be He, knows he is a liar, and despite everything, since he confessed and said *"I have sinned,"* it benefited him.

The angel could no longer touch him; the Holy One, Blessed be He, tells him, *"Stop, you cannot touch him."* But Master of the Universe! He is a liar, this fellow! And he will immediately continue on his way as if nothing happened?! It doesn't matter! Whatever will be, we will live and see [let's wait and see]! Right now, you cannot touch him, it's impossible! And he

said "I have sinned" only to get rid of the angel so he wouldn't kill him—even a false repentance works! A false repentance of a defiled, impure person!

One cannot comprehend what the power of repentance is, what an important tool it is, that even Bilaam could use this important tool and say "I have sinned," and it helped him. How much more so every Jew who can use this to be saved from accusations.

"Give it to a poor man and in a single moment we will turn him into a rich man"

Bilaam thought that he would be able to change things in the world by means of his curse, but he did not know how to understand and comprehend that "there is no counsel and there is no understanding against Hashem" and if something is decreed upon someone, nothing in the world will be able to change his fate.

It is **told about a king** who was loved and admired by all the residents of his country, and did everything in his power to rule with wisdom and justice, and to act with fairness toward his subjects. From time to time, the king used to leave his palace secretly while disguised as a simple wanderer and walk among the people, to hear what they had to say about his way of managing the kingdom.

One day, when the king went out as was his custom and wandered the streets of the capital city, **he spoke with the Jewish Rabbi, and asked him** what problem exists in the world that has no solution. The Rabbi said to him: "The hardest thing in the world is the jealousy that exists in people, because some are rich and some are poor, and there is jealousy." The wanderer-king asked him: "It is natural to be jealous of someone who is richer, is it possible to be saved from this feeling?". *And the Rabbi answered him:* "If the person knew that the Holy One, Blessed be He, determines for everyone how much he will have, what he receives and what he does not receive, and nothing will help him to change his fate! When a person understands this, he will not be jealous."

The king was astonished by the Rabbi's words, and his soul desired to truly test **whether it is true** that one cannot change a person's fortune and turn him from poor to rich. **What did he do?** He arrived at a large and beautiful house on the riverbank. The king [disguised as a wanderer] knocked on the door, and the rich man received him with a welcoming countenance, and then the king said to the master of the house: "Please tell me my friend, why are some people rich and some of them

poor?" "I do not know what to say!" – the rich man said sincerely – "but I remember that my father always said: 'Everyone has a fate, and it is impossible to change the fate!' And this is the reason in my opinion."

"A beautiful saying" – the wanderer complimented his host – "but with your permission my friend, I would like to do a **small experiment** with you: I am giving you now a purse inside of which are **400 gold coins**, give this purse to the poorest man you know, and in a week I will return here and we will check whether we succeeded in changing his fate from poor to rich."

Saved the tattered hat using 400 gold pieces

The rich man agreed, took the purse, and went out to look for the suitable poor man. **In the adjacent street** lived two very poor brothers; they sat on the street corner and asked for charity from passersby, and the agreement between them was that at the end of the day they split equally the money they gathered.

The rich man arrived at one of them, gave him the purse, and went on his way. **When the poor man opened the purse, he was astounded:** in the purse were four hundred gold coins! What will he do now? Split it with his brother? But this is something that will change his life. He was unable to give it up for his brother. And he decided to hide the money, and keep it all for himself. Not far from his house on the riverbank stood an ancient oak tree. The poor man took the purse, and inserted it deep inside one of the dry and hollow branches of the oak tree; he was certain that no one would look for treasures inside tree branches.

In the evening, his brother arrived home after gathering charity in the other part of the city, and told his brother: "I almost lost my hat today! Just as I crossed the river, a strong wind came and blew my hat into the river. **What did I do?** I tore off a dry branch from the oak tree near the river, and with this branch I managed to pull the hat out of the water." His brother almost choked with emotion, and asked: "And what did you do with the branch?" "I threw it away..."

The next day, the beggar rushed to the oak tree on the riverbank, and discovered to his astonishment that the branch his brother had uprooted was the branch in which he had hidden the treasure. He began to cry and throw a tantrum, but he did not have much to do...

Cast away the challah full of gold pieces
The rich house owner who gave them the money did not know about any of this, and the next day

he walked on the riverbank and noticed a dry branch lying on the ground. He thought to himself: "I need such a thing for the burning fireplace!" and picked it up. When the rich man arrived at his house, he sawed it into planks, and discovered to his astonishment the purse with the coins...

After a few minutes, knocks were heard at the door of his house. At the doorway stood the poor beggar who had received the purse from him, looking sad and despondent. "Do you have a little food for me?" – he asked in despair. The rich man said in his heart: "Apparently it is the will of Hashem that the man will not enjoy this money, **but let us check this a second time...**"

He invited the beggar to lodge with him for the night, and while the beggar slept, he prepared **two large and beautiful pies**. In one of them – he put pieces of iron, while in the second – he put the purse with the 400 gold pieces. And he thought that perhaps in this way he would succeed in making the poor man rich.

The next morning he said to the beggar: "My friend! I prepared two pies for you on the table. Choose one of them for yourself!" The beggar wondered in his heart: "What does he think? That a pie will comfort me now?" But nevertheless, he examined the pies, and when he saw that one of them was larger and wider – he chose it and left the house. Before he returned home, he sat down on the street corner to eat from the pie, and to his astonishment found pieces of iron in it. "Insolence!" – he said to himself, and returned angry and fuming to the rich man's house. "Why did you put iron pieces in my pie?" – he asked the rich man angrily.

The rich man apologized: "Sorry! I did not mean to offend you! Come stay here another night, and tomorrow I will give you something else!" At night the rich man baked two loaves of bread similar to each other. The next morning the rich man asked him to choose a loaf of bread. The poor man approached the table, lifted the loaf in which the coins were, and went on his way. The rich man was already happy that here, the poor man is going to become rich...

But, upon leaving the house, the poor man pondered to himself: "Who knows if they didn't play some trick on me again!" He shook the loaf, and when he heard the noise of the coins, he was certain that it too was full of nails, and therefore he wished to get rid of the loaf...

He met a poor woman on his way and asked her: "Would you like to buy a large loaf for two prutahs (low value coins)?" The woman replied: "Gladly!" and paid him 2 prutahs. And behold, exactly one day prior,

this woman had borrowed a similar loaf of bread from her rich neighbor; she wrapped the loaf in paper, and sent her husband to return it to the neighbor. As soon as the loaf arrived at the rich man's house, **the rich man was astounded how the loaf that left his house that morning with the poor man, returned to him** on that very day...

"There is no way to change the fate" – the rich man said to his wife, put the purse aside, and awaited the arrival of the wanderer-king. After a week, the king arrived. He asked: "Did the poor man become richer?" – asked the king. "No, my lord" – replied the rich man, and told him all the tricks he had done, and it did not work, because what is meant for a person, that is what he will have, and what is not meant for him, he will not have.

A Bulletproof Vest – One Day a Week

It is written in the Midrash Pliyah (letter 470): At the hour that Balak requested from Bilaam to curse Israel, Bilaam said to him: "How can I curse them, behold they walk in Sabbath garments, and curses do not rule over them."

And one must understand what is the matter behind this. **And what is the connection to Sabbath garments?** And this must be understood according to what the **Ibn Ezra** wrote in Parshat Yitro – that the Sabbath does not allow the stars to rule over the Jewish people, because the Sabbath day is under the governance of the planet Saturn (Shabtai), and in principle, one would have to mourn and wear black according to this star, but when the Jewish people wear Sabbath garments and delight in the Sabbath, they show that they are not under the rule of the stars, and they are protected from sorcery.

And according to this, what Bilaam said is understood: "How do you want me to curse them? Behold they walk with Sabbath garments," because this is like a **bulletproof vest**, and no curse will apply to them.

Therefore, from here a person shall learn to wear Sabbath garments, and thus no curse and no sorcery will apply to him! This helps for the whole week. In particular if he conducts Friday night properly.

Rabbi Shaul Dweck was the head of the Kabbalist Yeshiva "**Rehovot HaNahar**" from the year 5650 (1890) until the year 5693 (1933). One day **the Admor Rabbi Avraham Simcha of Dzikov** met him; **the Admor** said to him: It is written in the Pri Etz Chaim that when one wears Sabbath garments, one should say "No weapon formed against you shall succeed,

and every tongue that rises against you in judgment you shall condemn" [Yishayahu (Isaiah) 54:17], **I want to know where is this source** that a person wearing Sabbath garments should say this?

Rabbi Mani said to him: The source is this Midrash Pliyah [that we brought], that when Balak called Bilaam to curse Israel, Bilaam said to him: How do you want me to curse them, behold they are wearing Sabbath garments. **The Sabbath garments are a shield against calamity**, and therefore upon wearing them they say: "No weapon formed against you shall succeed." What powers exist in Sabbath garments!

"Behold, it is a nation that shall dwell alone and shall not be reckoned among the nations" – by way of hint our Rabbis say, behold they are a nation alone – if they are alone and do not mix with the nations – only then "it shall dwell," but if they mix "among the nations" then "it shall not be reckoned." It is forbidden to be allied, the Jewish nation must know that they are alone and the nations are alone!

Bilaam wanted to come to Nahar Shalom ...

One of the requests of Bilaam was: "Let my soul die the death of the righteous, and let my end be like his." I remember that we traveled with the Rosh Yeshiva for the Holy Sabbath in ancient Tzfat (Safed), and on the Sabbath day we woke up early in the morning, and he said to us: "Now we will go to New Tzfat, we will go from synagogue to synagogue, I want to deliver a sermon to them."

One of the Sabbaths that we spent there was **Parshat Balak**, and it was in the week of the passing of Rabbi Chaim ben Attar, and he delivered a sermon in the synagogues based on the Ohr HaChaim, and it is **brought in his book Kol Yehuda**, and thus was the sermon:

There was an incident, says Rabbi Chaim ben Attar, a Jew came to Rabbi Chaim ben Attar and says he wants to repent (do Teshuvah) – he says he has a great evil inclination (Yetzer Hara), he is willing to repent on the condition that he dies immediately... Why? Because he knows himself that if he lives he will continue to desecrate the Sabbath, and will not lay Tefillin, will not recite Grace After Meals, will not recite blessings, he has a great evil inclination that he cannot overcome, therefore he requested to repent, requested a rectification (Tikkun) for all the sins, but to die immediately... That's it! He doesn't want to live, he wants to remain a righteous person (Tzaddik).

The holy **Ohr HaChaim** says to him: The wisdom is not **to die** a Jew, but rather to **live** as a Jew. The wisdom is fifty years not to desecrate the Sabbath, to overcome the evil inclination, to recite a blessing over everything that he eats, fifty years to lay Tefillin, to keep family purity, this is the wisdom.

"To die a Jew" is what Bilaam requested, "**Let my soul die the death of the righteous, let my end be like his**," he wants to do all the abominations that are in his heart, "a servant prefers a lawless life," he has a donkey, he has a young girl, all kinds of their perversions, he will bring silver and gold, and he does not know that this will give him nothing, everything a person eventually gives to others.

He wanted for fifty years to be a scoundrel, may Hashem save us, fifty years not to keep Sabbath, not to keep purity, holiness, to do all the abominations in the world, he thinks that when he will be an old man of eighty, ninety, he will come to the **Nahar Shalom Yeshiva**, he will say that's it, gentlemen, I know that the main thing is the Torah, I have a Garden of Eden I don't want to be in the fires of the worst types of Hell, I want to repent and the repentance operates in all the worlds, and help me make a rectification and repentance and I have sinned, I have committed iniquity, to cry; he thinks that when he will be an **old geezer, he will come**.

And what happened to Bilaam? "And Bilaam the son of Beor, the sorcerer, the children of Israel slew with the sword," in the middle of his days! Did anyone wait for him to repent? In the middle of his days he shall leave it. May Hashem save us. Where could he repent!? A person wants all his life to walk after vanity and become vain, but he does not know what is his (end) time.

He prayed that they take away his sense of smell

I heard, that in the year 5704 (1944) **the Gaon Rabbi Aharon Leib Shteinman was in the city of Lucerne in Switzerland** during the time of the Second World War. When he married, he took some house, a one-room apartment where the windows do not close, and he and his wife – the Rebbitzin Tamar she was called, lived there after the wedding in some wretched hut.

To their great wonder, they notice that **they smell some strange smell**, a good smell – but strange, they do not know where it is from, perhaps from the neighbors. They checked, and after an investigation they discovered, that not far from them there is **some**

monastery where they make incense for idolatry, oh no. Rabbi Shteinman said: Where will I go? Now there is a war, and I have no house. He does not know what to do, the windows do not close, the shutters do not close. **He has no money to bring.** He saw that the sealant is not working, as much as he put nylons – it does not work, they still smell the smell of idolatry, what will he do? He said to the Rebbitzin: There is one advice – **to pray to the Holy One, Blessed be He, that He take away the sense of smell.** That we will not smell. And so it was. He and the Rebbitzin did not smell. For what? **To serve Hashem,** so as not to smell the smell of the idolatry. Look what powers, they stand in prayer, the Holy One, Blessed be He, heard their prayer, a wonder of wonders. This is a great moral lesson. How a man can do such a thing, to pray to Hashem that they take away his sense of smell. **This is very difficult.**

The "Blessings" of Bilaam

Our Rabbis said in Sanhedrin: From the blessings of that wicked man **you find his curses**, he was intending to curse, only the Holy One, Blessed be He, did not allow him to curse, only to bless. And what does he say? "How goodly are your tents, O Yaakov, your dwelling places, O Yisrael. They extend like streams, like gardens by the river, like aloes which Hashem has planted, like cedars by the water. Water shall flow from his buckets, and his seed shall have abundant waters." And from his blessings you see what he wanted to curse, what did he say? "How goodly are your tents, O Yaakov," meaning to say that the places where Israel stands should only be a temporary tent, but the Holy One, Blessed be He, says to him: No, no! Your dwelling places, O Yisrael. A permanent dwelling. Not tents.

Afterward what does he say: " They extend like streams" like a deceptive stream, that stops flowing in the summer. The Holy One, Blessed be He, says to him: Heaven forbid, as gardens by the river side – what are rivers, **that they draw in summer and in winter.** "As aloes which Hashem has planted" – he wants 'aloes' which are small plantings, that the Torah scholars should be like **small trees**, they will not grow with Torah, that they should go to work. The Holy One, Blessed be He, says: No. As **cedar trees** beside the waters. They will be cedars, great Torah scholars like cedars. He says: Water shall flow from his buckets – **a little water**, a little Torah. The Holy One, Blessed be He, says: No, and his seed shall have **abundant waters.**

The Soul of the World

See what this is, that which sustains the world—it is

the Torah. There is nothing like the Torah. Those who sit in synagogues, study halls, in yeshivas, and study Torah—they are the sustainers of the world, " If not My covenant (existing) by their day and night, the ordinances of heaven and earth I (would) have not placed" [Talmud, Nedarim 32a]. If there is no Torah—there is no world. Just as a person has a soul and it sustains him, without a soul can he live? No. The world too has a soul, what is the soul of the world—it is the Torah. People study Torah, there is a world. There is no Torah? "The voice is the voice of Yaakov and the hands are the hands of Eisav" [Genesis 27:22]. When the voice of Yaakov emerges in the synagogues and study halls—the hands of Eisav do the work. You do not need to work. But on the condition that the voice of Yaakov will be a voice.

Look at all the generations, look at King Chizkiyahu (Hezekiah), **Ravshakeh** came with a billion and a half soldiers to fight against the Jewish people, did they succeed? **They all became dead corpses.** They told King Chizkiyahu to teach them war, he says to them: **There is no need for war,** "And the yoke shall be destroyed because of oil" [Yishayahu (Isaiah) 10:27]—the yoke of Sancheriv is destroyed because of the oil (burning in the synagogues and study halls, as explained in Sanhedrin 94b) of Chizkiyahu, you already know everything, there is no need to repeat it.

The Nazi Oppressor Knew Where Our Power Is

Listen to what happened just now during the Holocaust, seventy years ago, there was **Kristallnacht**, in one night, may his name and memory be blotted out, Hitler, he knew that the world stands on the Torah. He says **as long as there is Torah he will not succeed against them**, pay attention, in a single night! **Ten thousand synagogues** and study halls—he burned them entirely. Because he knew that when there is Torah—**I cannot work.** This, all the generations know. The Jewish people, their power is in the mouth, in the Torah.

My sirs! Someone who chooses for himself to study Torah, **should we give him blows so that he will not study?** My sir, he has merited, he sustains the world. Everyone in his own way, **he chose to study Torah**, Kristallnacht, what did they do with Torah scrolls? What did they do? **All the Torah scrolls**, they took them out and burned them in the streets, to humiliate the Jewish people. This, Hitler, may his name be blotted out, did.

There was a certain city in Europe, and on Kristallnacht

there was a certain Jew there who worked intensely with them, they said to him: **Today you will take the Torah scroll** and you will burn it. He remembered how on the night of Simchat Torah he used to dance with his father with a Torah scroll, and his father would say: "For they are our life and the length of our days" **without Torah there is no life**, and he says to himself: True, he is a complete gentile, and he is married to a gentile woman and everything, **but he will burn a Torah scroll?** They said to him: You do not want to burn it? **We will burn you with the Torah scroll.** He said to them: It does not interest me, let them burn me with the Torah scroll, **but I am not burning the Torah.** And thus they burned him with the Torah.

We Are Turning Trump Around

And look today at what is going on. "Touch not My anointed ones" [Psalms 105:15], **the moment they touched the sons of Torah, they make troubles for them**, that there are some factions like that who have no sense, **the Holy One, Blessed be He, took the sense from them**, this is all the Cause of Causes and the Reason of Reasons, that we do not understand calculations of above, and they go and fight, what are you fighting with force with hands? **To tear their pants**, to give them blows, clubs, bans and severe insults against Torah learners? **No one will be cleansed.** First of all, suddenly the world **turned one hundred and eighty degrees**, in the beginning everything was one hundred percent in favor of the Jewish people, suddenly it turned. Trump turned, do you think he just turned? The Holy One, Blessed be He, moved his brain for him? It is we who turn [him]. It is not he who turned. He is in our hand, these are our brothers, everyone is brothers. Whether it be left, whether it be right, whether it be whatever it will be, they are brothers, they do not know what they are doing. **They are destroying themselves with their own hands.** It is forbidden under any circumstance to let such a thing happen!

The Public Representatives Who Failed

When Ben-Gurion wanted to conscript yeshiva students, he came to the Chazon Ish. The Chazon Ish said to him: **Do not do it**, he said: I am not doing it. He said to him: To take women into the army **is a matter of "let him be killed and not transgress,"** he said: We will not take [them]. He said to the Chazon Ish: What is your opinion, I can give you **Talmuds (Gemoras) for all the yeshivas** or weapons, shall I buy with this weapons or Talmuds? He says to him: No, **buy Talmuds**

for all the yeshivas—this will save the Jewish people. Weapons will not help. Only Talmuds. He listened to him and understood the matters. **But these [current people] do not understand.** And the problem is that **even the good representatives are swept away**, and they do not succeed in stopping this trouble, **they failed in their way.** But all this is the Cause of Causes. We do not demean anyone in the world, and do not fight with anyone, but only need to awaken the hearts, to know that **no one should despair**, taking away their daycares, taking away their livelihood, you tried to collapse them, the yeshivas will not receive stipends, and not only stipends, they also give them donations according to "Section 46"—this too is gone. What are you fighting? In whom? **You are fighting yourselves.** Killing themselves. Killing themselves. Is it not a shame and a disgrace? Is it not a shame and a disgrace?! This is a wonder of wonders.

Therefore, we must make efforts regarding this. First of all, the sons of Torah, **do not leave the yeshiva under any circumstance**, do not be enticed, do not go, sit and study, **this is what saves the Jewish people**—not other things. Everyone shall choose his way. But one must know that this is what saves us. How goodly are your tents, O Jacob, your dwellings, O Israel [Numbers 24:5].

'Evil Eye' for Someone Who Does Not Guard (the) Eyes

Also another thing, our Rabbis said: He saw that their entrances were not aligned against one another, he was looking and wanting **to cast an evil eye** and it wasn't working for him, he says: I did not succeed in cursing, "How shall I curse whom the Almighty has not cursed? or how can I invoke wrath if Hashem has not been angry?" [Numbers 23:8], it isn't working. He says: Okay, I have a new power—I **have an evil eye**, one eye he does not have, blind (in one eye), and one he has. With the one he looks, a **Satan such as this one, there is no equal to in the world**, he looks at them and says that it is impossible to cast an evil eye on them. Why, "How goodly are your tents, O Yaakov," he saw that their entrances were not aligned against one another, in whom does the evil eye rule? **In someone whose eye wanders.** He wanted to see the Jewish people, one looking into the house of the other, but how did they build their tents—their entrances are not aligned against one another. The entrance of this tent is in the middle of the fabric of the second tent, it is not aligned against the other, so that he cannot see what is going on in the house of his fellow. He said: If it is not aligned,

I cannot curse them in the world, **the curse will not apply**. Their eye is guarded—there is no curse. Their eye is guarded—his eye does not work. The moment the eye does not wander, this evil eye will not work. This is the first thing.

A Jew Has the Power of Repentance

Second thing, he saw that their entrances (openings) were not aligned against one another, behold how did our Rabbis say, "Open for Me an opening like the opening of a needle and I will open for you an opening like the opening of a hall (of the sanctuary building)," you open for Me a small opening, if you only don't have, you cannot do everything—start, open a **small opening** like the opening of a needle, I will open for you an opening like the opening of a hall (of the sanctuary building). The wicked Bilaam says to Balak: **My dear, it is impossible to work with them**. Their openings are not—open for Me an opening like the opening of a needle—if he opens a little, I too can work, **can give him all kinds of tricks**, all kinds of desires, features [an iPhone], all kinds of games that he will get corrupted, but the moment the Holy One, Blessed be He, says to a person: Open for Me a small opening of repentance, I will open for you that same large opening of repentance—it is **already impossible to overtake them**. The Holy One, Blessed be He, helps them. The Jew says: I have sinned, I have committed iniquity, I have transgressed, and the Holy One, Blessed be He, opens for him the gates of the world. "Their entrances (openings) are not aligned against one another." Open for Me an opening like the opening of a small needle, and the Holy One, Blessed be He, says I will open for you an opening like the opening of a hall (of the sanctuary building), this is a mighty, large opening, it is not aligned one against the other.

The Advice of the Wicked Bilaam

But **we need to do this**, to make efforts with all our strength and with all our soul. What does he say to him? "I said I would greatly honor you, but behold, the L-rd has kept you back from honor" [Numbers 24:11], nevertheless, he says to him: **Come, I will give you a tip**, and he is thirsty for anything, he says: Know one thing, **their L-rd hates lewdness**. Well, so what shall we do? Go incite the daughters of Moab against them. He says to him: What incite them? They do not lift a head, **they do not look at anyone**, they are righteous, they are covered, they guard themselves, how will I incite the daughters of Moab against them. He said to him: I will tell you, these have now come from Egypt,

they have not seen beautiful clothes, they have not seen precious stones, fine vessels, they have not seen. You take the daughters of Midian, make shops, what shops, fill the shops with every precious vessel, all the most beautiful clothes, the new fashion, and do not put young women there to sell, Heaven forbid they will not come, put an old timer, an old woman, at the age of 60, 70, 80, 100, so that she will work. He will come, sees a woman—flees. But slowly, slowly, the Jew says: This is an old woman, 'nisht geferlach' (not terrible / not dangerous), it's not so bad. In the end, the old woman says to him: Come inside, **I will show you something more beautiful**. He enters inside, 'oy, shegetz', a young one may Hashem save us, he flees. But slowly, slowly, they trapped the nation of Israel. "And the nation began to commit harlotry with the daughters of Moab" [Numbers 25:1], **there is no guardian against forbidden relations**, 24 thousand died, He ended them.

'Daughters of Midian' in Machane Yehuda

This requires great caution. This is also one of the difficult things. We live here, we grew up here since we were children, in this area, everything was here, **the Machane Yehuda market was a pure market**, it was clean, there wasn't who knows what in it, they would come during the day, all the vegetable sellers here were from the Kurds, **the righteous ones who set times for Torah**, they study and work for their livelihood. They work during the day, in the evening everyone goes to the synagogue, studies Torah, performs commandments, what a Sabbath, **and everything in holiness**, they made the market at the top on purpose, because from wherever you come—you **ascend**, when you descend with the sacks—everything is easy. Because it is all downhill. The baskets, were full, you would see leather baskets, everyone descends from here a descent, from here a descent, and the market is at the top and everything afterward they descend, **everyone was righteous**.

Today what did they do here? We come here, oh no, there are bars, let it not be upon you or me" (*bar minan*), there is licentiousness; they bring it here, what is it with them and all of Tel Aviv, Haifa, and from all kinds of places to come to the Machane Yehuda market; they have the mayor who brings them gifts, bars, events, to come, and then we see what is happening here, how Arabs mistreat Jewish female soldiers, (and) against men, **what a shame and disgrace it is to do**

thus to the nation of Israel?! This too is one of the difficult things.

We Will Close the 'Bars'!

Why do I say this, already ten times I spoke with the mayor himself, last week there was a meeting here, my son called the owners of the bars, I see him crying so much, it pained him, he said to them: You know what, I will pay you, they say to him: Everyone needs a million shekels, what will you pay? He says to them: I will pay, I will go gather charity, I will bring you a million shekels! Because this is a desecration of the Name (Chilul Hashem). One said: Arabs, he does not let into his place. One says: This is my livelihood, he did not know it was like this. Thus he spoke with them, I sat with them. They are ashamed. Truly righteous, good people, the Jewish people are innocent. Righteous. Do you think I am making a joke? We will make a

contract with them that they will close the bars. No joking around. So that there will not be troubles in the Jewish people. All the problems, wars, disasters, accidents, it comes because of the sins.

We Will Stop the Destroyer!

You know what Tammuz is—times of repentance are approaching and coming—the great and awesome Day of Judgment is already arriving, they determine for a person what will be, how it will be with him, everyone needs to do some thinking about what is happening with him, what his situation is in the World to Come, and to stop the plague and the destroyer, to pray to Hashem that He say 'enough' to our troubles. That they should know what the value of Torah is, they do not know what the value of Torah is, of Torah study, is there anything like Torah study in the world? The Torah protects and rescues. We saw this in all the generations.

And therefore one must guard the Torah and the ways of the Torah and its commandments and all the 613 commandments.

May Hashem grant us merit to serve Him and to fear Him. That we shall walk in the ways of Hashem, perform the will of our Father in Heaven, we shall not turn right or left from the way of the holy Torah, of Avraham, Yitzchak, and Yaakov, what Moshe our Teacher taught us, and with the help of Hashem—Hashem will give strength unto His people, Hashem will bless His people with peace. May Hashem guard the nation of Israel. Make for them surrounding walls so that they do not do evil and do not destroy.

We shall bless all the listeners via the satellite, via Radio Moreshet, via Radio Darom, and all the channels that broadcast, and those who study in the leaflet. May the King of the universe bless you and grant you merit, robust health, excellent light, good long lives, healthy, happy, abundance and blessing, "and I will pour out for you a blessing until there is no more room". And so may it be the will, and let us say Amen.

מבצעי שבוע הספר
על כל ספרי הישיבה ועוד

עד 50% הנחה
7.6 - 7.7
כ"ב טיון - כ"ב תמוז
תשפ"ו

תיקוני שובבי"ם א'
ספר זרח השמש
תיקון ערב ראש חודש
מהילים עם כוננת שמות
האוצר חטקה-ט"ו בשבט
יחודא שלים
ספר יום כיפור קטן
סדר היום מעודים
אור השבת קטן
חברת הילולת הארז"ל
חברת נענועים
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ברית יצחק
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