



Likkutei Sichos

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Blessings Now and for the Future

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1.

RASHI AND QUESTIONS ON THE SIMPLE MEANING OF SCRIPTURE

We have discussed previously at length that although in his commentary on Torah, Rashi generally only clarifies *pshuto shel mikra*,¹ when Rashi quotes **drashos**² from our Rabbis, he does so because of a necessity in *pshat*. Nevertheless, we see that in our *parshah*, regarding Bilaam's statements, Rashi quotes many **drashos** from our Rabbis, deviating completely from his usual practice in his commentary.

The explanation is as follows:

The Torah, in *pshuto shel mikra*, says explicitly,³ “He declaimed his *parable....*” Thus we understand that according to **pshat** (also), the interpretation of these verses is not (limited) to the simple meaning of the words, rather these verses have an analogue. Additionally, these verses (also) contain allusions and *drashos* not obvious in the words of the verse.

But at the same time, we understand that the **pshat** of the verses necessitates **these drashos**. Meaning, the *drush* connects to, and helps to clarify, the interpretation of the verse.

On this basis, we must understand Rashi's remarks in his second entry on the verse (of Bilaam's words),⁴ “For there is no divination in Yaakov and no sorcery in Yisrael. *Ka'es* {Like that time} it will be said to Yaakov and Israel what Hashem has wrought.” Rashi quotes the words, “Like that time, it will be said to Yaakov...” and explains:

¹ {In the Hebrew original, “*pshuto shel mikra*,” often referred to as “*pshat*.” Rashi states in his commentary to *Bereishis* 3:8: “I have come only to explain the plain meaning of the Torah.” When the plain meaning is understood clearly, Rashi does not comment. Though there are many levels and depths of interpretation on the Torah, Rashi adopts a straightforward approach.}

² {*Midrash* or *drush*, pl., *drashos*. This term refers to the *drash* method of commentary, which is more analytical than *pshat*. It is an exegetical method of commentary in which the words of a verse are used as a platform to express an extrinsic idea.}

³ *Bamidbar*, 23:7, 18. 24:3, 15, 20, 21, 23.

⁴ *Bamidbar* 23:23.

There will come another time like this time, when Hashem's love for them will be revealed to all, for they will be seated before Him and learn Torah from His mouth. Their place will be closer {to the Divine Presence} than the ministering angels. They will ask them, "What has God wrought?" This is the meaning of the verse,⁵ "your eyes shall behold your Teacher." Another interpretation: "*Ye'amer le'Yaakov* {It will be said to Yaakov}" is not in the future tense, but in the present tense. Thus, the meaning is: They have no need for a diviner or sorcerer, for any time {*ka'es*} it is necessary to inform Yaakov and Yisrael what Hashem has wrought and what decree He has enacted On High, they do not divine or practice sorcery, but rather, the Omnipresent informs them of the decree through their prophets, or the *urim vetumim*⁶ tells them.⁷ *Onkelos*, however, does not render it in this manner.

Ostensibly:

a) Where is Rashi's lengthy interpretation, particularly, the first one, hinted at in the words of the verse? (And how is it relevant to *pshat*?)

b) What is the difficulty with each of the two interpretations which made it necessary for Rashi to offer both?

c) Rashi presents the first interpretation before the second. This indicates that the first one is closer to *pshat*. How, in fact, is the first interpretation closer to *pshuto shel mikra*?

⁵ *Yeshayahu* 30:20.

⁶ {Within the fold of the High Priest's breastplate were the *urim vetumim* (lights and perfections). The *urim vetumim* were a piece of parchment with Hashem's four-letter name written on it. Its function was to serve as an oracle, divining whether or not the Jewish people should take a certain course of action, and was to be used only by the king, the Jewish high court, or a person needed by the whole community such as a general. When its services were needed, the *Kohen Gadol* would stand facing the Holy Ark with the questioner behind him. The individual desiring an answer would ask a simple yes-or-no question. The *Kohen Gadol* would meditate until he reached Divine inspiration. Then, certain letters on the breastplate would appear to protrude or light up, producing an answer.}

⁷ *Midrash Tanchuma Balak* 14; *Bamidbar Rabbah* 20:20.

d) What does Rashi mean when he writes, “*Onkelos*, however, does not render it in this manner”? In **numerous** places, *Onkelos* translates the verses differently than Rashi, and Rashi makes no note of this.

2.

THE SECOND FITS WITH *PSHAT*

Commentators⁸ explain: What compels Rashi’s first interpretation is the word “*ka’es* {like this time},” with a *kaf*⁹ prefix, indicating a comparison. From this Rashi learns, “There will come another time like this time.” Meaning, not exactly like {this} the present time. That time {which will eventually come} will be similar to the time {in the future} previously referred to in the verse,¹⁰ “and the friendship of the King is in him” (as Rashi explains there): “This expresses dearness and friendship.” This will transpire at that time (“*ka’es*”) when “Hashem’s love for them will be revealed to all,” and Rashi then continues to explain what “Hashem’s love... will be revealed to all,” means.

According to the second interpretation, the words, “Like this time {understood to mean, “at all times”}, it is said to Yaakov,” continues the subject of the beginning of the verse, “For there is no divination in Yaakov and no sorcery in Yisrael.” Whenever the Jewish people need to be informed of some matter {whether now or in the future}, they are informed by the prophets or through the *urim vetumim*.

On this basis, the difficulty with the first interpretation is that the meaning of the words, “Like that time, it will be said to Yaakov” does not continue the subject of the beginning of the verse. According to the second interpretation, the difficulties are: a) אָמַר, “It will be said,” {usually} denotes the future tense, not the {progressive} present tense; and b) the wording, “*ka’es*” with the *kaf* prefix, indicating a comparison, doesn’t fit in.

⁸ *Re'em, Sifsei Chachamim*; cf. *Gur Aryeh* {who explains the referent of “that” in Rashi differently}.

⁹ {A letter in the Hebrew alphabet that indicates a comparison when used as a prefix.}

¹⁰ *Bamidbar* 23:21.

However, even on this basis, we must still clarify:

- a) True, the verse indicates that there will yet be another time similar to **this** {recent} time, when it will be asked, “to Yaakov and Israel what Hashem has wrought.” However, how does the verse imply that “they will be seated before Him and learn Torah from His mouth. Their place will be closer {to the Divine Presence} than the ministering angels,” and the angels will be the ones to ask, “What has God wrought?” And how are these details relevant to the simple meaning of the verse?
- b) Why does Rashi place the first interpretation before the second? On the contrary! The second interpretation (notwithstanding the difficulty with the wording) seems closer to *pshuto shel mikra*, since unlike the first interpretation, it clarifies the second half of the verse as a thematic continuation of the beginning of the verse.

In fact, we find that in the *Midrash*¹¹ (Rashi’s) second interpretation is indeed presented before the first. Also, *Ramban*, commenting on this verse,¹² mentions only the second interpretation.

- c) Rashi’s wording, “Another interpretation: ‘*Ye’amer le’Yaakov* {It is said to Yaakov},’ is not in the future tense but in the present tense,” proves that *ye’amer*, יאמר, can (also) be translated in the present tense. As Rashi (has already)¹³ explained, this grammatical construct {in Hebrew} is also used to indicate the progressive, present tense. Additionally, we can also explain the usage of the term “*ka’es*,” according to the second interpretation, as the commentators¹⁴ explain: “*Ka’es*” means, when the time comes that the Jewish people need to be informed of a particular matter, it is “transmitted to them through their prophets.”

¹¹ *Midrash Tanchuma Balak* 14, *Bamidbar Rabbah* 20:20.

¹² {Although *Ramban* connects the second clause to the first one differently than Rashi. See there. - Editor}

¹³ *Shemos* 15:1. {Rashi writes: “Things that take place continually... both the future tense and the past tense apply to them.”}

¹⁴ *Sifsei Chachamim*.

3.

SUGGESTION AND REBUTTAL

Possibly, the following answer might be proffered:

According to the first interpretation, the continued theme from the beginning of the verse is based on the words of the *Talmud*:¹⁵

Any person who does not practice sorcery is brought into the inner circle of Hashem, to a place that even the ministering angels cannot enter, as it says: “For there is no divination in Yaakov and no sorcery in Yisrael. Like that time, it will be said to Yaakov and Israel what Hashem has wrought.”

However, this cannot be Rashi’s intention; because:

- a) Rashi’s remarks do not even hint that {the promised reward} “Their place will be closer {to the Divine Presence} than the ministering angels,” comes as a result of there being “no divination.”
- b) On this basis, the reward should not be given only in the future era, “There **will come** another time like this...” Rather, since “there is no divination in Yaakov and no sorcery in Yisrael” already in the present era (as Rashi writes), the result of which (“it will be said to Yaakov...”) reward should also be given contemporaneously, as it was *Matan Torah* when the Jewish people received the Ten Commandments directly from Hashem.
- c) How are Rashi’s remarks, “for they will be seated before Him and learn Torah from His mouth,” relevant?

¹⁵ *Nedarim* 32a.

4.

MORE NUANCES

We must also clarify a few more nuances in Rashi's remarks.

- a) In the first interpretation, why does Rashi use the wording, “**ministering** angels,” and not simply, “angels”?
- b) “**This is the meaning of the verse**, ‘your eyes shall behold your Teacher.’” Is it Rashi's practice, in his commentary on Torah, to interpret verses in the Prophets and Writings?
- c) In the second interpretation, Rashi adds (after, “what Hashem has wrought”) “and what decrees He enacted On High.” How is this relevant here? Furthermore, in Rashi's later remarks, he **only** mentions, (“but) the decrees of the Omnipresent (are transmitted to them through their prophets),” and **not**, “what Hashem has wrought.”

5.

THREE STRIKES

The explanation is as follows:

Balak hired Bilaam to,¹⁶ “Please come and curse this people for me.” Subsequently, Bilaam “declaimed his parable...” The first time he could not curse the Jews — declaring,¹⁷ “how can I curse...,” “For from its origins I see it rock-like” — he described the extraordinary virtues of the Jewish people as Rashi details in his commentary on these verses.

Similarly, the second time “he declaimed his parable...,”¹⁸ he began, “Hashem is not a man that He should be deceitful...” Meaning, Bilaam was

¹⁶ *Bamidbar* 22:6.

¹⁷ *Bamidbar* 23:8,9.

¹⁸ *Bamidbar* 23:18,19.

unable to carry out Balak's wish¹⁹ "to kill them in the desert." He then continued describing the Jewish people's virtues and Hashem's love for them in that He overlooks their sins, and on the contrary, "The friendship of the king is in him," "an expression of affection and friendship."²⁰

Bilaam then goes further, saying that not only is it impossible to curse this nation, but the exact opposite is *true*! "For there is no divination in Yaakov," "For they are worthy of **blessing** (because of their virtues) since there are no diviners or sorcerers amongst them."

However, the virtue that "there are no diviners or sorcerers amongst them," **bringing** blessings, discloses Bilaam's inferiority (for he was a diviner). Therefore Bilaam continued describing the Jewish people's virtues, and in doing so, he emphasized that the reason why he was unable to curse this nation was not because of his (Bilaam's) flaws, but rather because of the Jewish people's virtues. He hints at this in his parable by saying, "Like this time, it will be said to Yaakov and Israel what Hashem has wrought."

6.

COMPARATIVE LOVE

The explanations is as follows:

The word "*ka'es*" (with the vowel *kamatz* under the letter *kaf*) refers to a known time. Since the context discusses Hashem's love of the Jewish people, obviously, this verse alludes to a well-known time when Hashem's love for the Jewish people was evident.

¹⁹ *Bamidbar* 23:19, Rashi, ad loc.

²⁰ *Bamidbar* 23:21, Rashi, ad loc.

Even a novice student of Scripture²¹ knows that at the time of *Matan Torah*, Hashem's love for the Jewish people was clearly visible. For regarding it, the verse says,²² "You will be a treasure to Me from among all the peoples, for all the earth is Mine." As Rashi explains, "a **precious** treasure... similarly, you will be a treasure to Me more than other nations. And do not say that you alone are Mine and that I have no others along with you."²³ What else do I have through which My **love of you** is evident? 'For all the earth is Mine,' yet they are in My eyes and before Me as nothing."

The verse thus states, "**Like this time**, it will be said to Yaakov," meaning, the "time" {referred to} in the future will be similar to a known time, the time of *Matan Torah*. So just as at the time of *Matan Torah* the Jewish people studied Torah from Hashem Himself (the Ten Commandments that we heard from Hashem), so, too, "there will come another time {"like this time" of *Matan Torah*}, when we will study Torah from Hashem's mouth."

Revealed love can only be expressed when compared with love shown to **others**. Relative to the love shown to them, "the love is evident" (as mentioned above in Rashi). Therefore, when speaking about Torah study (to which non-Jews have no connection), we must say that Hashem reveals his love to the Jews by contrasting with His love of the "**ministering** angels." That is, even in comparison to the angels whose job is to "minister," so to speak, to Hashem {His love for the Jewish people is greater}.

[{Hashem's love for the Jewish people is evident} not only to angels on the level they stand when fulfilling a mission (from Hashem) down here in this world. The student of Scripture has already learned about the angels who came to Avraham to fulfil missions²⁴ (one to inform Sarah of the news,²⁵ one to destroy

²¹ {"*Ben chamesh lemikra*" in the Hebrew original, meaning, "a five-year-old beginning to study Scripture." This is a term borrowed from *Pirkei Avos*, which teaches that the appropriate age for a child to begin studying Scripture is at the age of five. Rashi wrote his commentary on *Tanach* to solve problems that a 5-year-old student would encounter in understanding the simple meaning of a verse. Additionally, Rashi never expects the student to know more than the plain meaning of the earlier verses in the Torah.}

²² *Shemos* 19:5.

²³ {And thereby belittle the significance of you being My treasure.}

²⁴ *Bereishis* 18:12.

²⁵ {That she would bear a child.}

Sedom, and one to heal Avraham, since one angel cannot carry out two missions), and similarly, regarding Hagar,²⁶ and the like.²⁷ But His love for the Jewish people is evident also in comparison with His love for angels as they minister to Him, as it were, in heaven....]

Meaning, Hashem's love for the Jewish people will be evident even in comparison with the angels who **serve** Him, when the Jewish people learn Torah from Hashem's mouth; and, "they {the angels} will ask them, 'What has God wrought?'"

On this basis, we can also appreciate why subsequently after Bilaam says, "they are worthy of blessing," because "there is no divination in Yaakov," he then adds and clarifies: The reason why no curses could affect the Jewish people was not because **Bilaam** was (an **inferior** being) a diviner and sorcerer, whereas "there is no divination in Yaakov." Rather, because of the Jewish people's virtues, which will ultimately be revealed when "their place will be closer {to the Divine Presence} than the **ministering** angels."

7.

SITTING AND WATCHING

But more questions emerge:

- a) At *Matan Torah*, the Jewish people said to Moshe,²⁸ "You speak to us and we shall hear, let Hashem not speak to us lest we **die**." And so, in fact, it came to pass that²⁹ "the people stood from afar...." Thus, how can we say that "**like that time**," the Jewish people will study Torah from Hashem's mouth?

²⁶ Bereishis 16:7.

²⁷ Bamidbar 22:22.

²⁸ Shemos 20:16.

²⁹ Shemos 20:18.

b) And even if we conclude that there *will* be another time like *Matan Torah*, why does this other time negate the possibility of cursing the Jewish people more than the time of *Matan Torah* itself?

To answer these questions, Rashi continues: a) “This is the meaning of the verse, ‘your eyes shall **behold** your **Teacher**.’” The verse states explicitly that Hashem will be the Jewish people’s teacher, in a way that “your eyes shall **behold**.” b) “For they will be **seated** before Him.” This event will not be a one time occurrence for a short amount of time, rather similar to being seated, in a permanent setting. As Rashi has already taught,³⁰ “‘**Sitting**’ always implies ‘**staying**.’”

8.

WHY WE NEED THE SECOND INTERPRETATION

But this begs the question:

If, in the end, this event will only come to pass in the **future** era, how can it prevent Balak’s statement “curse them for me” being carried out **at that time**?

Therefore, Rashi offers another interpretation. According to the second interpretation, “‘*ye’amer leYaakov* {it will be said to Yaakov},’ is not in the future tense, but in the present tense... for any time it is necessary to inform Yaakov and Yisrael what Hashem has wrought... they do not need diviners or sorcerers, but... {His decrees} are transmitted to them through their prophets.”

For according to this interpretation, this refers to the present, not (only) the future.

³⁰ *Vayikra* 12:4.

However, the difficulty with the second interpretation is: “{Like this time, viz., *now*} it will be said to Yaakov and Israel,” does not **add** to the virtue of the Jews explaining why they were “worthy of blessing,” or to Bilaam’s inability to curse them. Understood this way, this clause simply continues and completes the beginning of the verse, “For there is no divination in Yaakov” — for whatever **they** need to know, they find out from their prophets.

On this basis, we can appreciate why Rashi brings the first interpretation as the primary one according to *pshuto shel mikra*. Since in this context, which discusses Bilaam’s statements in which he blesses the Jewish people and enumerates their virtues, the interpretation of his words that best illustrates the Jewish people’s virtues is closer to the simple meaning of the passage.

9.

KNOWING THE ANGRY MOMENTS

However, logically, we can assume that even according to the second interpretation, Bilaam’s subsequent statements add to what he said before in explaining why he could not curse the Jewish people.

Bilaam realized that Hashem did not want him to curse them. But Bilaam thought that he could determine the precise moment when Hashem was “angry,”³¹ and he would be able to curse them at that time.

Therefore, in the second interpretation, Rashi adds, “and what decrees He enacted On High... but the decrees of the Omnipresent are transmitted to them through their prophets.”

This demonstrates that also according to the second interpretation, the words, “Like this time, it will be said to Yaakov and Israel...,” offer an **additional** explanation of the impossibility of Bilaam cursing them. Since even at the time when Hashem gets angry with the Jewish people, they know of this

³¹ *Bamidbar* 23:8, Rashi ad loc.

from their prophets and the *urim vetumim*, they are able to nullify the decree by repenting.

10.

BIG NOW OR SMALL LATER

On this basis, we can suggest that the underlying difference between the two interpretations is dependent on a general question, which also plays out in *halachah*: Which is more prominent — a greater virtue that will come about in the **future**, or a lesser virtue that exists **now**?

According to the first interpretation: “Like this time, it will be said to Yaakov and Israel,” teaches that “they are worthy of blessings”; therefore, to curse them is **completely** impossible because of their great virtue, namely, “Hashem’s love for them will be **revealed** to all,” and “their place will be closer {to the Divine Presence} than the ministering angels.” However, these are virtues that will all come to light in the future.

In contrast, according to the second interpretation, we see the opposite! The virtuousness of the Jewish people is not so great, as proven by the fact that Hashem can get angry with them, leaving open the possibility of a curse. But since “the decrees of the Omnipresent are transmitted to them through their prophets,” they are able to nullify these decrees and not allow them to be actualized. But, on the other hand, this virtue exists **in the present**.

On this basis, seemingly, it emerges that we can infer Rashi’s opinion {regarding this question of prominence} according to *pshat*, from the order of the interpretations: A greater **virtue** in the future outweighs a lesser virtue in the present.

But, in truth, we cannot prove this from Rashi because:

- a) Rashi gives this interpretation within the context of Bilaam’s statements {and perspective}. Bilaam was a prophet equal in stature to the Jewish

prophets.³² From his perspective, learning Torah from Hashem's mouth is a far greater advantage than "the decrees of the Omnipresent are transmitted to them through their prophets."³³

b) More importantly: The virtue implicit in the first interpretation will not just come to fruition in the **future**; rather, this virtue already exists in the present. But in the future, "Hashem's love for them will be **revealed** to all." Meaning, in the future, Hashem's love for the Jewish people will be revealed to all.

Accordingly, we cannot use Rashi's commentary to support the position that a virtue which will only **come into existence** in the future outweighs the present.

11.

ONKELUS DOES NOT RENDER IT AS SUCH

Based on all the above, we see that Bilaam's primary message in all his statements involves a description of the Jewish people's extraordinary virtues.

He was forced to emphasize this point many times in order to justify his refusal of Balak's repeated demands to "curse them for me," "imprecate it for me,"³⁴ etc.

Therefore, according to *pshuto shel mikra*, as well as according to *drash* and *remez*,³⁵ {as encapsulated in} Bilaam's parable, we interpret the verses as describing the Jewish people's lofty stature.

³² Rashi *Bamidbar* 22:5.

³³ {And therefore, Rashi places the interpretations in this order. Not to prove that a greater virtue in the future outweighs a more modest one in the present. But rather because in Bilaam's eyes learning Torah from Hashem's mouth is indeed something special and unique, whereas prophecy was not, as he himself prophesied.}

³⁴ *Bamidbar* 23:13.

³⁵ {*Remez* is a method of scriptural exegesis based on hints and allusions in the text, often based on the numerical value of letters.}

Therefore, Rashi anticipates a perplexing issue: In many places throughout all the passages in our *parshah*, Rashi writes {that the interpretation of a verse is} “as the *Targum* renders it,” or, “and so *Onkelos* translates” (alternatively he offers a different interpretation).

With the exception of our verse (in contrast to the verses that follow it) Rashi wonders why “*Onkelos*, however, does not render it in this manner” (i.e., in accordance with either of the two interpretations), but rather, chooses to explain it more literally.

Even though Rashi holds differently, maintaining that (as mentioned) Bilaam’s speech constitutes “his parable,” and that all the verses describe the Jewish people’s eminence, nevertheless, Rashi does not want to entirely negate the interpretation of *Onkelos*. So Rashi explains: *Onkelos* — whose explanations {also} follow the method of *pshuto shel mikra*, even for verses concerning which Rashi writes, “This verse says nothing but, ‘expound me,’”³⁶ or the like — does not explain it in this manner. But *Onkelos*’ translation here is consistent with his own approach, which conforms with Rashi’s general approach when interpreting other Torah passages.³⁷

12.

THE DIRECTIVE

One of the directives we can learn from all the above:

Prophetic revelation is a constant reality in the present, and at all times we receive clear divine instructions. For Hashem reveals His words through His servants, the “heads” of the Jewish people, who are called “the eyes of the

³⁶ *Bereishis* 1:1.

³⁷ {Even conflicting biblical interpretations may all aim to clarify the *simple* meaning of a verse. The Rebbe points out that *Onkelos*, too, also aims to clarify the meaning of a passage according to its straightforward meaning. Rashi, though, may give priority to clarifying a verse’s simple meaning taking into account the larger context, whereas others, such as *Onkelos*, may give priority to interpreting a verse based on the simple semantic meaning of its words. - Editor}

congregation” in every generation. But more than that! The Jewish people did not just learn Torah directly from Hashem on a single occasion at *Matan Torah*, in the desert; rather, this is so always. When a Jew learns Torah in the proper manner, “My tongue shall proclaim **Your word**”³⁸ — a Jew learns directly from Hashem.³⁹ However, at this time, this is concealed, but in the future, “Hashem’s love for them will be **revealed to all.**”

So we see that there is no reason to be bothered by those who ridicule Jews who study Torah and fulfill *mitzvos*, and specifically those who ridicule the dissemination of Torah and Judaism. For every Jew received clear instructions from Hashem, who revealed His words through His servants. Moreover, he learns directly from Hashem, and Hashem is certainly present together with him, “for Hashem reads and studies opposite him.” This is so to the extent that⁴⁰ “just as there (at *Matan Torah*) it was in reverence, fear, quaking, and trembling, so, too, here {in every generation, Torah must be learnt with a sense of reverence, fear, quaking, and trembling}.”

Since a Jew is instructed,⁴¹ “You shall be wholehearted **with** Hashem your G-d,” i.e., together with Hashem, nothing should discourage a Jew. Even the⁴² “nations gathering” and the “regimes talking” should not affect him; for he knows that this {plotting and derision} is all “in vain,” even if such scoffing comes from a king or minister (like Balak, the king of Moav), or a prophet from the nations of the world, like Bilaam. For, they, too, know (“and their *mazel*⁴³ **sees** it” — they see) the Jewish people’s great virtues that “their place will be closer than (even) the ministering angels.”

Ultimately, all the nations of the world will admit that the Jewish people are deserving of blessings, for “there are no diviners or sorcerers amongst them.” Meaning, they do not take into account the lifestyle and culture of the nations of the world and they hold strong onto their faith in Torah.

³⁸ *Tehillim* 119:172. See *Likkutei Torah, Sukkos*, 81c, and *Shir Hashirim*, 44b.

³⁹ {Literally, “from His mouth.”}

⁴⁰ *Berachos* 22a.

⁴¹ *Devarim* 18:13.

⁴² *Tehillim* 2:1.

⁴³ {The particular spiritual counterpart or source of any created entity.}

Consequently, instead of, G-d forbid, disturbing the Jewish people, on the contrary, the other nations will bless and assist the Jews in ensuring that they lack nothing. Specifically, this relates to the Jewish people's departure, very soon, from the desert of exile and their entrance into the true redemption in the Holy Land (the opposite of Balak's plans).⁴⁴

Then we will come to the time when "Hashem's love for them will be revealed to all," and "kings will be your nurturers, and their princesses your wet nurses,"⁴⁵ and "foreigners will stand and tend your flocks,"⁴⁶ with the coming of the true and complete redemption, may it be very soon.

-Based on talks delivered on Shabbos *parshas Balak*, 5737 (1977)

⁴⁴ Cf. *Bamidbar* 23:19, Rashi, ad loc.

⁴⁵ *Yeshayahu* 49:23.

⁴⁶ *Yeshayahu* 61:5.