

בלק is one of the most fascinating פרשיות in the entire תורה. It discusses the נבואות of בלעם, the fact that בלעם, a רשע, became a נביא for the גוים, and his failed attempts to bring a קללה on ישראל. The sefer on קללה, a wonderful sefer which I encourage everyone to get a set if it's available, has a following vort on בלק. The מהר"ל דיסקין is quoted in the אור גדליהו, and it's quoting a רש"י in ד"ר. Moshe wrote his sefer, which is חומשי תורה, and the גמרא says ואיוב בלעם ופרשת בלעם - Moshe wrote his sefer, which is חומשי תורה, and the גמרא says ואיוב בלעם, and ספר איוב.

Rashi asks why is the גמרא giving this distinction to the פרשה of בלעם? And Rashi answers and I'll quote the sefer: שפרשת בלעם אינה כשאר התורה שאינה אלא נבואתו ומשליו של בלעם - The story of בלעם is not like the rest of the Torah, rather, it's Balaam's prophecy and parables. All the מפרשים struggle with this enigmatic Rashi, which is saying that the פרשה of בלעם is not like the rest of the Torah. Now we know that every single פסוק in the Torah, whether it's the עשרת הדברות or the brief of הרשע, every word of the Torah has קדושה, the same exact level of קדושה as every other word in the Torah. So what could Rashi possibly be meaning here? That's one קשיא.

The second קשיא is also fundamental: we know that בלעם was given the job, was requested by בלק to curse כלל ישראל. And בלעם said to all of בלק's messengers "I can't go unless Hashem lets me go". Finally Hashem said, "If they tell you to go, go", and בלעם couldn't wait to go, he even saddled his own donkey. Now, בלעם obviously knew הקדוש ברוך הוא did not want him to curse כלל ישראל. So what was his אמינא? What was he thinking? Did he really believe he could override the will of Hashem, חס ושלום? Hashem said to him clearly (22:12), לא תאמר את העם כי ברוך הוא, And he went anyway. How could he possibly have felt that could have been successful?

There's a very long discussion about what the concept of נבואה is. And it's beyond the scope of this short presentation to give you all of it, but we know that משה רבינו was considered the נביא par excellence, as opposed to all other נביאים. All the other נביאים were spoken to by Hashem through a certain channel called אספקלריא. For lack of a better term, we'll translate that as a piece of glass. So it's brought down by רב גדליה that every one of the נביאים was able to see הקדוש ברוך הוא based on the level of קדושה of his own נשמה. In other words, the נבואה was channeled through the נביא's נשמה and came out from the נביא through the conduit, through the channel of his נשמה. All the other נביאים had a certain extremely high level of קדושה of their נשמה, and their נבואה came out according to the level of their קדושה. Moshe's level of קדושה was on such a high מדרגה that it's called אספקלריא המאירה. It was exactly a clear piece of glass. There was some sort of partition, some separation, because he was a בשר ודם. But his level of נבואה was on such a high מדרגה that it was considered אספקלריא המאירה, that there was nothing that was getting in the way between הקדוש ברוך הוא's message and the נבואה as it was transmitted. The famous example is he brings out from the מדרש is that אברהם אבינו was a נביא, was on a very high level of נבואה, but אברהם called himself ואפר ואפר. He still had some ממשות to him. He was still something, even though he considered himself nothing. And משה רבינו on the other hand was נחשו מה. We are, [speaking of himself and אהרן,] nothing. So vis-a-vis הקדוש ברוך הוא there was no impediment getting in the way.

בלעם knew that his level of נבואה was channeled through his "נשמה", through his level of טומאה, and it came out in a very krum, distorted way because that's the kind of person he was. So he thought that he could pull this off by having his נבואה coming out through his level of טהרה, or lack of there thereof, of his נשמה, and he would be able to give a קללה through that. However, הקדוש ברוך הוא gave him an unmatched, unrivaled gift. משה רבינו of נבואה the level of בלעם gave the level of הקדוש ברוך הוא. And as we all know, the מדרש says, לא קם נביא בישראל כמשה - There was no נביא in ישראל like משה, but amongst the גוים there was, there was בלעם. How can we possibly understand that מדרש? This answers that.

Yes, בלעם was a רשע. Yes, בלעם was טמא. Yes, בלעם was the lowest of the low. But in order to prevent any משה רבינו of נבואה the level of בלעם gave this unparalleled gift of the level of הקדוש ברוך הוא, so that



when he said his נבואה, it came out exactly in the same way as משה רבינו's level of נבואה was. That being the case he was forced against his will to give the נבואה properly and give כלל ישראל that ברכה.

So when we say that משה רבינו wrote the entire תורה and the פרשה of בלעם, Moshe took the נבואות of all the other יעקב, יצחק, אברהם, נביאים, anybody else that's mentioned in the תורה, and transmitted it through his level of קדושה, which was on an unparalleled level, so that the תורה is called תורת משה. All of their נבואות were elevated, as it were, to the level of משה רבינו, except for one: except for בלעם. It didn't require elevation, because it was already elevated.

That's what Rashi, according to the אור גדליהו, is intimating, to the fact הקדוש ברוך הוא gave בלעם this unbelievable gift of being able to receive נבואה just like משה רבינו. That's why משה רבינו didn't have to write the פרשה of בלעם on his level, it was already written that way. He was just copying it from what was already there, from how it was brought down from בלעם himself.

This gives us a small inkling of what was going on in this in this world vis-a-vis the next world. Each one of us has a נשמה. Part of it is connected to us, part of it is connected to הקדוש ברוך הוא. The more that we raise our נשמה in levels of קדושה, the more we bring our נשמה closer to הקדוש ברוך הוא. Moshe did it perfectly, and it shows. All the other נביאים did it almost perfectly, and it shows. We are so far away from this whole entire concept, we don't even know about it, and maybe this is a good chance for us to even get a little inkling as to what's going on here. So our work is cut out for us. It's our job to keep on perfecting to the best of our limited abilities that which הקדוש ברוך הוא gave us as a gift and make ourselves into true עבדי השם.

