



עמוד א'

## TORAH OF THE AMSHINOVER REBBE

וַיִּגַּל ה' אֶת עֵינַי בְּלֶעָם וַיֵּרָא אֶת מִלְאָךְ ה' נֹצֵב בַּדֶּרֶךְ וְחִרְבּוֹ שְׁלָפָה בִּידּוֹ וּגּוֹ  
וַיֹּאמֶר אֵלָיו מִלְאָךְ ה' עַל מָה הִכִּיתָ אֶת אֶתְנָךְ זֶה שְׁלוֹשׁ רְגָלַיִם וּגּוֹ וַיֹּאמֶר בְּלֶעָם  
אֵל מִלְאָךְ ה' חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נֹצֵב לְקִרְיָתִי בַּדֶּרֶךְ וּגּוֹ

Apparently, it is not understood why the angel alarmed Bil'am about the distress of the donkey. In truth, since it is for human needs, it is not even part of the prohibition of Tza'ar Ba'alei Chayim (שׁוֹרֵעַ אֲבָהָעַז סוֹף סִי' ה'). Especially, that the donkey also squeezed the foot of Bil'am against the wall.

The Midrash (כ, ט) explains, the point of the angel was to draw a conclusive message from the less to the greater. That, just as the donkey who has no merit of its own and no covenant with his forefathers, I (the angel) was ordered to seek damages from you. An entire nation who not only has merits of their own, but also has a covenant with their forefathers, all the more so will the insult be claimed from you.

The Ramassaim Tzophim (א' ר פ"ג אות ח) brings a story he heard from Rebbe R' Bunim zy"e where he asked why did Bil'am say to the angel of Hashem וּגּוֹ יָדַעְתִּי, I erred because I did not know, etc. He should have said "I have not erred because I did not know." As, he was completely oblivious to the presence of the angel. He answered, Bil'am should have known by taking note of the fact that he had two and three obstacles on the way, which was a sign that it was not the will of Hashem that he should be going. The lack of reflection is a sin in itself. The Ramassaim Tzophim continues to recount. After the afternoon rest Rebbe R' Bunim zy"e asked him to read from the Sefer Chasidim. He asked, "Where should I read?" He said, "Open the book, and at the place where it opens read before me." So he did, and it opened by note one hundred fifty three (אות קנ"ג). That note says exactly like Rebbe R' Bunim said before his afternoon rest. He revealed that the author of the Sefer Chasidim came to him in a dream and asked to read from his Sefer, and now he understands the meaning of the dream.

Accordingly, the explanation of the Kedushas Levi for our first question further reaffirms. The fact that Bil'am struck the donkey revealed that he did not want to get the hint from Heaven. Therefore, he was beating the donkey with burning anger, as if the donkey was at fault for hindering his path. This was the complaint of the angel, why did you beat the donkey and did not correct your path. So, you are forcibly rejecting thoughts of teshuvah, that awakens you from Heaven.

(קידושא רבא תשפ"ב)