

saying, O king Nevuchadnetzar, to thee it is spoken: The malchut has been taken from thee.

[32 (4:29)] And they shall drive thee from anashim, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times (seasons, years) shall pass over thee, until thou have da'as that Elyon ruleth in the malchut haAdam, and giveth it to whomsoever He will.

[33 (4:30)] The same hour was the thing fulfilled upon Nevuchadnetzar, and he was driven from anashim, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair had grown like eagles' feathers, and his nails like birds' claws.

[34 (4:31)] And at the end of the time, I, Nevuchadnetzar, lifted up mine eyes unto Shomayim, and mine da'as returned unto me, and I said Baruch El Elyon, and I praised and honored Him that liveth forever, Whose dominion is an everlasting dominion, and His Malchut is from dor v'dor;

[35 (4:32)] And all the inhabitants of ha'arezt are considered as nothing, and He doeth according to His will in the Tzivos HaShomayim, and among the inhabitants of ha'arezt; and none can restrain His hand, or say unto Him, What doest Thou?

[36 (4:33)] At the same time my da'as returned unto me; and for the kavod of my malchut, mine honor and splendor returned unto me; and my counselors and my nobles sought unto me; and I was established in my malchut, and excellent majesty was added unto me.

[37 (4:34)] Now I Nevuchadnetzar praise and extol and honor the Melech

HaShomayim, all Whose works are emes, and His ways mishpat; and those that walk in ga'avah (pride) He is able to abase.

5 Belshatzar the king made a mishteh gadol (great feast) to a thousand of his nobles, and drank wine before the thousand.

[2] Belshatzar, while he tasted the wine, commanded to bring the golden and silver vessels which his forefather Nevuchadnetzar had taken out of the Beis Hamikdash which was in Yerushalayim, that the king, and his princes, his wives, and his concubines, might drink therein.

[3] Then they brought the golden vessels that were taken out of the Beis HaElohim which was at Yerushalayim, and the king, and his princes, his wives, and his concubines, drank in them.

[4] They drank wine, and praised the g-ds of gold, and of silver, of bronze, of iron, of wood, and of stone.

[5] In the same hour came forth fingers of a man's yad (hand), and wrote opposite the menorah upon the plaster of the wall of the king's heikhal, and the king saw the part of the yad that wrote.

[6] Then the king's countenance was changed, and his machsh'vot troubled him, so that the joints of his hips were loosed, and his knees knocked together.

[7] The king cried aloud to bring in the enchanters, the Kasdim (Chaldeans), and the soothsayers. And the king spoke, and said to the chachamim of Babylon, Whosoever shall read this miktav (writing), and show me the pesher (interpretation,

explanation) thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the malchut.

[8] Then came in all the king's chachamim, but they could not read the miktav (writing), nor make known to the king the pesher (interpretation, explanation) thereof.

[9] Then was king Belshatzar greatly troubled, and his countenance was changed in him, and his nobles were perplexed.

[10] Now the malkah (queen) by reason of the words of the king and his nobles came into the banquet house; and the malkah (queen) spoke and said, O king, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed.

[11] There is a man in thy malchut, in whom is the Ruach Elohim Kadishin (Ruach Elohim HaKadosh) and in the days of thy forefather ohr and seichel and chochmah, like the chochmah of HaElohim, was found in him; the king Nevuchadnetzar thy forefather, the king, I say, thy forefather, made him chief of the magicians, enchanters, Kasdim (Chaldeans), and soothsayers;

[12] Forasmuch as an excellent ruach, and da'as, and seichel, interpreting of chalomot, and solving riddles, and explaining enigmas, were found in the same Daniel, whom the king named Beltshatzar. Now let Daniel be called, and he will show the pesher (interpretation, explanation).

[13] Then was Daniel brought in before the king. And the king spoke and said unto Daniel,