

# BOSTONER TORAH INSIGHTS

BOSTONER 'CHASSIDUS' TRANSLATED INTO ENGLISH

PARSHAS BALAK – 16 TAMUZ 5781

Bostoner Rebbe shlit"a – Yerushalayim

Secretariat Email: [bostonrebbe@gmail.com](mailto:bostonrebbe@gmail.com)



When Bilaam finally arrived in Moav, Balak offered sacrifices in his honor (see Bamidbar 22:40). The words 'Bakar' and 'Tzon' can be used to denote the singular or the plural. Some like Onkelos translate that Balak offered many cattle and many sheep, however Rashi cites the Tanchuma that Balak was stingy and only sacrificed one bull and one sheep. Balak's stinginess is pointed out by other commentators earlier when Balak mentions that he will honor Bilaam or he will follow Bilaam's instructions to facilitate cursing Klal Yisroel, but he fails to mention any monetary compensation. This is why Bilaam says to the messengers, "Even if Balak would give a house full of gold and silver, I still cannot transgress the word of Hashem, either large or small" (Bamidbar 22:18)

Later in the Parsha, Bilaam tells Balak to build seven altars and to offer upon each one a bull and a ram. Oddly, he does not require Balak to offer a sheep. The Baal Haflaah, quotes his brother, Rebbe Reb Shmelka of Nikloshburgh zt"l, that the Par or bull represents Avraham Avinu, as in Parshas Vayeira when he hosts the three angels, "Then Avraham ran to the cattle" (Beraishis 18:7). The Ayeel or ram represents Yitzchak, who was replaced on the Mizbayach by a ram at the time of the Akeidah (Beraishis 22:13). Sheep correspond to Yaakov, who was a shepherd of Lavan's sheep for nearly 20 years.

Menachos are flour offerings that are brought with certain Korbanos. We find three measures of flour for a bull, which correspond to the three dots in the vowel 'segol', which according to Kaballah is placed under each of the letters of ק ו י, the four letter ineffable name of Hashem, and one should have Avraham Avinu in mind while reciting that name. Accordingly, the ram has two measures of flour, corresponding to Yitzchak, who was replaced by a ram at the time of the Akeidah. The two dots represents the vowel 'tzayray', which according to Kaballah one places under each of the letters of the Hashem's name, in situations when one should have Yitzchak Avinu in mind. The sheep has only one measure of flour, representing Yaakov the shepherd of Lavan. Accordingly, the holy name we recited when having Yaakov Avinu in mind has individual dots atop each letter, like the vowel 'cholam'.

This sheds light on what Balak offered and what Bilaam instructed Balak to offer, Balak offered only a Par and Keves, because his intent was to demonstrate to Bilaam that his intention was to harm the children of Avraham and Yaakov/Yisrael. Bilaam, on the other hand, knew that there was no way to have a negative influence over Yaakov, since his children were all righteous.

However, there might be a chance to strengthen Moav, through association with Avraham, who was an uncle of Moav, and through association with Yitzchak, who was a first cousin of Moav. Perhaps a blessing for Moav would give them a chance to counteract the power of Yaakov/Yisroel. Bilaam came back to Balak with Hashem's reply that ק-ל מוציאם ממצרים, that Hashem took them out of Egypt, and there is no way to stop that process.

I was asked, that this statement is seemingly repeated later in the second prophecy of Bilaam to Balak, We noted that there is a slight difference, In the second instance it says ק-ל מוציאם ממצרים, Perhaps this is meant to tell Balak that not only did Hashem in the past tense take them out of Egypt and lead them to Eretz Yisroel, but Klal Yisroel recognizes that it is Hashem who is actively taking them out.

This demonstrates that not only does Hashem actively protect Klal Yisroel, but the trust that Klal Yisroel has in Hashem is strong, which further strengthens and guarantees this protection. It is always a symbiotic relationship, where Hashem acts on behalf of Klal Yisroel, because of Avraham, Yitzchak and Yaakov. At the same time, it is the belief in Hashem and performance of Torah and Mitzvos that continues to make us worthy of that continued protection.

May it be His will that we should come to recognize, the way the nations of the world have already understood that Divine protection has a direct correlation to the merit of our Torah learning and Mitzvah performance, so that we should all merit the coming of the Geulah Shlayma, speedily in our days.