



## Understanding the Parsha according to the Rebbe

**QUESTION:** *Why did Balak react with fear to Bnai Yisrael, which only led to the spreading of fear within his people?*

**ANSWER:** Balak alone knew that Sichon & Og had been hired to protect Moav, and that now, after their defeat, Moav was in a dangerous situation. Balak, a leader without faith, reacted with fear overcoming his intellect, which caused fear to spread within the people. Moshe, a true leader, prioritizes the needs of the people before his own concerns, remaining strong. Similarly the Previous Rebbe showed strength in the face of adversity.  
(לקוטי שיחות כרך ח, עמ' 141)

**QUESTION:** *What is Bilaam's explanation to Balak as to why he can not curse the Jews?*

**ANSWER:** Bilaam explains to Balak the lofty attributes of the Jews that prevent him from cursing the Jews:

- 1) At Matan Torah, and again in the world to come, the Jews learn Torah direct from HaShem, and thus, they are on a level higher than the angels;
- 2) Even during times of G-d's "anger" and at other times, the "eyes of the congregation" (the Jewish prophets, Urim & Tumim, etc.) teach the Jews to protect themselves from curses.

Thus, no need for the Jews to be discouraged by those attempting to stand in the way of spreading Torah, since learning Torah nowadays is as if learning direct from G-d. Plus, we also have the heads of our generation that direct us.  
(לקוטי שיחות כרך יח, עמ' 262)

**QUESTION:** *What is to be accomplished by King Moshiach upon his revelation?*

**ANSWER:** The primary accomplishments of Moshiach are to reestablish the kingship of Dovid to its proper place and to bring perfection to all matters of Torah and Mitzvos. This is alluded to in the parable of Bilaam and especially in the section that which we pray for each day.  
(לקוטי שיחות כרך יח, עמ' 271)

**QUESTION:** *Why is the name of the Parsha associated with the name of "hater" of the Jews?*

**ANSWER:** Not only was the intention of Balak and Bilaam nullified, but Balak's effort lead to the increase in strength and blessings provided to the Jews. Thus, the name Balak symbolizes the concept that the non-Jews (and even the "haters") will assist the Jews in making the world prepared for the coming of Moshiach.  
(לקוטי שיחות כרך כג, עמ' 166)

**QUESTION:** *What is added by Bilaam, in explaining why he could not curse what G-d does not curse, by the comparison of the Jews to the soil (already know about the merit of the Fathers)?*

**ANSWER:** Bilaam alludes to the love of HaShem for the Jews according to Rashi's two interpretations:

- 1) "infants" parents love to the child (G-d loves them and protects them).
- 2) "soil" innumerable Mitzvos done with soil secures G-d's protection by their own merits of doing Mitzvos.  
(לקוטי שיחות כרך לח, עמ' 90)



## פ' בלק OVERVIEW לקוטי שיחות

- הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos

CONTENT HIGHLIGHT	פסוק	חלק
Crouching Lion - Jews in Exile Fear & love of HaShem overcomes Bilaam and Amalek		ב
G-d's ultimate intent is fulfilled by the level of the Matriarchs		ד
Strength in the time of fear, signifies the true leader	*וירא בלק	חא
An act beyond the rules, is rewarded beyond the boundaries	וירא פנחס	חב
Great Tzinus of the Jews in small and large matters	*מה טובו	יגא
Rashi & Rambam explain differently the allusions in the final prophecy of Bilaam	*דרך כוכב	יגב
Jews special standing makes them impervious to curses	*כעת יאמר ליעקב	יחא
Purpose of Moshiach is alluded to in Bilaam's prophecy referencing Dovid and Moshiach	רמב"ם	יחב
Zimri's challenge and Pinchas' reply	לעיני משה	יחג
Understanding the place of the physical world	הפטרה	יחז
Balak elevated as conduit for the blessings of the Jews	בלק	כגא
The nations of the world have a role in the times of Moshiach	וקרקר	כגב
Avrohom established a new standard to love HaShem without limits	*ויחבש	כחא
The essence of the Jews	*כי מראש צורים	כחב
Grabbing Mitzvos like a lion indicates mesiras nefesh	*הן עם כלביא יקום	לג
From irrational hate comes irrational love	*וגרשתיו	לחא
G-d's love for the Jews expressed as "infants" and "soil"	*עפר יעקב	לחב
The days of Moshiach are connected to our service in Galus	והאביד שריד מעיר	לחג



# לקוטי שיחות ABSTRACT פ' בלק

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
Torah gives the soul the strength to rise above the exile First fear, then love of HaShem, precludes the effect of Bilaam & Amalek	“Crouching lion” is a metaphor for the might of the Jews lying dormant during the exile  יר אה      בל עמ אה בה      עמ לק		ב
"I gaze and see the [Jewish] people from the top of rocks" from the distance of Chochmah, referring to the level of nullification of the Patriarchs "I behold them from the hills" from the nearness of Binah, referring to the "lesser" degree of world-view, but involvement with the particulars of the Matriarchs G-d's ultimate intent is that the physical world be transformed into a dwelling for Him; this is not accomplished by transcending and wholly nullifying the world -- the level of the Patriarchs, but specifically by transforming the existing world into a vessel for G-dliness -- the level of the Matriarchs		כי מראש צרים אראנו ומגבעות אשורנו כג, ט	ד
Moshe, a true leader, prioritizes the needs of the people before his own concerns, remaining strong; similarly, the Previous Rebbe showed strength in the face of adversity	Balak alone knew that Sichon & Og had been hired to protect Moav, and that now, after their defeat, Moav was in a dangerous situation; Balak, a leader without faith, reacted with fear overcoming his intellect, which causes fear to spread within the people	*וירא בלק כב, ב	חא
הבוועל ארמית קנאים פוגעין בו The sin of cohabiting with a non-Jewish woman violates intrinsic boundaries Pinchas, who performed a act beyond rules, was rewarded a privilege that defied the usual boundaries, the privilege of Kehuna to someone not born a priest		וירא פנחס כה, ז	חב
Be careful in the large matters of Tznius, but, also, be careful in the "smaller" issues; each can turn a curse into a blessing	Two explanations of what was good: individual tent openings didn't line up opposite each other and that the tribes stayed separate; together they express the great <i>tznius</i> within the Jews	*מה טובו כד, ה	יגא
In this last prophecy Bilaam speaks about the end of days (verses 17-20) Rashi explains entire first section (17-18) of the prophecy was about Dovid HaMelech Rambam explains each portion of the verses as alternating: initial allusion to the initial Moshiach (Dovid) that saved the Jews from their enemies; the ending allusion to the later Moshiach (from the children of Dovid) that saves the Jews in the end of days		*דרך כוכב כד, יז	יגב
No need to be discouraged by those attempting to stand in the way of spreading Torah, since learning Torah nowadays is as if learning direct from G-d, plus, we also have the heads of the generation that direct us	Bilaam explains to Balak the lofty attributes of the Jews that prevent him from cursing the Jews: 1) at Matan Torah, and again in the future world, the Jews learn Torah direct from HaShem, and thus, they are on a level higher than the angels; 2) even during times of G-d's "anger" and at other times, the "eyes of the congregation" (the Jewish prophets, Urim & Tumim, etc.) teach the Jews to protect themselves from curses	*כעת יאמר ליעקב כג, כג	יחא



# לקוטי שיחות פ' בלק ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה

ענין

פסוק

חלק

In the Laws of Kings Rambam not only explains the coming of Moshiach and belief in him, but also the purpose of his coming (which is part of this Mitzvah of belief) From a halachic viewpoint at that time the observance of Torah's laws will return as in former times; and this explains the concept that Moshiach is a culmination of the process that King Dovid began, which is alluded to in the parable of Bilaam Four distinct qualities of Moshiach (final perfection of Dovid)

רמב"ם

יחב

## Bilaam's parable (24:17-18) according to Rambam

King Dovid	King Moshiach	Reign of Moshiach
"I see him, but not now" Close in time, starts the process	"I perceive him, but he is not near" Greater of the two; takes more time for our efforts to achieve higher level	Reveal the King's higher quality
"A star will shoot forth from Ya'akov" Aloof star, weaker influence	"And a staff will arise from Yisrael" Direct, powerful leadership reflecting the higher level of the Jews	Influences on the Jewish people
"He will crush the princes of Moav" Crush only the leaders	"He will devastate all descendants of Sheis" Devastate and undermine all other government forms	Eliminating the power of those nations that interfere with Torah observance
"Edom will be possessed" Edom only becomes a servant	"Se'ir, his enemy will be possessed" Se'ir inspired to serve HaShem	Guide the nations of the world to serve HaShem

Sometimes one must <i>act</i> and not enter into arguments; the Previous Rebbe <i>acted</i> with Mesiras Nefesh when required	Zimri challenged how Bas Yisro (who was a convert) could be <i>mutar</i> to Moshe (who had a status of a Cohen); Moshe himself could not answer since he was involved in the matter; Pinchas did not debate, but <i>acted</i> with <i>mesiras nefesh</i>	לעיני משה כה, ו	יחג
Even though one must use nature, one must realize it does not hold any important value, and only then can one be redeemed personally from such limits	The Haftorah stresses not to negate nature but to work with nature to elevate it; thereby, nature would become totally joined with G-dliness and that would become totally apparent that all of nature is the work of G-d	הפטרה	יחד



# לקוטי שיחות פ' בלק ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
-------	------	------	-----

In the "end of days" the non-Jews will assist in making the world reveal G-dliness	One nullifies the name of an idol either upon its disgrace, or by adding to its worthlessness; even more so by Balak as he becomes a conduit for the Jews' blessings (name of the Parsha)	בלק	כגא
According to Rambam and Chassidus the nations of the world have an independent role to play in the times of Moshiach, transforming their tendencies into revealing G-d in the world		וקרקר כד, יז	כגב
Avrohom established a new standard for the Jews to love HaShem without limits, further revealed when curses of Bilaam were overturned	HaShem turns the curses into blessings Bilaam's saddling his donkey (hate), was preceded by Avrohom's saddling (love); both changed the standard, but from different sides	*ויחבש כב, כא	כחא
The power of mesiras nefesh received from the Fathers and the Mothers does not change with the times	The true power of the Jews comes from the spiritual, mainly the power of mesiras nefesh, referred to as the "peak of flintrocks"	*כי מראש צורים כג, ט	כחב
Grabbing indicates a desire above reason and logic, the service of mesiras nefesh (like the Previous Rebbe)	The first parable speaks of the inability to curse the Jews since they were beloved by HaShem; the second parable praises the Jews; they are like a young lion; they wake from their sleep to grasp Mitzvos (Tzitzis, Krias Shema and Tefillin)	*הן עם כלביא יקום כג, כד	לג
Jews profit from irrational hatred since G-d reverses the curse to a blessing with the same intensity	Balak requested cursing the Jews as a means to removing them only from his land; Bilaam wanted to remove them from the world	*וגרשתיו כב, יא	לחא
"Soil" alludes to humility and plainness (simple), these qualities are needed to serve G-d, that brings G-d to an inherent love to His "infants"	Bilaam alludes to the love of HaShem for the Jews according to Rashi's two interpretations "infants" parents love to the child (G-d loves them) "soil" innumerable Mitzvos done with soil secures G-d's protection by their own merits	*עפר יעקב כג, י	לחב
One needs to be concerned with watering the world (refinement and purification)	אָרֶץ refers to Moshiach The days of Moshiach (אפסי ארץ) are connected to our deeds and service (נהר) in the times of Galus	והאביד שריד מעיר כד, יט	לחג

Previous Rebbe 30 Years of Leadership 1920-1950 Mesiras Nefesh in Spreading Torah and Chassidus		
1 <sup>st</sup> Era	Russia	סכנת נפשות בפועל ממש
2 <sup>nd</sup> Era	Lithuania & Poland	ויקנאו בו אחיו
3 <sup>rd</sup> Era	United States	אמעריקא איז ניט אנדערש