

SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



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Balak, Sicha 1

— By Rabbi Mottel Friedman, Coral Springs, FL

The Gemara says that when you have a baby you should not
Name your child after a rasha for “the name of the wicked shall rot”
But since Balak was a Rasha why did Torah choose
To name a parsha after him if he was wicked and hated the Jews?

The answer can be found in a rule that’s much the same:
We can’t mention an idol unless Torah says its name
Because if Torah says it then it means that idol’s power is gone
And no further life or strength to that idol can be drawn

Meaning that when Torah mentions an idol it’s to highlight how it’s fake
How it has no power or value or how trouble for the Jews it did make
So when a Jew mentions that idol in the same spirit that Torah does say
He is ridiculing and discrediting the idol, just as Torah does portray

The same can be said about Balak and why Torah uses his name
By naming a parsha for him, it points out his scorn and shame
True he tried to be wicked and tried to do bad stuff
But in the end he was a failure, a futile, terrible bluff

And Balak also symbolizes how wicked gets transformed to best
Because Balak set out to curse the Jews but they ended up getting blessed
So Torah mentioning Balak’s name not only reduces his power
It represents how he became a source good and how blessings on us he did shower

This is also why the prophecy that Bilaam in this parsha does say
Hints to the coming of Moshiach – may it be speedily in our day
For the theme of Moshiach is the transformation of evil from villain to goodness
As it becomes a source for more kedusha and holiness
