

פרשה בלק, is a very dramatic פרשה. It captures our attention because we see clearly how הקדוש ברוך הוא is ruling the world and even by the נביא of the goyim, בלעם, who tried with all of his heart to be מקלל the Yidden, instead changed his לברכות ברוך הוא, and he was unable to hurt the Yidden. The story captures our imagination because it's so fascinating, but it's difficult for us as adults to get away from our childhood ideas of what the story is all about. This is not a children's story at all. It's a very חשובה story. And in one particular aspect which the גאון brings out so masterfully, as only the גאון can, brought down by the תורה של מצינה quoting the גר"א, shows us the fantastic control הקדוש ברוך הוא has on each and every aspect of the entire universe, not just us and not just every blade of grass and not every atom, but every single thing in the world.

As we know, בלק sent the messengers to בלעם to come and curse the Jews and בלעם said "Let me see what Hashem says." He spoke to Hashem and then told them "I can't, Hashem didn't give me permission to go with you," so they left. The second batch of messengers came and finally Hashem says "If they came for you, go with them". And he did. Hashem was angry at him. We all know the story with the donkey and the wall. Finally he gets to בלק and he says to בלק, "Here I am." בלק says (22:17), כִּבְדֹּ אֶכְבְּדֶךָ - I'm going to give you כבוד. Anything that you say, but please, קְבֹה לִי אֶת הָעַם הַזֶּה, Here's a פסוק which is fascinating (22:18): וַיֵּצֵא בַלְעָם וַיֹּאמֶר אֶל עֲבָדֵי בַלָּק אִם יִתֵּן לִי בַלָּק מֵלֵא בִיתוֹ כִּסֵּף וְזָהָב לֹא אוֹכֵל לַעֲבֹר אֶת פִּי הִ' אֶלְקֵי לַעֲשׂוֹת קְטָנָה אוֹ גְדוֹלָה - I cannot do anything small or great. The גר"א stares us right in the face. The גר"א asks, if you cannot do something small, קטנה או חומר, you cannot do something big. So what's the purpose of saying קטנה או גדולה? What does that teach us?

Later on in the פרשה it says (23:5) וַיִּשֶׂם ה' דְּבָר בְּפִי בַלְעָם - Hashem put the words into בלעם, Hashem said "אמרו חכמינו, חד אמר רסן וחד אמר חכה, When it says Hashem put something in his mouth. What do we put into mouths? So by a horse, we put a bridle, we put this piece of metal which is attached to the straps, and when you want the horse to slow down, you pull back on this thing, so it tells the horse, "Hey, slow down." It gives him a break on his mouth, which is very sensitive and he and he stops. He learns very quickly that if he stops, that pressure will go off. What is a חכה? A חכה is a fishhook. Another thing you could put in your mouth. If you want to catch a fish, you take a hook and you send it out there and a fish catches in his mouth and you shlep the fish out. So one pulls back and one pulls forward. These are the two opinions in the מדרש. What are they actually saying? Fascinating.

It seems that when בלעם was ready to come to ישראל, כלל ישראל, he wanted to use every utility within his power. בלעם knew the moment when הקדוש ברוך הוא has his moment of אף, [which of course at that time Hashem did not do,] but more than that, he knew the הלכה and he knew the Torah cold. He knew that there is מדות and מדות הרחמים and he knew that there's a מדות הדין. And exactly correlating with the מדות הרחמים and מדות הדין are the names of הקדוש ברוך הוא. So he wanted to be כלל ישראל and use the names of Hashem which are מעורר דין. The two names which are the most famous for דין, we all know אלקים. אלקים is מדת הדין. And believe it or not, the name קה, י-ה, also is מדת הדין. He brings ראיות for that, we'll skip those for the moment. And when he wanted to say אלקים, Hashem stopped him mid-sentence, and knocked off his אלקים as if he had a bridle in his mouth and it came out קל. קל is a שם of רחמים. And when he wanted to say the name of קה, which is another שם of דין, Hashem pulled his tongue and added on the ה-ו and made it ק-ו-י, which is מדת הרחמים. So that's what בלעם says (23:8), מִה אֶקַּב לֹא קִבָּה קֵל וּמִה אֶזְעַם לֹא, כלל ישראל on קללה, "How can I possibly bring a קללה on קל and קה which come to my mouth are a חבה, of loving. הקדוש ברוך הוא loves - לא אוכל לעבר את פי ה' אֶלְקֵי לַעֲשׂוֹת קְטָנָה או גְדוֹלָה. That's what בלעם was saying. רחמים. That's what בלעם was saying. If I want to use a longer name of Hashem that was a מדת הדין, Hashem would chop my tongue off. If I want to use the shorter name, Hashem will pull my tongue and make it into the longer name of רחמים.



Look how **הוא הקדוש ברוך הוא** loves us. If we just would remember that each and every time. Now ironically, this is right after **פרשת קרה** with all of the **מחלוקת**, with all of the difficulties that we had, plus the **מגפות**. **הוא הקדוש ברוך הוא** is constantly giving us what we deserve. We say in **תהלים (130)**, **יְהוָה יִפְדֶּה אֶת יִשְׂרָאֵל מִכָּל**, **עֲוֹנוֹתָיו** - Hashem has to save us from our **עבירות**. With all of that, Hashem loves us deeply and wants to do only good for us as we see so beautifully and so finely brought out by the **גר"א** in **פרשת בלק**.

