

## **"And Balak, the son of Tzipor, was king of the Moabites at that time." (22:4)**

The *Zohar* tells why the *Torah* mentions Balak's father, and not the patrilineage of the other kings. He explains that Balak, was the only descendant of Yisro who refused to convert to Judaism, and was therefore crowned as king by the Moabites as a gesture of gratitude for his defiance. His father's name is emphasized to indicate his lack of royal lineage, because he was king of the Moabites only at that time. The statement of the *Zohar* may be further explained by applying the words of the *Chovas Halevavos* regarding the *yetzer hora's* (evil inclination) various methods of enticing a person to sin. The evil inclination attempts to ingrain a sense of joy and positive emotion regarding a sin so that the individual continue to fall prey to his desires. The Moabites' attempt at honoring Balak was to insure that he continue to defy his family's pressure. The joy and honor of being king would positively enhance his action of defiance, and strengthen him in withstanding his sympathetic emotions towards his family.

Very often when a person experiences some form of joy resulting from a transgression, this will cause him to have a false sense of relief regarding this sin. One who oversleeps and misses minyan, attributes his ability to study better that day to his additional hour of sleep. You can be certain that he is experiencing a momentary bribe from his evil inclination. No benefit can be derived from a sinful act. On the contrary, if a *mitzvah* had been performed instead, it would have caused him in even greater success and accomplishment. The *yetzer hora's* methods for ensnaring one to sin are numerous. Success and prosperity resulting from a violation is only a clever tool employed by the *yetzer horah* to deceive an individual to sin.