

Chitas for Friday, Parshas Balak Erev Shabbos Kodesh Tes-Zayin Tammuz, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Balak - Shishi with Rashi

In today's *Chumash*, Bilaam gives *brachos* to the Yidden a third time!

Bilaam tries to curse the Yidden again: It didn't work the last time Bilaam tried to curse the Yidden, so Balak had another idea. Maybe going to ANOTHER place would help? They went to the mountain of Pe'or, where Bilaam knew with his *nevuah* that something not good would happen to the Yidden. He thought that maybe it would be because of his curse! (Really, the Yidden were later punished there for *Avodah Zarah*.)

Again Balak built 7 *Mizbeiachs* and brought a bull and a ram as a *korban* on each.

Bilaam knew that Hashem only wanted to give the Yidden *brachos*. So he decided not to ask Hashem this time, but instead to talk about the *aveiros* the Yidden did, so Hashem would be upset at the Yidden and let them be cursed!

Bilaam looked out at the place where the Yidden did the *Cheit Ha'egel*. Then he looked at where the Yidden were camping, so he could feel jealous of how rich they are. He wanted to give them an *Ayin Hara*. But instead, he was impressed! He saw how the Yidden's tents were all facing the same way, so people couldn't look into each other's tents. He saw how the Yidden lived in a very *tznius'dike* way.

Bilaam started to talk again. He said, "I am Bilaam, who is a *Navi*. Hashem only talks to me at night, but I can still see what He says.

"I wanted to curse the Yidden, but I can't! **Mah Tovv Ohalecha Yaakov!** Yidden, your tents are so good! The way you camp is a *tznius'dike* way! This is a big *zechus* for you. And even if it's not enough of a *zechus*, **Mishkenosecha Yisroel** — you bring *korbanos* in the *Mishkan* and that makes Hashem forgive any of your *aveiros*.

"I *bentch* you that you should last forever, and grow like the garden of Hashem, with *Yiddishe* kings who rule you.

“Hashem should help you come into Eretz Yisroel, where you will live like a lion, that people are scared of. Those who give you *brachos* should get *brachos*, and those who curse you should be cursed.”

Balak was SO ANGRY! “I told you to come CURSE the Yidden, and instead you gave them *brachos* THREE TIMES! Now go away! You won’t get any *kavod* from me!”

Bilaam said, “What can I do? I told you I can only say what Hashem tells me!”

TEHILLIM :: 79 - 82

Today’s *kapitelach* are *Ayin-Tes* to *Pey-Beis*.

In *Kapitel Pey-Alef* (81), the *posuk* says “**Tiku BaChodesh Shofar, Bakeseh LeYom Chageinu. Ki Chok LeYisroel Hu, Mishpat Leilokei Yaakov.**” These *pesukim* are talking about blowing the *shofar*, which is the *mitzvah* of *Rosh Hashana*.

The *Gemara* says that it is also talking about the *parnasa* that every Yid will have for the coming year. There is an argument in the *Gemara* whether a person is judged on *Rosh Hashana*, or every day, or even every hour!

Chassidus explains that it’s really not an argument — they’re just talking about different things! In *Ruchnius*, on *Rosh Hashana* and *Yom Kippur*, it is decided what a person will have. But based on how they act every day and every moment, it is decided whether that *Ruchnius koach* he deserves will come into *Gashmius* and give him *parnasa*, or stay in *Ruchnius* for *Gan Eden*.

Some people think that since anyway Hashem decided on *Rosh Hashana* and *Yom Kippur*, it doesn’t matter if they *daven* with a *minyan* or go to a *shiur* in Torah or do other *mitzvos*. Either they will get it or they won’t get it!

But that’s not true! Even if in *Shomayim* it was decided that a person will get a lot, if he doesn’t earn Hashem’s *bracha*, he won’t get the *bracha* in *Gashmius*. And the opposite is also true — even if someone isn’t supposed to get a lot, with Hashem’s *bracha* that little can help him even more than a lot would!

TANYA :: Igeres Hateshuvah Perek Gimmel

We learned yesterday that nowadays we don’t fast, because we are not strong enough to fast without it hurting our body and our *Avodas Hashem*.

Still, the Alter Rebbe says, if we really care about our *neshamos*, we should try to fast at least once in our lifetime for any big *aveiros* we did, after we do *teshuvah*.

How can we do it without hurting ourselves?

The Alter Rebbe gives some ideas: A person can spread out the fasts, not doing them all in a row. He can fast during the winter, when the days are shorter and it’s not as hard — a person can still eat supper on time! If someone fasts ten times during the winter, over about nine years he will finish the number of fasts.

Also, for some fasts a person can fast 2 half-day fasts instead of one full day.

HAYOM YOM :: Tes-Zayin Tammuz

We can learn about *Ahavas Yisroel* from the Baal Shem Tov. His *Ahavas Yisroel* was even more than we can imagine!

The Maggid said, “If only we could kiss a *Sefer Torah* with as much love as the Baal Shem Tov had when he kissed the children he brought to *Cheder*, when he was the *bahelfer!*” (Before the Baal Shem Tov became known as the Baal Shem Tov, he spent some time as a helper — a *bahelfer* — for a *melamed*. He brought the *kinderlach* to and from school, and helped them say *brachos* and *Amen* in *shul*.)

SEFER HAMITZVOS :: Shiur #58 - Mitzvas Asei #169

In today’s *Sefer Hamitzvos*, we learn the *mitzvah* (*Mitzvas Asei #169*) of taking a *Lulav* and *Esrog* to shake on *Sukkos!*

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וַיְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הָדָר כַּפַּת תְּמָרִים וְעֵנַף עֵץ עֵבֶת וְעַרְבֵי נַחַל וַיִּשְׂמְחֶתֶם לִפְנֵי ה' אֱלֹהֵיכֶם שִׁבְעַת יָמִים

The *mitzvah* from the Torah is that everywhere in the world we should shake the *Lulav* and *Esrog* on the first day of *Sukkos*, and only in the *Beis Hamikdash* (“*Lifnei Hashem*”) for all seven days of *Sukkos* (“*Shivas Yamim*”).

Only after the *Churban* of the *Beis Hamikdash*, because of the *takana* of R’ *Yochanan ben Zakai*, do we shake the *Lulav* and *Esrog* on all seven days of *Sukkos*, “*Zecher L’Mikdash*.” When *Moshiach* comes it will go back to the way it was before this *takana*.

The details of this *mitzvah* are explained in *Gemara*, *Mesechta Sukkah*.

RAMBAM :: Hilchos Shofar V’Sukah V’Lulav

In today’s *Rambam*, we are finishing *Hilchos Shofar V’Sukah V’Lulav*.

Perek Vov: After learning about the walls of the *sukkah* and the *sechach*, in this *perek*, we learn the *halachos* of actually sitting in the *sukkah*. For example, we learn that you are allowed to eat certain snacks outside of the *sukkah*, but someone who is careful not to even drink water outside of the *sukkah* — *Harei Zeh Meshubach*, he is doing something very good and should be praised.

Perek Zayin: We learn about the *Daled Minim*, the *Lulav*, *Esrog*, *Hadassim*, and *Aravos*. We learn how to tie them together, how to hold them, and how to shake them. The *Rambam* says that a child who knows how to shake the *lulav* has a *Mitzvah DeRabbanan* to shake the *Lulav*, because of *Chinuch*.

Perek Ches: We learn about what makes the *Daled Minim posul*, and the special *simcha* we have on *Sukkos* — including the *Simchas Beis Hashoeivah!*

The *Rambam* finishes this set of *halachos* with a *halacha* the *Rebbe* would quote often, about how important it is to have *simcha* in *Avodas Hashem!* We can learn from *Dovid Hamelech*, who didn’t think about his own *kavod* and danced in front of *Hashem* at the time that the *Aron* was coming back to where it belonged. We should also never feel embarrassed to show our *simcha* in *Avodas Hashem!*

RAMBAM- PEREK ECHAD :: Hilchos Nizkei Mamon - Perek Yud-Beis

Before, we learned about damage that comes from an animal eating from someone else’s field, and the kind of damage from an animal hurting people or animals or breaking things. In today’s *Rambam*, we learn about damage that comes from somebody’s hole in the ground, or a fire they started.

The *Rambam* teaches us that if someone dug a hole, and an animal fell in, they need to pay back the animal’s owner.

INYANA D'YOMA :: Ahavas Yisrael

One of the ways we show Ahavas Yisroel is by noticing when a Yid is missing something, and then doing our best to help. Here is a story from the Rebbe about this:

The Rebbe was sitting in his office in 770, and heard sounds of a *chuppah* from outside. The *chossan* broke the glass, everyone shouted *Mazel Tov*, and then the *chossan's* friends started to sing *Siman Tov U'mazal Tov!*

The Rebbe noticed that even though the *bochurim* were singing very happily and clapping their hands, there was no music being played.

The Rebbe sent out Rabbi Groner, one of the Rebbe's secretaries, to quietly find out why. Rabbi Groner came back and told the Rebbe that this couple did not have a lot of money for their *chasunah*, so they couldn't afford to pay for a musician.

The Rebbe told Rabbi Groner to go right away and quietly arrange for musicians to come play for the *Chasunah*, to be paid for by the Rebbe.

One of the lessons we can learn from this story that if we notice that someone needs something and we are able to help, we should do our best to help them right away!

TEFILLAH :: Mesiras Nefesh

The Alter Rebbe says in *Tanya* that when we *daven* and learn Torah, it's really a kind of *Mesiras Nefesh*.

Why? It doesn't put us in danger!

One of the meanings of "*Mesiras Nefesh*" is "to give up the *neshama*." When a person does *Mesiras Nefesh*, he gives up the life of his *guf* and returns his *neshama* to Hashem. We do the same thing, in a different way, when we *daven*!

We give up the life of our *guf* by not paying the *guf* as much attention as usual. We eat before if we need to, so that it won't bother us in the middle of *davening*. But then, we focus completely on the words of our *tefillas* and on our connection to Hashem. Our *neshama* is returned to the way it felt when it was in *Gan Eden*, when nothing *Gashmius'dik* distracted it!

That's a kind of *Mesiras Nefesh*.

So when it comes time to stand before Hashem and *daven*, we need to do it in a way of *Mesiras Nefesh*. At least during *Shema* and *Shemoneh Esrei* (the most important parts of *tefillah*), we should forget about all of our *Gashmius* distractions. Only think about how the *neshama* stands before Hashem, pouring out its heart to Hashem, hoping to be connected to Him and do His *Ratzon* all day.

See Tanya end Perek Mem-Alef

HALACHOS HATZRICHS :: Changing the Truth for Shalom

It is very important to tell the truth. We don't make up things that didn't happen, and we don't promise things that we aren't going to keep.

But sometimes we ARE allowed to change the truth if it will bring *shalom*.

For example:

Ari is at a birthday party, and the boys are playing different games in the room. He hears a boy say that Yitzy is not fun to play with, because he gets so upset when he loses!

Yitzy notices that someone was talking about him, and asks Ari what the boy said.

Does Ari have to tell the truth, even though it will make Yitzy feel bad?

No. For shalom, he can change what happened, and say that the boy just said that he won the game with Yitzy.

But this is only about something that already happened. We are NOT allowed to make a promise that we don't plan on keeping, or say something not true about something in the future, even if we think it will bring shalom!

See the Alter Rebbe's Shulchan Aruch, siman Kuf-Nun-Vov, se'if Beis

GEULAH U'MOSHIACH :: The Sound of a Chosson and Kallah

The Navi Yirmiyah lived in a very hard time. The Yidden were not behaving the way they should have, and Hashem sent the Navi to warn the Yidden to do *teshuvah*. If they don't, the Navi warned, there will be a terrible *Churban* and the *goyim* will come and capture Yerushalayim.

Most of the Yidden enjoyed the way they were acting. They didn't want to hear what Yirmiyah had to say. Instead, they listened to the false *neviim*, who told them that Hashem would protect them no matter what, and everything would be fine. The king, Tzidkiyahu, was so upset at the way Yirmiyah was speaking, that he put Yirmiyah in prison!

While the Navi was in prison, he had many *nevuos* about the *Churban* and about what would happen afterwards, including about the *Geulah*!

One of these *nevuos* is one we know very well, from the *Sheva Brachos* we say for a *chosson* and *kallah*:

כֹּה אָמַר ה' עוֹד יִשְׁמַע בְּמִקוֹם הַזֶּה אֲשֶׁר אַתֶּם אֹמְרִים חָרֵב הוּא מֵאִין אָדָם וּמֵאִין בְּהֵמָה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם הַנְּשֻׁמֹת מֵאִין אָדָם וּמֵאִין יוֹשֵׁב וּמֵאִין בְּהֵמָה

קוֹל שְׂשׂוֹן וְקוֹל שְׂמִחָה קוֹל חֲתָן וְקוֹל כְּלָה קוֹל אֹמְרִים הוֹדוּ אֵת ה' צְבָאוֹת כִּי טוֹב ה' כִּי לְעוֹלָם חֲסִדוֹ מִבְּאֵים תּוֹדָה בֵּית ה' כִּי אָשִׁיב אֶת שְׂבוֹת הָאָרֶץ כְּבָרְאִשְׁנָה אָמַר ה'

Ko Amar Hashem — Hashem says: You will still later hear, in this very place that Yidden are saying is destroyed and empty, in the cities of Yehuda and Yerushalayim, where now no person or animals can live;

Kol Sason — The sound of happiness and the sound of joy, the voice of a *chosson* and the voice of a *kallah*, the sound of people saying, "Praise Hashem because He is good, because Hashem's *chesed* is forever," bringing *korbanos* to thank Hashem! "Because I will bring the Yidden who were captured back home," says Hashem.

See Yirmiya perek Lamed-Gimmel, pesukim Yud and Yud-Alef

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