

# Chitas for Friday, Parshas Chukas-Balak Erev Shabbos Kodesh Yud-Alef Tammuz, 5783 - Shnas Hakhel

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

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## **CHUMASH :: Parshas Chukas-Balak - Shishi with Rashi**

Bilaam brings *korbanos*, and asks Hashem for a *nevuah*. Hashem gives him a *nevuah*, and instead of cursing the Yidden, he gives them many *brachos*! Balak is very angry!

Yesterday we learned how Bilaam finally came with the officers of Moav to the king, Balak. Balak wanted Bilaam to curse the Yidden, since he was afraid that the Yidden were strong and might want to attack Moav, like they did to Sichon and Og.

That day, Balak took Bilaam to a big city in his land, with busy marketplaces full of people. Balak wanted him to see the people of Moav, so that he should feel bad for them and want them to be safe.

In the evening, Balak prepared only a cow and a sheep for Bilaam and all of the officers that were with him. Balak had promised to give Bilaam a lot of *kavod* and treat him well, but now he hardly even gave him enough food for everyone!

The next morning, Balak took Bilaam up to the high place where they did *Avodah Zarah*, because he could see part of the Yidden's camp from there. That would be a good place, he thought, to curse the Yidden from!

Before he could try to convince Hashem to let him curse the Yidden, Bilaam decided it would be a good idea to give Hashem a *korban*. He told Balak to build 7 *Mizbechos*, and to bring two *korbanos* for each *Mizbeiach* — a *Par* (bull) and *Ayil* (ram). Balak and Bilaam brought these *korbanos*.

Then Bilaam told Balak to stay by the *Mizbeiach*, because he was going to try to get Hashem to talk to him,

even though it was during the day, and Hashem usually only talked to him at night.

Hashem decided to talk to him for the sake of the Yidden, but Hashem appeared to Bilaam in an insulting way. Bilaam said to Hashem, “Look! I made as many *Mizbechos* as the *Avos* did! And I brought even MORE *korbanos* than they did!” (If you look at all of the places where the *Avos* made a *Mizbeiach* for Hashem, you will see that there were seven, and that Avraham only brought one *Ayil*.)

Hashem gave him a *nevuah*, showing Bilaam that Hashem loves the Yidden and he won’t be able to curse them. Hashem told him to go back and tell Balak.

Bilaam went back to Balak, who was standing with his officers, and said his *nevuah*: “Balak the king of Moav brought me here, asking me to curse the Yidden! But how can I curse people that Hashem didn’t curse? And how can I get angry at them if Hashem isn’t angry?”

“I see the Yidden from their beginning, from the *Avos*. I see that they are as strong as mountains! In the *zechus* of the *Avos* and *Imahos*, they will live alone and not be destroyed like the other nations will.

“Who can count the Yidden, who were promised to be as many as the dust of the earth? I wish I was like them!”

Balak now was FURIOUS! “What did you do? I asked you to curse my enemies, and you are giving them *brachos*!”

Bilaam answered, “What can I do? I have to say whatever Hashem tells me to say!”

**Bilaam and Balak try again:** Balak thought that maybe it would be easier to curse a few of the Yidden, since he won’t see them all together with all of their *mitzvos*. So they went up onto *Har Nevo*. Bilaam and Balak also knew that something sad for the Yidden would happen there, and thought this would be from their curse! (Really, this is the mountain where Moshe Rabbeinu would later pass away.)

**Hashem tells Bilaam to give the Yidden *brachos*:** Again Balak made 7 *Mizbeiachs* and brought 2 *korbanos* on each. Bilaam tried to talk to Hashem again, and Hashem gave him another *nevuah*. Hashem told him that he can’t curse the Yidden, but he should BLESS them! Bilaam didn’t want to go back to do it, but Hashem told him he has to.

Balak made fun of Bilaam, asking him what Hashem told him THIS time. First Bilaam told Balak that Hashem is not a person — He never changes His mind. Then he told him what Hashem said — Hashem wants the Yidden blessed — so that is what he will have to do:

**Bilaam gives the Yidden *brachos*:** “Hashem doesn’t look at the *aveiros* of the Yidden — Hashem loves them very much! The Yidden DESERVE *brachos*. They say *Shema* every day in the morning and at night, and Hashem protects them.”

Balak said, “Don’t curse them and don’t bless them! If you can’t curse them, don’t say anything!”

But Bilaam reminded Balak that he has to say whatever Hashem tells him to...

## **TEHILLIM :: 60 - 65**

Today’s *kapitelach* of *Tehillim* are *Samach* through *Samach-Hey*.

In today’s *Tehillim*, Dovid Hamelech says how his *neshama* wants to be close to Hashem. He compares himself to a person who is thirsty for water in a place where there is none: “**Tzoma Lecha Nafshi!**”

The Rebbe explains that when a person is VERY thirsty and doesn't have any water, when he finally gets the water it tastes so delicious to him, much better than any other water!

The same thing is when the *neshama* feels like it's not close to Hashem, and it's really "thirsty" to feel close. Then, when it DOES learn Torah and do *mitzvos* and feel close to Hashem, the Torah that it learns and the *mitzvos* that it does are much more *geshmak*!

That's why Dovid Hamelech says in the next *posuk*, "**Kein Bakodesh Chazisicha**" — "If only I would see You like this *bakodesh*," even when I feel holy and I don't feel far away. Even then, I wish I would feel the same *geshmak* in the Torah and *mitzvos*!

When *Moshiach* comes, we will all be able to see Hashem! *Halevai* that then we should feel the *geshmak* in Torah and *mitzvos* like we do when our *neshama* is "thirsty" during *Golus*.

## **TANYA :: Igeres Hateshuvah Perek Gimmel**

*We learned how we do the mitzvah of Teshuvah: We make a hachlata to do whatever Hashem wants, and of course never to do this specific aveira again. If we do this, we will not be punished chas veshalom, but we still won't have the same connection to Hashem as we had before the aveira was done! To become close to Hashem again, we need to give Hashem a present. In the time of the Beis Hamikdash, that present was a Korban. After the Churban, when the Beis Hamikdash was destroyed, that present was fasting. But now that also changed!*

Nowadays, we can't use fasting as a "*korban*" to come close to Hashem. Our bodies aren't as strong as they used to be, so fasting will hurt us.

A Yid's body doesn't belong to him — it belongs to Hashem. Hashem only lets us USE it, and we need to take good care of it. If fasting will hurt us, that's not a way to come closer to Hashem! It will *chas veshalom* accomplish the opposite.

Even in the times of the *Mishna* and *Gemara*, only people who were healthy and could fast without it hurting them, or making it hard to *daven* or learn, were allowed to fast.

So what CAN we do, if we can't fast so much?

We can give *tzedakah*! Since it takes hard work to get money, it's like we're giving a piece of OURSELVES to *tzedakah*, just like fasting is giving a part of ourselves to Hashem. Even if we didn't work hard for the money (like if we got it for a present), since we COULD have gotten something for ourselves with the money, and instead we gave it to *tzedakah*, it's like we gave that part of us to Hashem! So it's like fasting — giving a part of ourselves to Hashem.

So nowadays this is the *eitzah* we use: To give of ourselves through *tzedakah*, which brings us back to be close to Hashem, the way bringing a *korban* did in the times of the *Beis Hamikdash*.

## **HAYOM YOM :: Yud-Alef Tammuz**

Today the Rebbe tells us a little bit about the history of the part of *Tanya* we are learning now.

*Igeres HaTeshuvah* was printed for the first time in a city called Zalkvi, in the year 5559 (*Tof-Kuf-Nun-Tes*). This year has the same *Gematria* as the words "**Mevaser Tov**" — sharing good news (because it is the year that the Alter Rebbe came out of prison on *Yud-Tes Kislev*)!

*We know from the Hayom Yom of Chof Kislev that the first Tanya was printed in Tof-Kuf-Nun-Zayin, but that was*

only the first two *chalakim*. Only two years later, in *Tof-Kuf-Nun-Tes* was this third *chelek* printed.

The first time *Igeres HaTeshuvah* was printed, it was a little bit different — it wasn't split up into *perakim*. There were also a few differences in the way the Alter Rebbe wrote things.

*Igeres HaTeshuvah* was printed for the first time the way we have it today only 7 years later, in *Tof-Kuf-Samach-Vov*, in the city of Shklov.

On *Shavuos* in *Tof-Shin-Lamed-Ches*, the Rebbe asked that the first version of the *Tanya* and also the *maamarim* and *kesovim* of the Alter Rebbe which have other versions, should all be printed. The *Mahadura Kama* (first version) of the *Tanya* was printed by *Kehos* in the year *Tof-Shin-Mem-Beis*. If you look in the *sefer Likutei Amarim Mahadura Kama*, you can actually see the version that is mentioned in today's *Hayom Yom*!

## **SEFER HAMITZVOS :: Shiur #69 - Hilchos Megillah V'Chanukah Perek Gimmel - Daled, Mitzvas Asei #213**

Because there are no *mitzvos* for this set of *halachos*, we learn the *perakim* of *Hilchos Megillah V'Chanukah* in Rambam, even if we usually just say *Sefer Hamitzvos*!

We also learn the *mitzvah* (*Mitzvas Asei #213*) of getting married according to Torah! This is called *Kiddushin*. One of the ways we do *Kiddushin* is for the *Chosson* to give the *Kallah* something worth at least a *perutah*, and says that she is his wife. That's called "*Kiddushei Kesef*." Another way is that he writes down on a paper that she is his wife, and she accepts it from him in order to get married. That's called "*Kiddushei Shtar*."

We learn this *mitzvah* from a *posuk* in *Ki Seitzei*: כִּי יִקַּח אִישׁ אִשָּׁה וּבְעֻלָּה  
The details are explained in *Mesechta Kiddushin*.

## **RAMBAM :: Hilchos Megillah V'Chanukah - Hilchos Ishus**

In today's Rambam, we learn about Chanukah! Even though lighting the *menorah* and hearing the *Megillah* are *mitzvos*, since they are *mitzvos* from the *Chachomim*, they don't count as part of the 613 *mitzvos*.

One of the things we learn is about saying *Hallel* on Chanukah. Did you know that there are 18 days a year when we say the whole *Hallel*? (8 days of *Sukkos*, 8 days of Chanukah, first day of *Pesach*, and *Shavuos*.) Outside of Eretz Yisroel, we say the whole *Hallel* 21 days — can you figure out why? (Saying *Hallel* on *Rosh Chodesh* is a *minhag*, and that's why we don't say the whole *Hallel*.)

We learn many *halachos* about lighting the *Menorah*. Here is one very important *halacha*: If someone only has enough money to do one *mitzvah* — lighting the *Menorah* or lighting Shabbos candles, he should get the Shabbos candles!

Why? Because the most important thing is to have *Shalom Bayis*, which is what Shabbos candle lighting is about!

Now we finished a whole *Sefer* of the Rambam, *Zemanim*! We are starting the next *sefer*, called *Noshim* (women). It talks about getting married.

Some of the *halachos* are about which people aren't allowed to get married to each other. One *halacha* is that a *Kohen Gadol* can't get married to anyone who was married before.

## **RAMBAM– PEREK ECHAD :: Hilchos Tefillah - Perek Zayin**

We learn the *brachos* we say at other times of the day, like *Kriyas Shema She'al Hamita*, and morning *brachos*.

The Rambam tells us that we should say 100 *brachos* every day! (If you *daven Shacharis, Mincha, and Maariv*, and wear *Tallis* and *Tefillin*, you will already have most of the *brachos*. If you wash for bread and *bentch*, then you have even more. So it shouldn't be too hard to say 100 *brachos* every weekday!)

## **INYANA D'YOMA :: Horaos**

In today's *Hayom Yom*, we learned about the *Tanya* that we are learning now, the beginning of *Igeres Hateshuvah*. We will also learn two *minhagim* about *Tanya* that *kinderlach* need to know:

1) We need to have a *Tanya* in our room! (Along with a *Chumash, Siddur, Haggadah*, other *sefarim*, and *Tzedakah*) This way it becomes a ***Cheder Tzivos Hashem***, like our own little *Beis Hamikdash*, where we can get ready for the big *Beis Hamikdash*! We should also make sure that we are USING the *Chitas* from our *Cheder Tzivos Hashem*.

*Can you make sure yours are still in your room?*

2) When we learn *Alef-Beis* with little kids, it is our *minhag* to start with looking in the *Tanya*. This helps have a *Chassidische Chayus* in the *Alef-Beis*!

## **TEFILLAH :: Birchos Kriyas Shema**

One of the things we do when we *daven* is give ourselves ways to explain to our *Nefesh Habehamis* that it should help us in our *Avodas Hashem*. We give ourselves words to convince it not to be selfish and think about the things it wants, but that it should join the *neschama* and do what Hashem wants!

One of the parts of *davening* is *Birchos Kriyas Shema*, the *brachos* before we say *Shema*. In this section, we talk about the *avodah* of *malochim*.

Why do we talk about what *malochim* do in the middle of OUR *davening*?

Because really, our *Nefesh Habehamis* comes from the same *Ruchnius* place as the *malochim* come from!

The main difference between our *Nefesh Habehamis* and the *malochim* is that Hashem isn't hiding in the *malochim*, and they have a lot of *bittul*. In our *Nefesh Habehamis*, Hashem is very hidden, and so we become selfish.

By speaking about the *avodah* of the *malochim*, we explain to the *Nefesh Habehamis* that it should be more like the *malochim*, which come from the same place as it does! We want our *Nefesh Habehamis* to have more *bittul* and not just think about what it wants.

*See Likutei Torah Vayikra, alef, amud beis*

## **HALACHOS HATZRICHOS :: Not Causing Damage**

Imagine you are going on a field trip with camp. It's time for lunch, and you brought a bagel with cream cheese. Yum — but you need to wash!

Don't worry, you brought a small *kvort* with you. You pour in water from your water bottle and get ready to

wash over the grass.

You see a bunch of bags on the grass that belong to other kids. Do you need to be careful not to splash on them?

Yes! We aren't allowed to ruin people's things, even if it happens by itself while we're doing something else. We need to be careful of other people's property and not cause any damage.

See *Shulchan Aruch, Dinei Gezeilah Ugeneivah, se'if 14*

## **GEULAH U'MOSHIACH :: Bilaam's Nevuah**

In this week's *parsha*, *Parshas Balak*, we learn about the *nevuos* of Bilaam.

In Bilaam's last *nevuah*, he speaks about the coming of *Moshiach*! The Rambam brings this *nevuah* in his *halachos* about *Moshiach*!

Bilaam starts by saying, "**Arenu Velo Ata**" — "I see it, but not now." "**Ashurenu Velo Karov**" — "I can picture it, but not soon." The whole *nevuah* is said like this, in a double way.

The Rambam explains that the first half of each *posuk* is speaking about Dovid Hamelech, and the second half speaks about *Moshiach*!

But if the first half of each *posuk* is about Dovid Hamelech, why does the Rambam include those parts in the *halachos* about *Moshiach*?

The Rebbe explains that they help us with *emunah* in *Moshiach*!

We know that the first part of each *posuk* came true. There was a king named Dovid Hamelech, and he built the *Beis Hamikdash* and made it possible to keep all the *mitzvos* of the Torah!

Since the first part of each *nevuah* came true, we can be sure that the second part will also come true!

*At one of the Lag B'omer parades, the Rebbe spoke about the Yidden in Russia, saying that soon they would all be able to go free. At that time, people who had been in Russia or knew people there, thought it was impossible! One of the Chassidim there said that it was easier to believe that Moshiach would come, than that Yidden would be able to leave Russia!*

*When a few years later Yidden WERE able to leave Russia, it helped people's emunah in Moshiach! People saw that the Rebbe's words came true even when it seemed impossible, and it made it easier to believe that the Rebbe's words that Moshiach is coming very soon will also be fulfilled!*

This is one of the reasons why the Rambam brings the parts of the *pesukim* which speak about Dovid Hamelech: Because they help make our *Emunah* in *Moshiach* stronger! Since we see that it already happened once, it is much easier for us to accept that it will happen again!

See *Likutei Sichos chelek Yud-Ches Parshas Balak sicha Beis, and Farbrengen Motzoei Parshas Balak 5738*

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