

Chitas for Shabbos Kodesh, Parshas Chukas-Balak Chag HaGeulah Yud-Beis 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 - Shvi'i with Rashi

In today's *Chumash*, Bilaam gives *brachos* to the Yidden a third time! Bilaam tells Balak that instead of trying to curse the Yidden, he should get them to do *aveiros*. Then Hashem will want to punish them. Balak does this, and many Jews are punished until Pinchas stops the plague.

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 now 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!”

Bilaam’s Nevuah: Bilaam told Balak that even a bigger *Navi* wouldn’t be able to help him hurt the Yidden. Instead, he told him to try to get the Yidden to do *aveiros*, and Hashem would punish them. Then he told Balak a *nevuah* about what would happen to Moav: (*This is a very famous nevuah about Moshiach!*)

“I see that the Yidden will capture Moav, but not now, not soon. Dovid Hamelech will capture it in many years.

“And for the rest of the nations — the Yidden will also capture Edom, when *Moshiach* comes. He will destroy the rest of Esav’s family.”

Then Bilaam started to say a Nevuah about Amalek: “Amalek was the first nation to attack the Yidden, and the Yidden will destroy them because Hashem gave them a *mitzvah* to do it.”

Bilaam also said nevuah about the family of Yisro, the Keini: “Even if your land will be destroyed, and you will be sent into Galus with the 10 *Shevatim*, you will survive and come back when *Moshiach* comes.

“Sanheriv, the king of Ashur, will send everyone into *Golus*, but they will also not last forever.”

Then Bilaam went home.

Bilaam makes the Yidden do aveiros: Balak decided to try to do Bilaam’s plan and make the Yidden do *aveiros*. He got a bunch of girls from Moav and Midyan to set up stores for the Yidden to come buy things, and try to convince the Yidden to marry them, even though it is *asur*.

The Yidden were feeling very good after winning the wars with the Emori kings, and they weren’t as careful as they should have been. Some of the Yidden did get married to these girls from Moav.

The girls invited the Yidden to come do *Avodah Zarah*, telling them they won’t get married if the Yidden don’t bow down to the idols of Baal Pe’or.

Hashem made many Yidden get very sick as a punishment!

Hashem told Moshe how to stop the plague: Punish the people who did the *aveira*, and everyone else will be okay. Moshe brought the Yidden who did the *aveiros* to *Beis Din*, and after making sure they really deserve to be killed, he told the judges to kill them.

Zimri’s aveira: Some of these people, from *Shevet Shimon*, were very upset that people were being taken to the *Beis Din!* They went to Zimri, one of their *Nesiim*, and asked him to help them.

Zimri took a big group of Yidden, and went to get married to Kozbi, the daughter of one of the kings of

Midyan. He wanted to show everyone that he could get married to whoever he wants!

Kozbi at first said no, she wanted to get married only to Moshe! (She thought she would try to convince Moshe Rabbeinu to do an *aveira*, and that would be the worst thing for the Yidden!) But Zimri convinced her that he was more important, because he came from the second *Shevet* (Shimon) and Moshe was from the third (Levi).

Zimri brought Kozbi to show the Yidden, and said “Why is it *asur* to marry her? Tziporah, Moshe’s wife, is also from Midyan!” (This was a very silly thing to say — Before *Matan Torah*, it wasn’t *asur*, and anyone who wanted to be Jewish could become Jewish.)

Moshe couldn’t remember what he should do! But Pinchas, the son of Elazar HaKohen, remembered! “If we see someone acting like they are married to a *goy* in public, aren’t we allowed to kill him without bringing him to *Beis Din* first?”

Moshe said, “You are right!”

Pinchas went, warned Zimri, and since Zimri wouldn’t stop, he killed Zimri and Kozbi together.

Now the judges were able to punish the Yidden who did the *aveira*, and the plague stopped.

TEHILLIM :: 66 - 68

Today’s *kapitelach* are *Samach-Vov* to *Samach-Ches*, and all of these *kapitelach* talk about *Moshiach*!

The first *kapitel* of today’s *Tehillim*, *Kapitel Samach-Vov*, is the way we will thank Hashem when He brings all the Yidden to Eretz Yisroel.

The first *posuk* starts with the words, “**Lamenatzeiach, Shir Mizmor**” — meaning that this *kapitel* is a song, “**Horiu L’Elokim Kol Ha’aretz**” — the whole world will blow (trumpets) for Hashem! When *Moshiach* will come, all of the nations of the world will believe in Hashem!

To make this happen very soon, we need to prepare! We need to make sure that the Goyim know about the Sheva Mitzvos Bnei Noach, so they will also believe in Hashem and do their mitzvos.

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.

But fasting is only for the BIG *aveiros*. For all other *aveiros*, we should only give *Tzedakah*!

People used to fast for doing even “small” things wrong, like getting angry! So we should be giving A LOT of

tzedakah.

But don't worry about giving "too much" *tzedakah*! If a person was *R"L* sick, they are ready to pay ANYTHING to be healthy! We also should be ready to pay ANYTHING to have a healthy *neshama*.

HAYOM YOM :: Yud-Beis Tammuz

We don't say Tachanun today, because it is the Chag Hageulah of the Frierdiker Rebbe.

Two special things happened on *Yud-Beis Tammuz*:

Today is the birthday of the Frierdiker Rebbe. It is also the day the Frierdiker Rebbe was told that he is free from jail! He was sent to jail, and then to a faraway place called Kostrama, for spreading *Yiddishkeit*. But on *Yud-Beis Tammuz*, he was told that he could go free!

The Frierdiker Rebbe sent a letter telling *Chassidim* to *farbreng* in honor of this special day. At this *farbrengen*, they should come together and make sure that they are learning the *shiurim* in Torah they should be learning. The Frierdiker Rebbe gives all of the *Chassidim* a *bracha* that Hashem should *bentch* them in *Gashmius* and *Ruchnius*!

SEFER HAMITZVOS :: Shiur #70 - Mitzvas Asei #213

In *Sefer Hamitzvos*, we again 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 Ishus

In today's Rambam, *Perakim Beis*, *Gimmel*, and *Daled*, we learn the *halachos* of the *mitzvah* in today's *Sefer Hamitzvos*.

There are many different ways to tell a woman that she is married to him. For example, a man can say to a woman, "You are my wife," when he gives her something worth at least a *perutah*. But if he says, "With this I am your husband," they are not married.

The Rambam also tells us that someone else can be sent as a *shliach* to do the *Kiddushin*, for example sending someone to bring money to the *kallah* and say that she will become the wife of the man who sent him. Still, it is better for the *chosson* to do it by himself.

Before we do many *mitzvos*, we say a *bracha*. Before the *mitzvah* of *Kiddushin*, we also say a special *bracha*. (This *bracha* is the first *bracha* that is said under the *chuppah*, in the Rambam's *nusach*, "*Asher Kidishanu Bemitzvosav Vehivdilanu Min Ha'arayos...*")

RAMBAM- PEREK ECHAD :: Hilchos Tefillah - Perek Ches

In this *perek*, we learn all about *davening* with a *minyan*! The Rambam tells us how important it is to *daven* with

a *minyán* if we can, because Hashem always listens to the *Tefillah* of a *minyán*.

INYANA D'YOMA :: Chassidishe Yom Tov

As we learned in *Hayom Yom*, today is the day that the Frierdiker Rebbe was freed from jail, where he was put for his work in spreading *Yiddishkeit*. Every year, the Rebbe would have a *farbrengen* in honor of this special *Chassidishe Yom Tov*. He would encourage *Chassidim* to take on *hachlatos* to strengthen *Yiddishkeit* too, in a way of *Mesiras Nefesh* like the Frierdiker Rebbe showed us!

In the year *Tof-Shin-Lamed-Ches*, the Rebbe said in a *sicha* that *Yud-Beis Tammuz* is a special *Yom Tov* for children! Why? The main *gezeira* from the Russian government was against learning Torah and teaching *Yiddishkeit* to small children. The Frierdiker Rebbe put everything in danger to make sure that *Yiddishkeit* for children was the way it should be!

Since the Frierdiker Rebbe had *Mesiras Nefesh* for children, it gives a special *koach* to kids to make sure their *Yiddishkeit* is strong! This is especially true with the *mitzvah* of *Ahavas Yisroel*, which can sometimes be harder for children.

On *Yud-Beis Tammuz 5748 (Tof-Shin-Mem-Ches)*, the Rebbe said that he has a new idea! Everyone, even kids, should write down three special things in *Yiddishkeit* or *Chassidus* that they did over the past year!

It's good for everyone to do this, because even if someone can't find three things, they'll make sure to have them for next year!

Can YOU think of three things you did over the past year that would make the Rebbe proud?

1) _____

2) _____

3) _____

TEFILLAH :: Birchos Kriyas Shema

In the *bracha* before *Shema*, we speak about Hashem's great love for the Yidden. We say, "**Uvonu Vocharta Mikol Am VeLashon**" — Hashem chose the Yidden, from among all the other nations, to be His special nation!

The Alter Rebbe tells us that Hashem wasn't choosing our *neshamos*. That's not a choice, it's obvious! You don't "choose" between plastic and gold. The *neshama* of a Yid is extra-special! So what DID Hashem choose?

Hashem chose even the parts of us that look like everyone else! There are ways that a Yid and a Goy look exactly the same, but Hashem chose *davka* us!

When we realize how much Hashem loves us, that makes us love Hashem back!

So we say "**Ve'ahavta Es Hashem**," we love Hashem and want to do what He wants us to! Hashem's love for us makes us love Him too, and want to serve Hashem with everything we have.

See Tanya, Likutei Amarim perek Mem-Tes

HALACHOS HATZRICHOS :: Noisy Things

Let's imagine that Avi just got a great present — a set of drums! He brings it to his room and starts to practice.

Then he remembers that his brother has a headache and isn't feeling well. Banging drums will probably make his brother feel even worse!

Of course it would be NICE not to play on his drums now, but does he HAVE TO stop?

The *halacha* is that we need to be careful not to hurt other people with the things we do. If we know that our (unusual) noise will hurt someone, we are not allowed to do it.

See Shulchan Aruch, Dinei Gezeilah Ugeneivah, se'if 17

GEULAH U'MOSHIACH :: Shalom Brings Geulah

On *Yud-Tes Kislev Tof-Shin-Yud-Alef*, the Rebbe suggested to make a *chalukah* of *Mishnayos*, to split up the *Mishnayos*, to finish on *Yud Shevat*. Everyone should take five *perakim*.

On *Yud Shevat* that year, the Rebbe made a *siyum* and explained the connection between the last piece of *Mishnayos* and the first piece of *Mishnayos*.

The last piece of *Mishnayos* is that Hashem found that the best *keili* to bring *bracha* to Yidden is *shalom* — **“Lo Matza HaKadosh Baruch Hu Keili Machzik Bracha LeYisrael Ela HaShalom.”**

The beginning of the *Mishnayos* is about reading *Shema* at night and in the morning. “*Mei'eimasai Korin Es Shema Be'arvis*” and “*Mei'eimasai Korin Es Shema Beshacharis*.”

When we use the end of *Mishnayos* and make a *hachlata* to have *shalom*, then we will also get what it says at the beginning of *Mishnayos*, to be able to say *Shema* both at night and in the morning. Saying *Shema* means to recognize the goodness of Hashem. When we make *shalom*, we will see the goodness of Hashem “at night” (in the darkness of *Golus*) and then also “in the morning” (in the time of *Geulah*, when darkness will be turned to light).

See Likutei Sichos chelek Beis p. 502

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