

# Chitas for Sunday, Parshas Balak

## Yud-Alef Tammuz, 5782

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

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### **CHUMASH :: Parshas Balak - Rishon with Rashi**

Balak scares Moav that the Yidden might attack them. Moav makes Balak their king, and he asks Bilaam to come curse the Yidden. Hashem tells Bilaam not to do it.

**Balak scares Moav:** Even though Moav told the Yidden they aren't allowed to come through, they weren't afraid that the Yidden would fight them. They knew that Hashem didn't promise the Yidden to get the land of Moav, so the Yidden would have no reason to attack them.

But Balak *ben* Tzipor, from Midyan, scared them! He told them that the Yidden could fight them just like they fought with the Emori kings, Sichon and Og. Now Moav was very scared that the Yidden would come in and take whatever they wanted from them! They were so scared that they made *shalom* with Midyan, who were their enemies, and made Balak their king to help them!

Since the *koach* of the Yidden was from Hashem, Balak knew that it wouldn't help to get a big army. They needed to find someone with *ruchnius kochos*! So he sent a messenger to Bilaam *ben* Beor, who was famous for cursing people and also was a *Navi*. He asked Bilaam to curse the Yidden so that they won't come into the land of Moav.

Even though Bilaam was a *Navi* of the *goyim*, and knew that the Yidden wouldn't do anything to Moav, he hated the Yidden so much that he WANTED to curse them! He told the messengers to wait because he only got *nevuah* at night. (When Hashem lets a non-Jew be a *Navi*, He doesn't do it in a *kavodike* way, and also only at night.)

At night, Hashem asked Bilaam, "Who is with you?" Of course Hashem really knew who was with him! He was asking only to "start the conversation," like He did with Adam *Harishon*.

Bilaam thought that Hashem didn't always know what was happening! He decided to curse the Yidden when Hashem "wasn't looking."

Bilaam told Hashem that Balak wanted him to curse the Yidden. Hashem told him not to go. Bilaam asked if he could curse them from Midyan, but Hashem said no! Bilaam then asked if at least he could bless the Yidden, but Hashem said no — the Yidden don't need his *brachos*!

## **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 Alef**

We are now starting a new *chelek* of *Tanya*, the third one! It is called "*Igeres HaTeshuvah*" — the letter about *Teshuvah*." Today the Alter Rebbe tells us a *Gemara* in *Yoma* which speaks about *teshuvah*, and explains it according to *Chassidus*.

*For a Yid to be a beinoni (which we learned in the first chelek of Tanya), he can't do any aveiros! If he did some before, he needs to do Teshuvah (which we will learn in this chelek).*

*A person can do teshuvah in two ways: Like a regular Yid, or like a Chossid — with chayus and neshama! The Alter Rebbe will show us here the "neshama" and pnimiyus of what happens when a Yid does Teshuvah.*

The *Gemara* says that there are three kinds of *Teshuvah*, for three kinds of *aveiros*:

1) **For a Mitzvas Asei:** If a Yid was supposed to do a *mitzvah*, and didn't do it — like if someone had a chance to learn Torah or do *mitvzoyim* and didn't use it — how does he do *Teshuvah*? He needs ask Hashem to forgive him, and promise that he will do his best not to let it happen again. That's it — Hashem forgives him.

But even though he doesn't need to do anything else, it doesn't mean that it's not a big *aveira*! It is!

The reason why there is such an easy *teshuvah* for a *Mitzvas Asei* is because there isn't anything else he CAN do about it. Every *mitzvah* we do brings Hashem into the world and into a person's *neshama*. If he missed that chance, he missed it — and even though he will get MORE chances to do other *mitzvos*, he will never get THAT chance again. (This shows how serious it is to miss a chance to do a *mitzvah*.)

2) **For a Mitzvas Lo Sa'asei:** If a person did an *aveira*, like touching *muktza* on Shabbos or saying something not nice to his friend, then his *neshama* becomes dirty. Even when he asks Hashem to forgive him (and asks

his friend for forgiveness for what he said) and promises to try his best not to let it happen again, that's not enough! He needs to wait until *Yom Kippur* when Hashem will clean off the *shmutz* from his *neshama*.

3) **For a more serious Aveira:** If a person did a very serious *aveira*, like *chas veshalom* eating on *Yom Kippur* or getting married in a non-kosher way, then even *Yom Kippur* isn't enough to finish the *Teshuvah*. For that, a person needs to have *yisurim*. When the person suffers, that finishes cleaning off his *neshama*.

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

Today the Rebbe tells us a little bit about the history of this *chelek* of *Tanya*.

*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 #53 - Mitzvas Asei #166, Lo Saasei #327, Asei #167, Lo Saasei #328, Lo Saasei #199**

In today's *Sefer Hamitzvos*, we learn 5 *mitzvos*, about not working on *Sukkos* or *Shmini Atzeres*, and one *mitzvah* about *Pesach*.

1) (*Mitzvas Asei #166*) We need to rest on the first day of *Sukkos*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: בְּיוֹם הָרְאשׁוֹן מִקְרָא קֹדֶשׁ

2) (*Mitzvas Lo Saasei #327*) We can't work on the first day of *Sukkos*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ

3) (*Mitzvas Asei #167*) We need to rest on *Shmini Atzeres*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: בְּיוֹם הַשְּׁמִינִי מִקְרָא קֹדֶשׁ יְהִיָּה לָכֶם

The details are explained in *Mesechta Beitzah (Yom Tov)*.

4) (*Mitzvas Lo Saasei #328*) We can't work on *Shmini Atzeres*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ

The details are explained in *Mesechta Beitzah (Yom Tov)*.

5) (*Mitzvas Lo Saasei #199*) We can't eat *chometz* in the afternoon before *Pesach* (the time when we can bring the *Korban Pesach*).

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לא תאכל עֲלֵיו חֶמֶץ  
The details are explained in the beginning of *Mesechta Pesachim*.

## **RAMBAM :: Hilchos Shevisas Yom Tov - Chomeitz U'Matzah**

In today's Rambam we learn two *perakim* all about the *halachos* of *Chol Hamoed*, and then we begin the *halachos* of *chometz* and *matzah*.

**Perek Zayin:** We learn that you're not allowed to do a *melacha* on *Chol Hamoed*, because when the Torah uses the words "*Mikra Kodesh*," it is also talking about how *Chol Hamoed* is holy. In the *Beis Hamikdash*, the *Yom Tov korbanos* were also brought on *Chol Hamoed*! Since the Torah uses the word "*Shabason*" (to rest) only on *Yom Tov*, there are many ways that *melacha* can be done. For example, if there will be a big loss if the *melacha* isn't done, if it's something that is very easy to do, if it's necessary for *Yom Tov*, or for *Tzorchei Rabim* (that many people rely on it). But we are not allowed to push off *melacha* to *Chol Hamoed* if we could have done it earlier.

One *halacha* is that we can't do laundry or cut hair on *Chol Hamoed*, because people might otherwise wait for *Chol Hamoed*, and then on *Yom Tov* they won't have clean clothes and nice hair!

**Perek Ches:** We learn about specific *melachos* that are *asur* or *mutar* on *Chol Hamoed*. We also learn about not doing *melacha* on *Erev Yom Tov* in the afternoon (just like on *Erev Shabbos*). This is even more strict on *Erev Pesach*, which is a time that *korbanos* were brought in the *Beis Hamikdash*.

Now we start learning the *halachos* of *Chometz* and *Matzah*. There are eight *perakim* in this section — four about *chometz*, then four about *matzah* and the night of the *Seder*. This will be followed by the Rambam's *Nusach HaHaggadah*.

**Perek Alef:** We learn about the *isur* of *chometz*. Even the tiniest drop is *asur*! The time when this *isur* starts is the middle of the day on *Erev Pesach*.

## **RAMBAM- PEREK ECHAD :: Hilchos Nizkei Mamon - Perek Zayin**

The Rambam teaches us how much we need to pay if our animal hurt another one or broke something. The owner of a *mu'ad* has to pay for the WHOLE thing his animal hurt, but the owner of a *tam* only has to pay half.

How do we figure out how much money that is? We figure out how much the thing was worth before, and how much afterwards, and the owner of the animal has to pay the difference.

## **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 :: Shir Lamaalos**

There are many reasons why we say *Kriyas Shema She'al Hamitah*, and different parts of *Kriyas Shema* are said because of these different reasons.

One reason for *Kriyas Shema* before bed is to finish off the day with a *Cheshbon Hanefesh*, seeing where we could do better, so that tomorrow will be better than today. We say *Kapitel Nun-Alef* of *Tehillim*, which talks all about *teshuvah*, to help us with that.

After *Kapitel Nun-Alef*, we say another *kapitel* of *Tehillim*, *Kapitel Kuf-Chof-Alef*. We say this *kapitel* for a different reason; because *Kriyas Shema She'al Hamitah* protects us from the *koach* of *kelipah* which is stronger at night.

This *kapitel*, which starts with the words “*Shir Lamaalos, Esa Einai El Heharim*,” speaks about how Hashem is the Protector of the Yidden. We say, “**Hinei Lo Yanum Velo Yishan Shomer Yisroel!**” Hashem doesn't rest or sleep — He is constantly watching over the Yidden!

Saying this *kapitel* reminds us that Hashem is always watching over us, and we have nothing to be afraid of.

## **HALACHOS HATZRICHS :: Learning at Night**

We need to learn Torah all the time, but there are some times that make learning Torah EXTRA important and extra special! One of those times are at night. In many places in *Gemara*, we learn how important it is to learn Torah at night.

For example, the *Gemara* says that the “*Rina*” (song) of Torah is only at night! It also says that if Hashem sees a person learn Torah at night, he puts a “*Chut Shel Chesed*,” a string of kindness, on him during the day.

Nighttime is an especially good time to learn *Chassidus*!

One of the reasons why we make a *Cheshbon Hanefesh* during *Kriyas Shema* at night is because the nighttime makes a person feel more humble. Feeling humble is also very important to learn *Chassidus* properly! To feel the *kedusha* of the Torah and of Hashem as explained in *Chassidus*, a person can't feel too proud of himself. That's why the night is a very good time to learn *Chassidus*.

See *Shulchan Menachem* p. 368, *Likutei Sichos* vol. 34 p. 42

## **GEULAH U'MOSHIACH :: A Taste of Geulah**

In *Parshas Balak*, Bilaam says a *nevuah* about the Yidden. The Rambam in the *halachos* about *Moshiach* (*Hilchos Melachim*) writes that this is a *nevuah* about Dovid Hamelech, who brought a *Geulah* for his generation. It is also a *nevuah* about *Melech HaMoshiach*, who will bring the final *Geulah* to the whole world!

This *nevuah* is very special, but one thing is strange. This *nevuah* is one of the most important *nevuos* about *Moshiach* — and it was said by a *goy*! All of the other *nevuos* about *Moshiach* were said by the greatest Yidden!

The Rebbe explains that this is what *Moshiach* is all about! When *Moshiach* comes, everyone will serve Hashem — even the *goyim*. The *goyim* will realize that Hashem is the ruler of the entire world, and will respect Hashem's nation, the Yidden.

So not only does Bilaam's *nevuah* help us understand *Moshiach*, it even lets us TASTE the time of *Moshiach*! We can have a “taste” of how the world will be when *Moshiach* comes from this *nevuah*. We see in the *nevuah*

of Bilaam how the whole world, even a goy, is there to help Yidden in our *shlichus* to make the world a *Dora Betachtonim*.

*See sefer Pninei Geulah, from Likutei Sichos chelek 23 Balak Alef*

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