

Chitas for Thursday, Parshas Balak Tes-Vov Tammuz, 5782

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

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CHUMASH :: Parshas Balak - Chamishi with Rashi

Bilaam continues to give *brachos* to the Yidden.

Bilaam and Balak try again: Balak thought that maybe it would be easier to curse a few of the Yidden, since then Bilaam won't see all of the Yidden together, the way they are with all of their *mitzvos*. So they went up onto *Har Nevo*, where they could only see part of the Yidden. Bilaam and Balak 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 seven *Mizbechos* and brought two *korbanos* on each. Bilaam tried to talk to Hashem again, and Hashem gave him another *nevuah*. Hashem told Bilaam 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 that he needs to.

When Balak saw Bilaam, he made fun of him, asking what Hashem told him this time. First Bilaam told Balak that Hashem is not a person — Hashem does not ever change His mind. Then he told him what Hashem said, that 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 — He loves them so much! They DESERVE to have *brachos*. The Yidden 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, just don't say anything!”

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

TEHILLIM :: 77 - 78

Today's *shuir Tehillim* is *kapitelach Ayin-Zayin to Ayin-Ches*.

Kapitel Ayin-Ches talks about all of the *Nissim* that Hashem did for the Yidden, from the time of *Yetzias Mitzrayim* until *Dovid Hamelech* became the king.

In the first *posuk* that talks about *Dovid Hamelech*, it says “**Vayivchar BeDovid Avdo, Vayikacheihu Mimichle’os Tzon.**” “Hashem chose *Dovid*, and He took him from the sheep pens.” (This is also a *Chassidische Niggun!*)

Rashi explains how *Dovid Hamelech* took such special care of the sheep:

While Dovid Hamelech was taking care of the sheep, he noticed that not all of the sheep were getting food to eat! The big strong sheep would run very fast into the field and eat as much as they wanted. Then the older sheep and the baby sheep would come into the field, but there was no more soft grass left! The hard grass was hard for them to eat, so they were hungry.

So Dovid Hamelech built fences for the sheep. He put the strong sheep behind one fence, the baby sheep behind another fence, and the older sheep behind the last fence.

When it was time for them to go out to the field to eat, Dovid Hamelech first let out the baby sheep. They ran into the field and ate the very soft grass that was easy for their baby teeth to chew. Then Dovid Hamelech let the older sheep come in. There was plenty of softer grass left for them, and they ate until they were full. Finally, Dovid Hamelech let the strong sheep come out into the field. Even though most of the grass that was left was very hard and chewy, their teeth were strong and they were happy to eat it all up.

Hashem saw how Dovid Hamelech was careful to take care of every single sheep with exactly what it needs! Hashem knew that someone who takes good care of even a little sheep will also take good care of every single Yid! That’s why Hashem chose Dovid to be the king of the Yidden.

Moshe Rabbeinu was also a shepherd who took care of every single sheep, and he took care of every single Yid very carefully throughout all of his years of leading the Yidden.

Hashem makes sure that every *Nasi* who leads the Yidden will take care of each of them! Our Rebbe, our *Nasi*, also takes care of every single Yid, making sure that each of us have exactly what we need.

(Here’s a video clip that shows this: <http://chabad.org/929769>)

TANYA :: Igeres Hateshuvah Perek Gimmel

Today we learn how the *matanah* that we bring to Hashem is not through fasting, but through *tzedakah*.

We learned how a person does the mitzvah of Teshuvah: He makes a hachlata to do whatever Hashem wants, and never to do this aveira again. If he does this, he won’t be punished chas veshalom, but he still won’t have the same connection to Hashem as before the aveira was done! To get close to Hashem again, he needs 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 were allowed to fast. They were able to still *daven* and do *mitzvos*, even when they were fasting.

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 you didn't work hard for the money (like if you got it for a present), since you COULD have gotten something for yourself with the money, and instead you gave it to *tzedakah*, it's like you gave that part of you to Hashem! So it's like fasting — giving a part of ourselves to Hashem.

This is the *eitzah* we use nowadays: We 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 :: Tes-Vov Tammuz

The Rebbe Rashab writes in a *maamar* that *Ruchnius* can sometimes make our *Gashmius* body feel full! We can enjoy *Ruchnius* so much that it's even better than food!

R' Nachum of Chernobyl loved answering *Amen Yehei Shmei Rabbah* (in *Kaddish*) so much, that it made him fat!

Someone once came to the *Rebbetzin* in her home after a *farbrengen* with the Rebbe that ended very late. When the *Rebbetzin* asked him if he wants to eat something, he answered that he is not hungry. The *Rebbetzin* replied, "That's not surprising — **a farbrengen zetikt ohn**, a *farbrengen* makes you feel full."

SEFER HAMITZVOS :: Shiur #57 - Mitzvas Asei #168

In today's *Sefer Hamitzvos*, we learn one *mitzvah* about *Sukkos* (*Mitzvas Asei #168*): We need to live in the *Sukkah* on *Sukkos*.

We learn this from a *posuk* in *Parshas Emor*: **בַּסֻּכָּה תֵּשְׁבוּ שִׁבְעַת יָמִים**

This *posuk* means, "You should live in a *sukkah* for seven days." Can you guess which *mesechta* in *Mishnayos* and *Gemara* talk about this *mitzvah*? You got it, *Mesechta Sukkah*!

This is one of the *mitzvos* that women do not need to keep.

The Rambam organizes all of these *halachos* in *Perek Daled*, *Hey*, and *Vov* of the section of *halachos* we are learning now.

RAMBAM :: Hilchos Shofar V'Sukah V'Lulav

Perek Gimmel: In this *perek* we finish learning the *halachos* of the *shofar*. We learn how to blow the *shofar*, including about the three kinds of sounds, *Tekiyah*, *Shevarim*, and *Teruah*.

Perek Daled: We start learning the *halachos* of a *sukkah*. We learn the smallest and biggest size a *sukkah* can be, and the many different shapes it can have! Did you know that a round *sukkah* is kosher?

Perek Hey: This *perek* teaches us the *halachos* about *sechach*, the most important part of the *sukkah*. We learn what kosher *sechach* is, and what happens if non-kosher *sechach* got mixed into it!

One *halacha* in this *perek* is that you need to put on the *sechach* yourself. So if you see a haystack and you make

a hole in it so you can crawl inside so that the *sechach* is already there, that's not a kosher *sukkah*!

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

This *perek* explains how we figure out how much the fine should be. We also learn the *halachos* about what happens if the animal that was supposed to get killed gets mixed up with other animals, or if it is pregnant.

INYANA D'YOMA :: Ahavas Yisroel

Here's a story with a lesson about *Ahavas Yisroel*, that the Rebbe told over at a *farbrengen*.

One time, when the Rebbe Rashab was still a little boy, he was playing a game with his older brother, the Raz"á (R' Zalman Aharon). They were playing a game of Rebbe and *chossid*, something they were used to seeing at home!

The Rebbe Rashab pretended that he was a *chossid* coming into *Yechidus*. "Rebbe," he said. "I need a *tikun*! What should I do?"

"What did you do wrong?" asked the Raz"á, who was pretending to be the Rebbe.

"I cracked nuts on Shabbos," answered the Rebbe Rashab, "and I only found out afterwards that the Alter Rebbe says we aren't allowed to do that on Shabbos."

The Raz"á told him, "your *tikun* is to be careful to *daven* and say *brachos* only from a *siddur*, and not by heart!"

The Rebbe Rashab didn't agree to do this as a *tikun*!

When his mother (Rebbetzin Rivka) asked why, the Rebbe Rashab answered that it wouldn't help — because his brother is not a Rebbe. When a Rebbe helps a Yid, he sighs before he answers, because it bothers him too! Since the Raz"á didn't sigh, his advice won't help either.

TEFILLAH :: Tikun Chatzos

The *Gemara* and the *Zohar* teach us that there are certain times of night when Hashem cries over the *Churban* of the *Beis Hamikdash*. The *Zohar* says that a person should cry together with Hashem over the *Beis Hamikdash*. Then, he will also deserve to celebrate together with Hashem when the *Beis Hamikdash* is rebuilt!

The Alter Rebbe explains in *Tanya* that our *aveiros* send the last *Hey* of Hashem's name into *Golus*. This is called *Golus HaShechinah*.

During *Kriyas Shema She'al Hamitah* and *Tikun Chatzos*, we make a *Cheshbon Hanefesh*. We do *teshuvah* for our *aveiros*, so that the letters of Hashem's name can come out of *Golus* and make Hashem's name in our *neshama* whole again.

The Alter Rebbe says that even if someone can't do *Tikun Chatzos* every night, he should try to do it at least once a week.

HALACHOS HATZRICHS :: Tikun Chatzos

Shortly after the Rebbe became *Nosi*, someone asked the Rebbe a question: "If it says in *Tanya* that we should say *Tikun Chatzos* at least once a week, why aren't people doing it?"

The Rebbe answered that *Tikun Chatzos* is only for special people. The rest of us fulfill the *inyan* of *Tikun Chatzos* by learning *Chassidus*, especially on Thursday night!

In a *maamar* (*Margela Bepumei* 5746), the Rebbe tells us that since we are so close to the *Geulah*, now our main learning of *Chassidus* should be not so much to think about the *Golus* our *aveiros* caused. Instead, we should make a *Cheshbon Hanefesh* to help us come to do *teshuvah* in a way of *simcha*, to have more *chayus* in learning Torah and *davening* and living the way a Yid should!

This will help us bring a *Geulah* for ourselves, and for all the Yidden!

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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