

Chitas for Thursday, Parshas Chukas-Balak Yud Tammuz, 5783 - Shnas Hakhel

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

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~ birthday Ches Tammuz ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Yasha Leba Tenenbaum** (Shlucha in Irvine, CA)
~ 5th birthday Tes Tammuz ~
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Mazel Tov **Moussia Licht** (Hallandale Beach, Florida)
~ birthday Yud Tammuz ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Chukas-Balak - Chamishi with Rashi

In today's *Chumash*, Bilaam asks Hashem again if he can go to Balak. Hashem tells him he can go — but he will have to do what Hashem wants.

When Bilaam got up in the morning, he told Balak's messengers that he wouldn't come, because Hashem won't let. But he added something not true — he said that Hashem wouldn't let because the messengers weren't important enough. He wanted them to think that he is very special to Hashem!

When Balak got the message, he sent more messengers, this time, very important people. He promised to pay Bilaam a lot of money too. Bilaam told the messengers that really Balak should give him ALL his money, because he would have had to use that money to pay his army. By hiring Bilaam he doesn't have to fight at all so Balak really owes him all that money!

Still, now he had to tell the truth — he couldn't curse the Yidden unless Hashem let. He told the messengers to stay over, and he would try to ask Hashem again.

Hashem told Bilaam that he could go if he wanted to, but he would have to do whatever Hashem tells him!

Bilaam tries to go curse the Yidden: Bilaam woke up early in the morning. He was so excited to go with the officers from Moav and curse the Yidden! He was also hoping that Hashem would think, "If Bilaam gets

up early to do bad things, why don't the Yidden get up early to do GOOD things?" and then get upset at the Yidden. But this didn't work, because the Yidden have the *zechus* of the *Avos*. Avraham already got up early to do what Hashem wanted, by the *Akeida*, and that *zechus* is with the Yidden forever!

Bilaam's donkey won't go: Hashem was not happy that Bilaam was going even when he knew that Hashem didn't want him to. Hashem sent a *malach* to block the road and try to stop Bilaam. If Bilaam would have stopped trying to go, it would have been good for him too, because then he wouldn't get punished at the end!

Bilaam wasn't able to see the *malach*, but his donkey was! She moved off the road to get out of the *malach's* way. Bilaam hit the donkey to make her go back onto the road.

The *malach* stood in front of them again a little later, and the donkey squeezed up next to a wall so she wouldn't bump into the *malach*, which squashed Bilaam's foot. Bilaam hit her again to make her move back onto the road.

The next time the *malach* stood in front of them, there was nowhere to go, and the donkey had to bow down. Bilaam was angry and hit her AGAIN!

Hashem makes Bilaam's donkey talk: Now Hashem made a big *neis*, and the donkey started to talk! She said, "Why did you hit me three times?" Bilaam said, "Because you embarrassed me!"

The officers from Moav were watching Bilaam argue with the donkey. They asked Bilaam why he didn't take his horse instead of this donkey. Bilaam lied and said that he left his horse to eat in the field. The donkey spoke up, "Isn't it true that I am your donkey and you don't have a horse?" Bilaam said yes, but that he usually only uses the donkey for shlepping things. The donkey said, "You always ride on me!" Bilaam said, "Only this time!" The donkey again said, "Am I not the same donkey you ALWAYS ride on?" Now Bilaam didn't have anything else to say! The donkey asked Bilaam, "Do I usually not listen to you?" Bilaam had to admit that the donkey usually did listen.

Bilaam talks to the *malach*: Now Hashem let Bilaam see what the donkey saw: A *malach* standing with a sword, blocking the way. Bilaam bowed down. The *malach* told Bilaam that the donkey saved his life! If the donkey hadn't moved, the *malach* would have killed Bilam.

Bilaam admitted that he had done the wrong thing to hit the donkey, but he still didn't feel bad about going to curse the Yidden. "Hashem told me I can go if I want to!" he said.

The *malach* let him go, but warned him again — he can only say what Hashem tells him to say.

Balak asks Bilaam why he didn't come before: When Bilaam finally came, Balak came out to meet him. He said, "Why didn't you come the first time I asked you to? Do you think I can't give you enough *kavod*?" Balak didn't realize, but he was actually saying a *nevuah* of what would happen at the end — he really wouldn't give Bilaam any *kavod*! Bilaam would leave embarrassed at the end instead.

Bilaam said, "I am here now — but I can only say what Hashem tells me to."

TEHILLIM :: 55- 59

Today's *shiur Tehillim* is *kapitelach Nun-Hey to Nun-Tes*.

In the end of today's first *kapitel* is the very special *niggun Padah Veshalom*, which we sing on the *Geulah* of the *Rebbeim*.

This Tuesday is *Yud-Beis Tammuz*, the *Chag HaGeulah* of the *Friediker Rebbe*.

In times of trouble, the *Rebbeim* would not only say the *Tehillim* the way it is divided up for the month (the *Tehillim* of *Chitas*), but they would also say the *Tehillim* the way it is divided up for the days of the week. The way it is divided up for the week, *Kapitel Nun-Hey* is in the *Tehillim* for *Yom Shlishi*, Tuesday.

Because *Yud-Beis Tammuz* of that year was Tuesday, the Frierdiker Rebbe said this *kapitel* about *Geulah* on the day of his *Geulah*!

TANYA :: Igeres Hateshuvah Perek Gimmel

Today we learn how many times a person would have to fast if he did an *aveira* many times, and then did *teshuvah*.

We learned that if a person does an aveira, he needs to give Hashem a present. Since we don't have a Beis Hamikdash, a way to give Hashem a present is to fast.

What if a person does an *aveira* more than one time? Does he need to fast for EACH time he did the *aveira*, or just one time for all of them together?

There is a *machlokes*! One opinion is that if a person did an *aveira* a bunch of times, he should fast for each time he did it like it was in the *Beis Hamikdash* with a kind of *korban* called a *Chatas*!

Another opinion is that he only needs to bring it once like it was with the *korban* called *Olah*.

The *halacha* is — a compromise! Even if a person did an *aveira* a hundred times, he only needs to fast for THREE times he did the *aveira*.

The *Zohar* explains why: When a person does an *aveira*, it makes the *neshama* a little dirty. The second time the dirty spot gets bigger, and after three times, the whole *neshama* is dirty.

Imagine a shirt. First someone splashes grape juice on it — now it's a little bit dirty. Then more grape juice spills all over the sleeve — now the dirty part is bigger. Then the whole becher falls over and the WHOLE shirt gets dirty! Once the whole shirt gets dirty, splashing more juice doesn't make so much difference.

That's why the first three times of an *aveira* are the most important to fix. So a person also should fast for the first three times they do an *aveira*.

Tomorrow IY"H we will see that nowadays we give tzedakah in place of fasting.

HAYOM YOM :: Yud Tammuz

Today we learn about the *shlichus* each of us have wherever we are!

Not too long after the Alter Rebbe became Rebbe, he said a Torah:

It says in *Tehillim*, "**MeiHashem Mitzadei Gever Konanu**," "Hashem sets up a person's feet (puts them in the right place)." The Alter Rebbe explains that it means that wherever a Yid goes, he is a *shliach* of Hashem — Hashem sent him there!

What is this *shlichus*? To do a *mitzvah*!

A *mitzvah* like saying a *bracha*, or *davening* (*mitzvos* we do just for Hashem), or a *mitzvah* like having *Ahavas Yisroel*, or teaching another Yid (*mitzvos* Hashem wants us to do with other people)!

Malachim also have a *shlichus*, like we learned in *Chumash Bereishis* (with Avraham and Sedom and Amarah) —

but the *shlichus* of a Yid is MORE special, because our *shlichus* is according to what the Torah teaches us!

SEFER HAMITZVOS :: Shiur #68 - Mitzvas Asei #59, Hilchos Megillah V'Chanukah Perek Alef - Beis

In today's *Sefer Hamitzvos*, we learn the same *mitzvah* again (*Mitzvas Asei #59*): That we blow trumpets at certain times. We blow them when we bring the special *korbanos* of *Yom Tov*, a happy time. We also blow them in a sad time — when we are *davening* to Hashem because hard things are happening. They can remind us that it's from Hashem, and we have to do *teshuvah*.

We learn this *mitzvah* from a *posuk* in *Parshas Behaalosecha*: וּבְיוֹם שְׂמֵחַתְּכֶם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חֳדָשֵׁיכֶם וּתְקַעְתֶּם בְּהַצְצֹרֹת׃
The details are explained in *Sifri*, *Mesechta Rosh Hashana*, and *Mesechta Taanis*.

Since there is no *mitzvah* for the next set of *halachos* (*Megillah V'Chanukah*), we learn these *perakim* of Rambam inside.

Today we learn the first two *perakim* of *Hilchos Megillah V'Chanukah* inside, as part of *Sefer Hamitzvos*, along with those who learn three *perakim* of Rambam every day.

RAMBAM :: Hilchos Taaniyos - Megillah V'Chanukah

In today's Rambam, we are finishing the *halachos* about fasts.

There are five fasts each year because of sad things that happened to the Yidden:

- 1) **Tzom Gedaliah** (*Gimmel Tishrei*) — when Gedaliah was killed. He was the governor of the Yidden, and they hoped he would help them live in Eretz Yisroel. When he was killed, the Yidden realized they were REALLY in *Golus*.
- 2) **Asara B'Teves** — When Nevuchadnetzar blocked anyone from going out or coming into Yerushalayim.
- 3) **Shiva-Asar B'Tammuz** — 5 sad things happened: The *luchos* were broken, the Yidden couldn't bring *korbanos* anymore (in the first *Beis Hamikdash*), the walls of Yerushalayim were broken (in the time of the Second *Beis Hamikdash*), Apostomos the *rasha* burned a Torah, and he also put an idol in the (second) *Beis Hamikdash*.
- 4) **Tisha B'Av** — 5 sad things happened: The Yidden in the *Midbar* were told they wouldn't get to go into Eretz Yisroel, the *Beis Hamikdash* was destroyed (both), a city called Beitar was captured and everyone was killed (including *Bar Kochva*, who many *Chachomim* said could be *Moshiach*), and the *rasha* Turnus Rufus plowed the ground of the *Beis Hamikdash* (this is something the *Navi* said would happen).

The Yidden also took the *minhag* of fasting one more fast:

- 5) **Taanis Esther** (*Yud-Gimmel Adar*) — we fast *Erev Purim* to remember how all of the Yidden fasted in the time of the *gezeira* of Haman.

We don't blow the trumpets on any of these fasts.

What happens if these fast days are on Shabbos? We fast after Shabbos instead — except for *Taanis Esther*, because if we fasted after Shabbos, we would be fasting on Purim! Instead, we fast on the Thursday before (because it's not *kavodik* for Shabbos for us to fast on Friday). If the other fasts are on Friday, though, we fast on Friday. (This hardly ever happens because of how our calendar is set up.)

The Rambam tells us the *halachos* of *Av* and *Tisha B'Av*, which is the only one of these fasts that we fast also at night. We also learn about “*Zecher LeChurban*,” things we do to remember that the *Beis Hamikdash* was destroyed.

But don't worry, at the end of Rambam we learn something very happy! The same *Navi* that hints to all of these fasts also reminds us that they will all be very happy days when *Moshiach* comes!

~

We also start learning the *halachos* about Purim today, in a new set of *halachos*!

Even though there are *mitzvos* for Purim and Chanukah, they are *mitzvos* from the *Chachomim*, and not *mitzvos* that are said in the Torah.

The *mitzvah* of Purim is to hear the *Megillah*. The Rambam tells us how to make sure to do the *mitzvah* right. One thing the Rambam says is that we should make sure kids get used to hearing the *Megillah* too!

We also learn the other *mitzvos* of Purim: the *Seudah*, *Shalach Manos*, and *Matanos L'Evyonim*.

The Rambam says that when *Moshiach* comes we won't need to learn the *Neviim* and *Kesuvim* anymore. (In another place, it explains that this is because we'll be able to see it all from the *Chumash*.) Still, we will always need to learn *Megillas Esther*!

RAMBAM- PEREK ECHAD :: Hilchos Tefillah - Perek Vov

The Rambam teaches us to make sure we don't miss *davening* at the right time, by not starting other things at the time of *davening* (like eating a meal or getting a haircut).

INYANA D'YOMA :: Yud-Beis Tammuz

The special *Yom Tov* of *Yud-Beis Tammuz* is coming up. On this day, the Frierdiker Rebbe was freed from jail.

Chassidus teaches us that after a time when Hashem's kindness is hiding and a person doesn't see it, Hashem's kindness will be MUCH more clear afterwards.

When the Frierdiker Rebbe was in jail, it was like Hashem's kindness was hiding. And when the Frierdiker Rebbe was freed from jail, Hashem's kindness was MUCH more clear to see!

In fact, every year this becomes stronger! Every year, on *Yud-Beis Tammuz*, a new light of Hashem shines in the world!

But why do we say that? Hashem doesn't hide from a Rebbe! And if the Rebbe doesn't have the hiding of Hashem, why do we say that there will be more *bracha* afterwards?

A Rebbe is like the Moshe Rabbeinu of his time. The main thing Moshe Rabbeinu cared about was taking care of the Yidden and bringing them close to Hashem. For the *Rebbeim* also, the main thing is how the Yidden feel.

Even if for the Frierdiker Rebbe himself Hashem wasn't hiding in jail, for the *Chassidim* it did feel that way. Since that was the way the Yidden felt, that was what was most important to the Frierdiker Rebbe. And after he came out of jail, it was a much brighter light of Hashem that was shining, for the Frierdiker Rebbe also!

See Kuntres Yud-Beis Yud-Gimmel Tammuz 5751

TEFILLAH :: Birchos Kriyas Shema

In the *bracha* before *Shema*, we speak about Hashem's great love for the Yidden. Hashem had many choices who he should give the special *shlichus* of making the world a *Dira Betachtonim*. So many *malochim* stand before Hashem with tremendous *bittul* and praise Him: *Kadosh, Kadosh, Kadosh!*

Still, "**Uvonu Vocharta**" — Hashem chose Yidden!

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! "**Bechol Levavecha**," we are ready to do our job with our whole heart, with our *Yetzer Tov* AND our *Yetzer Hara*, with all of our talents and abilities. "**Uvechol Nafshecha**," we are ready to do our *shlichus* even if we have to give up the things we want to do, or even to have actual *Mesiras Nefesh*. "**Uvechol Me'odecha**," we are ready to serve Hashem with every *mida*, every measure that Hashem gives us — every *koach* or challenge or situation we find ourselves in, with every *Gashmius'dike* object or money that we are given!

Hashem's love for us makes us love Him too, and want to serve Hashem with whatever we have.

HALACHOS HATZRICHOS :: Privacy

Let's say someone is doing a project in their room. We are very curious to know what they are doing! Are we allowed to peek in through the door or the window? We aren't going to touch it or take it!

This is part of the *halachos* of *Nizkei Mamon*, damages.

Even though we are just looking, it is still counted like damaging their things. If someone wants to keep what they are doing private, we are ruining their privacy just by looking!

The Torah counts someone's privacy as important, and we are not allowed to ruin it.

See *Shulchan Aruch, Dinei Gezeilah Ugeneivah, se'if 11*

GEULAH U'MOSHIACH :: Bilaam's Nevuos

In this week's *parsha*, *Parshas Balak*, we have the famous *nevuos* of Bilaam about *Moshiach*!

The Rambam uses *pesukim* from these *nevuos* to show that the Torah speaks about *Melech Hamoshiach*. The Rambam explains that Bilaam would first say something about the first king of the Yidden, Dovid Hamelech, and then speak about our final king, *Moshiach*!

Here is the part of Bilaam's *nevuah* that the Rambam explains:

אַרְאֶנּוּ וְלֹא עֲתָה אֲשׁוּרֶנּוּ וְלֹא קְרוֹב דְּרַךְ כּוֹכַב מִיַּעֲקֹב וְקָם שָׁבֵט מִיִּשְׂרָאֵל וּמִחֲזִן פְּאֵתַי מוֹאֲב וְקִרְקַר כָּל בְּנֵי שֵׁת: וְהָיָה אָדוֹם יִרְשָׁה וְהָיָה יִרְשָׁה שְׁעִיר אִיִּבּוֹ

Arenu Velo Ata — (I see it, but not now) — this is talking about Dovid Hamelech

Ashurenu Velo Karov — (I see it, but not very soon) — this is talking about *Melech Hamoshiach*.

Darach Kochav MiYaakov — (A star will go out from Yaakov) — this is talking about Dovid Hamelech

Vekam Shevet MiYisrael — (And a stick will get up in Yisrael) — this is talking about *Melech Hamoshiach*.

Umachatz Paasei Moav — (He will crush all of the princes of Moav) — this is talking about Dovid Hamelech, who fought against Moav and won

Vekarkar Kol Benei Sheis — (He will get rid of the family of Sheis) — this is talking about *Melech Hamoshiach*, who will rule the entire world.

Vehaya Edom Yereisha — (Edom will be destroyed) — this is talking about Dovid Hamelech, who made Edom into his servants

Vehaya Yereisha Se'ir Oivav — (and Seir will be destroyed) — this is talking about *Melech Hamoshiach*, who will judge Eisav (who is also called Seir).

May we see the fulfillment of this *nevuah*, and all of the other *nevuos* of the *Geulah*, *bekarov mamosh*, Amen!

See *Parshas Balak*, *perek Chof-Daled*, *pesukim Yud-Zayin and Yud-Ches*, and *Rambam Hilchos Melachim perek Yud-Alef*

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