

# Chitas for Wednesday, Parshas Chukas-Balak

## Tes Tammuz, 5783 - Shnas Hakhel

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

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Shnas Bracha Vehatzlachah!

### **CHUMASH :: Parshas Chukas-Balak - Revi'i with Rashi**

Today we learn about how the Yidden captured the lands of Sichon and Og, the kings of the Emori. We also start to learn about Balak and Bilaam.

Hashem already killed many of the Emori who wanted to hurt the Yidden, but there are still 2 kings of the Emori — Sichon and Og. Hashem had told Moshe to fight Sichon, but first Moshe asked their permission to go through to Eretz Yisroel.

But Sichon said NO! He wanted to fight.

The Emorim were very strong, and it would be hard to fight them in their cities. So Hashem gave Sichon an idea to all go into the desert to fight the Yidden! There, the Yidden fought and fought! Hashem made the sun not go down so the Yidden could finish the war. The Yidden won, and now all of the Emori land belonged to them.

The *Shevatim* of Reuven and Gad decided to live there, in the land of the Emori which would now be part of Eretz Yisroel!

Really, the land where Sichon lived used to belong to Moav, but Sichon hired a non-Jewish *navi*, Bilaam, to curse the city so he could win it.

Moshe sent men to go be spies and look at a place called Yazer, that wasn't part of Sichon's land. These spies wanted to do *teshuva* for the *Meraglim*, so they didn't just spy. They actually fought and even won over Yazer right away, and sent away the Emorim who lived there!

Now the Yidden went to fight against Og and take the rest of the land of the Emoriim. At first Moshe was

afraid because Og had helped Avraham, maybe he deserved to win! But Hashem told Moshe not to worry.

Og picked up a mountain that was as big as the entire place where the Yidden were camped! He wanted to kill them all at once. Because he wanted to do this, he lost all of his *zechus*. Hashem made ants make a big hole in the mountain, and it got stuck on his head! Then Moshe took a big axe, jumped very high, and hit Og in his ankle. Og fell down, and died from the mountain. Now the Yidden killed the rest of Og's sons and took over the rest of the land of the Emoriim.

Now the Yidden were right across the Yarden river from Yericho, a city in Eretz Yisroel!

**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* strength! 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 :: 49 - 54**

Today's *kapitelach* are *Mem-Tes* to *Nun-Daled*.

In today's *Tehillim*, there is a *posuk* that says "**Avon Akeivai Yesubeini**" — "the aveiros of my heels surround me." Dovid Hamelech was saying that he's not worried that he's not keeping the "big" *mitzvos* that are written in the Torah or taught by the *Chachomim*, he's worried that the "small" *mitzvos* — even though he's keeping them — might not be kept carefully.

The Rebbe teaches: When we say this in *Tehillim*, we are also talking about our own *mitzvos*. Of course we are doing *mitzvos* — like keeping Shabbos and *davening* — and even being very careful with them. But we need to be worried about the "small" *mitzvos*, our *Chassidishe Hanhagos* — like saying *Chitas* or having *Ahavas Yisroel* for a Yid we never met, since we might not be doing these as carefully.

We need be careful with ALL of our *mitzvos*, the “big” ones AND the “little” ones!

## **TANYA :: Igeres Hateshuva Perek Beis**

When a person does *teshuvah*, he is forgiven for his *aveira*. But to be as close to Hashem as he was before the *aveira*, he needs to give Hashem a present.

We said that the *mitzvah* of *teshuvah* is to make a *hachlata* to ONLY act the way Hashem wants, and of course not to do the same *aveira* again!

This is real *teshuvah* — it works! Hashem will forgive us! Hashem won’t see any *aveiros* in a time when the person is judged. BUT, he still isn’t as close to Hashem as he was before.

*Let’s say there are two friends, Zelig and Laibel. One day, Laibel hears Zelig saying something not nice about him. When Zelig realizes what he did, he says sorry and asks for forgiveness right away! But are they best friends again? Not yet. When Zelig gives Laibel a present to show how much he wants to be friends, now they can become best friends again.*

In the times of the *Beis Hamikdash*, after someone did *teshuvah*, he brought Hashem a present — a *korban*! This way Hashem would love him like He loved him before he did the *aveira*.

But what kind of present can we give now, when we don’t have the *Beis Hamikdash*? A person can fast. Fasting is like a *korban*, because we lose some of what would be in our stomach, like a *korban*, where part of the animal is burned on the *Mizbeiaach*.

The Arizal taught his *Talmidim* all about fasting instead of bringing a *korban*. He had a list of how many times a person should fast for different kinds of *aveiros*.

*We don’t give Hashem this present nowadays either, later we’ll see why and what we do instead!*

## **HAYOM YOM :: Tes Tammuz**

Today we learn a good *eitzah* of what to do when parents need help with their children.

A Mommy and Tatty can sometimes have a very hard problem: *Chas veshalom* something might be not going so well for one of their *kinderlach*! Maybe one of them is not acting so nicely in school anymore, or maybe one isn’t feeling so good.

What should they do?

Today the Rebbe tells us: The best thing parents can do for their children is to give *tzedakah* to help people to learn Torah. Then Hashem will help them, and things will become better.

## **SEFER HAMITZVOS :: Shiur #67 - Mitzvas Asei #59**

Today’s *mitzvah* is the same as yesterday’s (*Mitzvas Asei #59*) to 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*.

וביום שמחתיכם ובמוציאיכם ובראישי חידשיכם ותקעתם בחצצת ב**וְבַיּוֹם שָׁמְחַתֶּכָם וּבְמֵזִיעֲכֶיכֶם וּבְרִאשֵׁיכֶם חִדְשֵׁיכֶם וְתִקְעַתֶּם בְּחַצְצָתָה**

We learn this *mitzvah* from a *posuk* in *Parshas Behaalochecha*: The details are explained in *Sifri*, *Mesechta Rosh Hashana*, and *Mesechta Taanis*.

## **RAMBAM :: Hilchos Taaniyos**

Today's Rambam, *perakim Beis, Gimmel* and *Daled*, talks about many not good things that can happen to Yidden.

When certain types of things happen, like if rain doesn't fall, the *Chachomim* ask all of the Yidden to fast and to *teshuva*, so Hashem will have *rachmonus* on us and stop them from happening.

Even though nowadays we don't do most of the fasts the Rambam speaks about, we still have to do *teshuva* if we see something not good happen. We should try to find something special that we can do help the bad thing go away and to bring the *Geulah* faster!

## **RAMBAM- PEREK ECHAD :: Hilchos Tefillah - Perek Hey**

In today's Rambam, we learn more *halachos* about *davening*. We learn 8 things a person should try to do (*lechatchilah*) when they *daven Shmoneh Esrei*, the main part of *davening*:

- 1) We should be standing up
- 2) We should face the *Beis Hamikdash* (for most of us, that's *Mizrach*)
- 3) Our body should be clean for *davening*
- 4) Our clothes should be neat, and we should wear shoes
- 5) We should prepare a proper place, for example to always *daven* in the same place
- 6) We say *Shmoneh Esrei* quietly
- 7) We bow in certain places in *Shmoneh Esrei*
- 8) We bow after *Shmoneh Esrei* when we say *Tachanun*

## **INYANA D'YOMA :: Singing Shirah**

In the entire *Chumash*, we find two places where the Yidden sang *shirah*, a song to praise Hashem. One of them is at the time of *Kriyas Yam Suf*, and the other is in our *parsha*, where the Yidden praised Hashem for the *neis* in saving them from the Emoriim.

Why are these the only places where the Yidden sang *shirah*? Didn't Hashem save the Yidden many more times, and do many more *nismim*?

The answer is that with these two *nissim*, the Yidden were able to see Hashem's love for them much more clearly. This made them feel a matching love for Hashem, and they sang to Hashem to show how much they loved Him!

At the time of *Kriyas Yam Suf*, Hashem told the Yidden they wouldn't need to fight, and the Mitzriyim would not be able to hurt them. Seeing how Hashem took care of them without them needing to do anything showed Hashem's special love!

In our *parsha* too, the Yidden saw Hashem's special love in the way they were saved from the Emoriim. Not only did they not need to fight, they didn't even need to worry about the Emoriim — they only found out about the *neis* afterwards! This woke up the Yidden's strong love for Hashem, and they sang *shirah* to thank

Hashem for this incredible *neis*.

See *Dvar Malchus parshas Chukas p. 53, from Likutei Sichos 23 p. 153*

## **TEFILLAH :: Yehei Shmei Rabah**

Between *Pesukei Dezimra* and the next part of *davening*, *Birchos Kriyas Shema*, the *Chazan* says a *Kaddish*. There are many types of *Kaddish*, but the first half is the same for all of them. The main part of this is when everyone says “*Yehei Shmei Rabah Mevorach*,” Hashem’s name should be blessed.

The *Gemara* tells a story that shows that when we answer *Amen Yehei Shmei Rabah* to *Kaddish* in *shul*, it brings Hashem a lot of *nachas*!

The *Tanna R’ Yosi* was once traveling. On his way, he passed some of the destroyed houses of *Yerushalayim*. He went into one of them to *daven*.

Eliyahu *Hanavi* waited for R’ Yosi at the door. After R’ Yosi finished *davening* and came outside, Eliyahu *Hanavi* greeted him. He asked why R’ Yosi had gone into such a dangerous place. R’ Yosi answered that he was looking for a quiet place to *daven*. Eliyahu *Hanavi* told him that it is better to *daven* a short *tefillah* on the road so nobody will interrupt you, and not to go into a dangerous place.

After teaching him this, Eliyahu *Hanavi* asked R’ Yosi what he had heard when he was in the ruined house.

R’ Yosi answered that he heard a voice, cooing like a dove. It said, “How sad it is for the children (the *Yidden*)! Because of their *aveiros*, I destroyed My home (*Yerushalayim*), burned My *Heichal* (the *Beis Hamikdash*), and sent them into *Golus* among the nations!”

Eliyahu *Hanavi* told him, “I promise you that the *Shechinah* did not only say this when you were inside the ruined home. The *Shechinah* cries this way three times during each day!”

“And when *Yidden* say ‘*Yehei Shmei Rabah Mevorach*,’ that Hashem’s great Name should be blessed, it is like Hashem nods His head! Hashem says, ‘Happy is the king who is praised this way in his home.’ It would be so happy for Hashem to be praised this way in His *Beis Hamikdash*.

“Hashem continues, ‘How terrible it is for the father who sends away his sons, and how terrible for the sons who were sent away from their father’s table.’ It is so sad for Hashem Who sent away His children, the *Yidden*, and so sad for the *Yidden* who were sent away from *Yerushalayim*.”

When we answer *Yehei Shmei Rabah Mevorach*, it reminds Hashem how nice it would be to again have the *Beis Hamikdash*, and makes Hashem feel bad about the *Yidden* being in *Golus*!

## **HALACHOS HATZRICHOS :: Not Damaging Things**

Imagine that Ploni is in school. He is in a bad mood, and is angry at all of the teachers. He decides to take a marker and write on the wall that he hates school.

Is Ploni allowed to do that?

No! Ruining something that belongs to another person is just like stealing. We are not allowed to ruin or break something that isn’t ours — even if we plan on paying them back afterwards.

See *Shulchan Aruch, Dinei Nizkei Mamon, se’if 1*

## **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 *Dira Betachtonim*.

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

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