

Chitas for Monday, Parshas Balak Chag Hageulah Yud-Beis Tammuz, 5779

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

Chitas for the month of Tammuz is made possible by

The Sachs Family

~ May they have tremendous hatzlacha in all of their endeavors! ~
and Lizchus a Refuah Sheleimah Ukrovah
for those in need

Chitas for the month of Tammuz is made possible in part by

Dovid & Malkie Smetana

~ May they have tremendous hatzlacha in all of their endeavors! ~

CHUMASH :: Parshas Balak - Sheini 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 didn't tell the truth — 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!

Balak sent more messengers, very important people. He promised to pay a lot of money. 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. This way he doesn't have to fight!

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!

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 be ready to believe in Hashem.

TANYA :: Igeres Hateshuvah Perek Alef

Yesterday, we learned about the three kinds of *aveiros* a person needs to do *teshuvah* for. Today, the Alter Rebbe teaches us HOW to do *teshuvah*:

The *mitzvah* of *teshuvah* is not very complicated. A person just needs to make a strong *HACHLATA* that he won't act that way again.

This *hachlata* is not only about the specific *aveira* he did. Since when a person does an *aveira*, he becomes separated from Hashem, it's not enough to just say that he won't do THIS *aveira* again, his *hachlata* needs to be that he will do EVERYTHING that Hashem wants — all of the *mitzvos*! This way he will become reconnected to Hashem and his *teshuva* will be complete.

There are also extra things like giving *tzedakah* or fasting which can help, but they are not part of the *MITZVAH* of doing *teshuvah* — as we will *IY"H* see later.

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*, the Russian government told him he could go!

The *Frierdiker Rebbe* sent a letter telling *Chassidim* to *farbreng* in honor of this special day. At this *farbrengen*, they should work together to 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 #318 - Mitzvas Lo Saasei #279, #277, #275, #278, #273

Today we learn 5 *mitzvos* for a judge to keep, five things they shouldn't do when they are judging someone:

1) (*Mitzvas Lo Saasei* #279) Not to **have rachmanos** on someone who hurt or killed someone else and needs to pay a *knas* — judge him according to the *halacha*, and don't say "he can't afford it," or "he made a mistake."

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְלֹא תִחוּס עֵינֶיךָ נֶפֶשׁ בְּנֶפֶשׁ עֵין בְּעֵין שֶׁן בְּשֶׁן יָד בְּיָד רֶגֶל בְּרֶגֶל
The Torah also repeats this *mitzvah* in the same *parsha*: לֹא תִחוּס עֵינֶיךָ עָלָיו וּבְעֵרַת דָּם הַנִּקִּי מִיִּשְׂרָאֵל

2) (*Mitzvas Lo Saasei* #277) Don't judge in a way that a **poor person wins** if he doesn't really deserve it. Don't use this as a way to give *tzedakah* to the poor person! *Tzedakah* is a separate thing, but the judgment has to be correct and fair.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְדַל לֹא תִהְדָּר בְּרִיבוֹ

The Torah repeats this *mitzvah* in *Parshas Kedoshim*: לא תשא פני דל

3) (*Mitzvas Lo Saasei #275*) Don't be nicer to any of the people in *Beis Din*, even if **they're more important** — treat them all the same. Don't say “he's a rich or respected person, how can I make him lose?”

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְלֹא תִהְיֶה פְנֵי גְדוֹל

The details of this *mitzvah* are explained in many places in *Mesechta Sanhedrin* and *Mesechta Shevuos*.

4) (*Mitzvas Lo Saasei #278*) Don't judge against someone just because **you know he's a rasha** — judge each case by itself, and see if the *halacha* says he should be punished.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: לֹא תִטֶּה מִשְׁפָּט אֲבִינֶךָ בְּרִיבוֹ

5) (*Mitzvas Lo Saasei #273*) Don't do anything **different than the Torah** says when you *pasken*. The Torah tells us how make someone innocent or guilty, and the judge has to follow each of those *halachos* exactly.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפָּט

RAMBAM :: Hilchos Sanhedrin

In today's Rambam, we learn about *malkos* — where the *Beis Din* whips someone to punish him for certain *aveiros*.

In **Perek Tes-Zayin**, we learn about how *malkos* are given. We learn that the person who gives *malkos* should be very smart, but not very strong — because the *halacha* is that he has to hit as hard as he can, and we don't want to hurt the person more than we need to.

Perek Yud-Zayin teaches us how many *malkos* to give. We try to figure out how many a person can handle, and only give that many. Because of the way *malkos* are given (1 on the front, then one on the back on each shoulder), we only give a number that we can divide by 3, like 9 or 12 or 18. If a person can only handle 11, we round down to 9, not up to 12!

Perek Yud-Ches tells us about the kinds of *aveiros* that make a person deserve *malkos*. These *aveiros* are all from the Torah, but a *Beis Din* can give *Makas Mardus*, another kind of *malkos*, for doing an *aveira Miderabanan*.

RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos Hatumah - Perek Ches

The Rambam explains about how hands are *tomei*, and that we need to make them *tahor* before eating from a *korban*. If a person didn't make their hands *tahor* first (by washing them or dipping them in a *Mikvah*), they make the food they touched *tomei*, and someone who eats the food can also become *tomei*.

DARKEI HACHASSIDUS :: 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 :: Gad Gedud

At the end of *Kriyas Shema She'al Hamitah*, we say many *pesukim* that are connected to the reasons for saying *Shema* at night. Some *pesukim* are about asking Hashem for protection; that we should sleep well and get up well. Other *pesukim* speak about how we give our *neshama* to Hashem at night, and ask Hashem to take care of it and return it to us in the morning. We repeat some of these *pesukim* three times, like other important *pesukim* in *davening*.

Towards the end of these *pesukim*, we ask Hashem to bring us the *Geulah*, and then all of the *kelipos* will be taken away from the world.

HALACHOS HATZRICHS :: Kriyas Shema She'al Hamitah

Every night, we say *Kriyas Shema She'al Hamitah* before we go to sleep.

According to *halacha*, we are allowed to say it once we are already in bed, lying down with pajamas.

Still, it is better to be sitting up or standing when we say *Kriyas Shema She'al Hamitah*.

It is our *minhag* to say *Kriyas Shema She'al Hamitah* when we are still wearing our clothes! Men should wear a hat and jacket, and a married man should even wear his *gartel*.

By being dressed and standing up, we show that the *avodah* of *Kriyas Shema She'al Hamitah* is very important.

See Piskei Teshuvos vol. 2, p. 991 and Shemiras Mitzvas Hayom p 304

GEULAH U'MOSHIACH :: The Sound of a Chosson and Kallah

The *Navi Yirmiyah* lived in a very hard time. The *Yidden* were not behaving the way they should have, and Hashem sent the *Navi* to warn the *Yidden* to do *teshuvah*. If they don't, the *Navi* warned, there will be a terrible *Churban* and the *goyim* will come and capture *Yerushalayim*.

Most of the *Yidden* enjoyed the way they were acting. They didn't want to hear what *Yirmiyah* had to say.

Instead, they listened to the false *neviim*, who told them that Hashem would protect them no matter what, and everything would be fine. The king, Tzidkiyahu, was so upset at the way Yirmiyah was speaking, that he put Yirmiyah in prison!

While the *Navi* was in prison, he had many *nevuos* about the *Churban* and about what would happen afterwards, including about the *Geulah*!

One of these *nevuos* is one we know very well, from the *Sheva Brachos* we say for a *chosson* and *kallah*:

כֹּה אָמַר ה' עוֹד יִשְׁמַע בְּמִקְוָם הַזֶּה אֲשֶׁר אַתֶּם אֹמְרִים חָרֵב הוּא מַאֲיִן אָדָם וּמַאֲיִן אֶדָם וּמַאֲיִן יוֹשֵׁב וּמַאֲיִן בְּהֵמָה

קוֹל שִׁשׁוֹן וְקוֹל שְׂמִחָה קוֹל חֲתָן וְקוֹל פְּלָה קוֹל אֹמְרִים הוֹדוּ אֶת ה' צְבָאוֹת כִּי טוֹב ה' כִּי לְעוֹלָם חֲסָדוֹ מִבְּאֵים תוֹדָה בֵּית ה' כִּי אָשִׁיב אֶת שְׁבוּת הָאָרֶץ כְּבָרְאִשְׁנָה אָמַר ה'

Ko Amar Hashem — Hashem says: You will still later hear, in this very place that Yidden are saying is destroyed and empty, in the cities of Yehuda and Yerushalayim, where now no person or animals can live;

Kol Sason — The sound of happiness and the sound of joy, the voice of a *chosson* and the voice of a *kallah*, the sound of people saying, “Praise Hashem because He is good, because Hashem’s *chesed* is forever,” bringing *korbanos* to thank Hashem! “Because I will bring the Yidden who were captured back home,” says Hashem.

See *Yirmiya perek Lamed-Gimmel, pesukim Yud and Yud-Alef*

- Credits, sponsorships, and contact info at KidsChitas.org -