

Chitas for Friday, Parshas Matos-Masei Erev Shabbos Kodesh Chof-Hey Tammuz, 5780

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CHUMASH :: Parshas Matos-Masei - Shishi with Rashi

Today we learn about the *Nesiim* who will help split up Eretz Yisroel, and where the *Leviim* will live.

Hashem told Moshe who should be in charge of dividing up Eretz Yisroel — Elazar the *Kohen Gadol*, and Yehoshua bin Nun. The *Nasi* from each *Shevet* should be in charge of the part for his *shevet*.

Here are the names of the *Nesiim*:

Yehuda: Kalev *ben* Yefuneh

Shimon: Shmuel *ben* Amihud

Binyamin — Elidad *ben* Kislou

Dan: Buki *ben* Yagli

Menasheh: Chaniel *ben* Eifod

Efrayim: Kemuel *ben* Shifan

Zevulun: Elitzafan *ben* Parnach

Yissachar: Paltiel *ben* Azan

Asher: Achihud *ben* Shlomi

Naftali: Pedahel *ben* Amihud

(We don't say the *Nesiim* for *Shevet Reuven* or *Gad*, because they already have their land, on the other side of the Yarden!)

Then Hashem tells Moshe about the cities for *Shevet Levi*. They don't GET a part of Eretz Yisroel — there are just certain cities that will be for the *Leviim* to LIVE.

The Yidden should give them the six cities which will be an *Ir Miklat*, and then 42 more cities. Each city needs to be surrounded by 1000 *amos* of open space, and 1000 *amos* of fields to grow things, on all sides of the cities.

In today's Chumash, there are two very rare trop — this is the only place they appear in the entire Torah! Can you find them?

TEHILLIM :: 119 (first half)

Today's *Tehillim* is the first half of *kapitel Kuf-Yud-Tes*. It is such a long *kapitel* that we say half on one day, and half on the next!

The last *posuk* of today's *Tehillim*, which starts with a *Lamed*, is “**Lechol Tichla Ra'isi Keitz, Rechava Mitzvas'cha Me'od.**” “I have seen an end to every goal, but Your *mitzvah* is very wide.”

The Rebbe Rashab explains this *posuk* according to *Chassidus*, in his famous *hemshech Tof-Reish-Samech-Vov*. (A *hemshech* is a group of *maamorim* that are connected to each other, and help us understand one *inyan* very very well. This *sefer* has 61 *maamorim*, and explains the reason Hashem made the world and how the *avodah* of Yidden fulfills that purpose.) There are many different *meforshim* on this *posuk*, and the *maamarim* in “*Samech-Vov*” explain them according to *Chassidus*.

“*Lechol Tichla*” is like the words “*Klos Hanefesh*,” the strong wanting of the *neschama* to become close to Hashem. Even though it is important to feel this way so that we will do *mitzvos* properly, it is still just a feeling — and any feeling that a person can have can be measured.

But “*Rechava Mitzvas'cha Me'od*” — a *mitzvah* has NO limits! A *mitzvah*, even though we do it with limited *Gashmius* things, isn't based on our feeling of wanting to be close to Hashem. It's what Hashem wants, and Hashem has no limits. So our *mitzvos* are able to be much stronger than anything we can ever feel. Their *koach* has no end, just like Hashem Who gave them to us!

TANYA :: Igeres Hateshuvah Perek Tes

After the Alter Rebbe told us the mitzvah of Teshuvah and how it works according to Chassidus, we learn how to make our Teshuvah a lasting Teshuvah. The Alter Rebbe tells us that we need to think about two things — Rachmanus on the Neshama, and what happens when someone does an aveira. After a person does that, his aveiros get “blown away” like a wind blows away clouds, and he's ready for the next level of Teshuva, called Teshuvah Ila'ah.

Teshuvah Ila'ah means that the Yid loves Hashem so much! He wants to be close to Hashem, and he has a lot of *chayus* to do what Hashem wants.

We said before that every *mitzvah* is like a string of a rope, connecting us to Hashem. If *chas veshalom* a string is cut (from an *aveira*), then it needs to be knotted back together. When you tie a knot in a rope, it makes that part extra-strong! The knot is double and triple layers of string.

When we do *Teshuvah Ila'ah*, we need to make sure that our connection to Hashem is now EXTRA-strong! For example, if someone makes a mistake in eating kosher, he should now be MORE careful than before!

There are three ways a Yid serves Hashem — Torah, Avodah (davening), and Gemilus Chassadim. Today the Alter Rebbe talks about Torah and Gemilus Chassadim, because this is the way Hashem connects to US. Tomorrow, IY”H, we will learn more about Tefillah, which is how WE come closer to Hashem.

HAYOM YOM :: Chof-Hey Tammuz

Where does a Yid get the strength to do the right thing even when the *guf* doesn't want to, like when we're not in the mood?

In today's *Hayom Yom* we will see that there are two expressions in *Chassidus* which teach us about the *koach* which is in the *neshama* of a Yid, which helps us do the *Ratzon* of Hashem always!

The two expressions are:

1) **A Yid Derkent Getlichkeit Un Filt Dem Lemaalah Min Hateva!** A Yid recognizes Hashem and feels what is higher than nature, without needing any proofs for it.

2) **A Yid Nit Er Vil Nit Er Ken Zein Opgerisen Fun Getlichkeit!** The *neshama* of a Yid, the way it is made, does not want and cannot allow itself to become separated from Hashem.

The Rebbe shows us how these two expressions are really one thing!

Every Yid is ready to do what Hashem wants, not because he is going to get a prize for it, but because he knows that his *neshama* is connected to Hashem and he CAN'T imagine doing something against what Hashem wants!

How does a Yid feel that, though, when we can't see Hashem?

That's because of the first saying!

A Yid recognizes that Hashem is always there. We know that everything happens because Hashem runs the world, and we FEEL a connection with Hashem even though we are not able to see it.

So both of these sayings — that a Yid cannot be separated from Hashem through an *aveira Chas Veshalom*, and a Yid recognizes what is higher than nature — are really one! We are not able to separate ourselves from Hashem BECAUSE we recognize that Hashem is there, something that is higher than nature.

With this *koach* of the *neshama*, every Yid is able to do what Hashem wants, even when the *guf* is not in the mood.

SEFER HAMITZVOS :: Shiur #8 - Mitzvas Lo Saasei #64, Asei #8, Asei #6, #206

Today we learn four *mitzvos* in *Sefer Hamitzvos*:

1) (*Mitzvas Lo Saasei #64*) We need to trust what Hashem tells us through a *Navi* (once we know he is really a *Navi*), and not keep testing him to see if what he is saying is true.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: לא תנסו את ה' אלקיכם

2) (*Mitzvas Asei #8*) We need to act like Hashem! What does this mean? The Torah uses many ways to describe Hashem, like that Hashem is a *Rachum*, that Hashem has *Rachmonus*. This *mitzvah* is that we need to also follow Hashem's ways, and have *Rachmonus* like Hashem does!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Savo*: והלכת בדרךיו

3) (*Mitzvas Asei #6*) We have to stay close to Hashem. How can we do that? By staying close to the *Chachomim*, who learn Hashem's Torah!

We should spend time with them, and try to eat, drink, and do business with them so we can learn from them how a Yid should behave!

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: וְלִדְבָקָה בּוֹ

4) (*Mitzvas Asei #206*) This *mitzvah* is to have *Ahavas Yisroel*. We need to love another Yid like we love ourselves: Just like we want to have nice things, we should want other Yidden to have nice things too! Just like we are happy when people play with us, we should try to make other people happy too! And just like we don't like it when people are mean to us, we shouldn't be mean to other people.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְאַהֲבַת לְרֵעֵךְ כָּמוֹךָ

RAMBAM :: Hilchos Yesodei HaTorah - Deios

Perek Yud: In today's Rambam, we finish learning the first set of *halachos*, *Hilchos Yesodei HaTorah*! We learn how to keep the *mitzvah* of not testing a *Navi*.

Then we start a new set of halachos, called Hilchos Deios! These halachos help us to have good midos.

Perek Alef: The Rambam explains that there are three ways to have each *midah*. For example, a person has a choice to be a very stingy person, saving all of his money and not buying even important things. Another person might spend lots of money all the time, even on silly things. But there is a MIDDLE way: To spend money on things we need, and not to waste it.

The Rambam teaches us that we should try to have the MIDDLE path in most of our *midos*.

Perek Beis: There are some *midos* that we shouldn't try to go with the middle path! Even if a person doesn't get angry very often, getting angry is such a bad *midah*, he should try to do the OPPOSITE! He shouldn't get angry even in times it makes sense to get mad. The same is also with *gaava*, when someone feels like he is very important. It is not good to have the middle path — a person should not have *gaava* at all.

RAMBAM- PEREK ECHAD :: Mitzvos Lo Saasei

Today we continue reviewing the list of *Mitzvos Lo Saasei*, the *mitzvos* about things we should NOT do.

INYANA D'YOMA :: Hilchos Beis Habechirah

When we learn about the *Beis Hamikdash*, Hashem counts it like we are BUILDING it! It also speeds up the building of the third *Beis Hamikdash* when *Moshiach* comes!

Yesterday, we learned about the 4 rooms in the *Ezras Noshim* in the *Beis Hamikdash*. Now let's learn more about the *Ezras Noshim*!

The *Ezras Nashim* had a special balcony, where women could stand and see what was happening. This way, they could be a part of the *simcha* in the *Beis Hamikdash* during *Simchas Beis Hashoeiva*, without being together with the men, which wouldn't be *Tzniusdik*.

Nowadays, most *shuls* have an *Ezras Noshim* too, where women and girls can be part of the *davening* in *shul*, but in a *tznius'dike* way!

From the *Ezras Noshim*, there were 15 steps that led up to the *Azarah*.

TEFILLAH :: Kavana in Brachos

We say many *brachos* during the day, beginning from the many *brachos* we say in *Birchos Hashachar*. But do we really know what we are saying?

The Rebbe explained how even a child can bring so much *kedusha* into the world by saying a *bracha* with *kavana*:

Baruch — **Blessed!** The word “*baruch*” also comes from the word “*mavrich*,” to draw something down. Besides for praising Hashem when we make a *bracha*, we are also bringing down Hashem’s *kedusha* into the world!

Ata — **You!** We can only say “you” to someone who is right there with us. We say to Hashem, “*Ata!*” You are right here with me.

Havaya — **Hashem!** This name of Hashem has the words “*Haya, Hoveh, Veyihyeh*,” “He was, He is, and He will be.” Hashem includes the past, present and future all together at once! This is also the *koach* Hashem uses to create everything.

Elokeinu — **our Hashem!** Even though Hashem is so great and powerful, He is OUR Hashem. He creates us, and is our *koach* and *chayus*.

Melech Ha’olam — **King of the world!** By Yidden recognizing that Hashem is our *koach* and *chayus*, we fulfill the purpose of Creation. This way, Hashem also becomes the King of the world!

See sicha of Acharon Shel Pesach, 5731

HALACHOS HATZRICHS :: Kavana in Brachos

When we *daven*, we are supposed to have *kavana*. We should know what we are saying to Hashem, at least to know what we are talking about.

In *Shulchan Aruch*, it says that this is even more important when we say a *bracha*. When we say *brachos*, we should really know the meaning of every word.

Each name of Hashem also has a meaning that we are supposed to be thinking about:

When we say the name of Hashem of **Ad-nay**, spelled as *Alef-Daled-Nun-Yud*, we should have in mind that Hashem is the master of the entire world.

There is a name of Hashem that is spelled **Yud-Kay-Vov-Kay** (or in a *siddur* sometimes as just two *Yuds*), that we pronounce as *Ad-nay*. When we say this name, we should think about the meaning of *Ad-nay*, which is that Hashem is the master of the world. We should also think about the meaning of *Yud-Kay-Vov-Kay*, that Hashem includes all times, past, present, and future.

When we say the name **Elokim**, we should have in mind that Hashem is strong, and controls everything that happens in *Ruchnius* and in *Gashmius*!

See the Alter Rebbe’s Shulchan Aruch, siman Hey

GEULAH U'MOSHIACH :: The New Division of Eretz Yisrael

In yesterday’s *Chumash*, we learned about the borders of Eretz Yisroel. Today we learn about the *Nesiim* who will help make sure that every family gets a part of Eretz Yisroel that is just right for them.

Eretz Yisroel isn't actually split up until much later, in *Sefer Yehoshua*. First the Yidden spent 7 years capturing Eretz Yisroel, and then it took another 7 years to split up the land properly.

Near the end of *Sefer Yechezkel*, there is a famous *nevuah* where Hashem showed the *Navi* the measurements of the third *Beis Hamikdash*! There are also *nevuos* about other things that will happen when *Moshiach* comes.

One of these *nevuos* is about the new borders of Eretz Yisroel and how it will be split up in the times of the *Geulah*.

When *Moshiach* comes, Eretz Yisroel will be much bigger! Many of the lands around Eretz Yisroel will become part of Eretz Yisroel itself.

It will also be split up very differently. The first time it was split up, each *shevet* got a part of Eretz Yisroel that was the perfect size for the families in that *shevet*. If you look at the map, you will see that each *Shevet's* section was a different shape and size.

When *Moshiach* comes, Eretz Yisroel will be split up into equal rows, like stripes across the entire land. Each *shevet* will get their own "stripe," and there will be a stripe for the *Beis Hamikdash*, which will also include a section for the *Kohanim* and *Leviim*, and a section for *Moshiach*!

See *Yechezkel perek Mem-Zayin*

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